This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

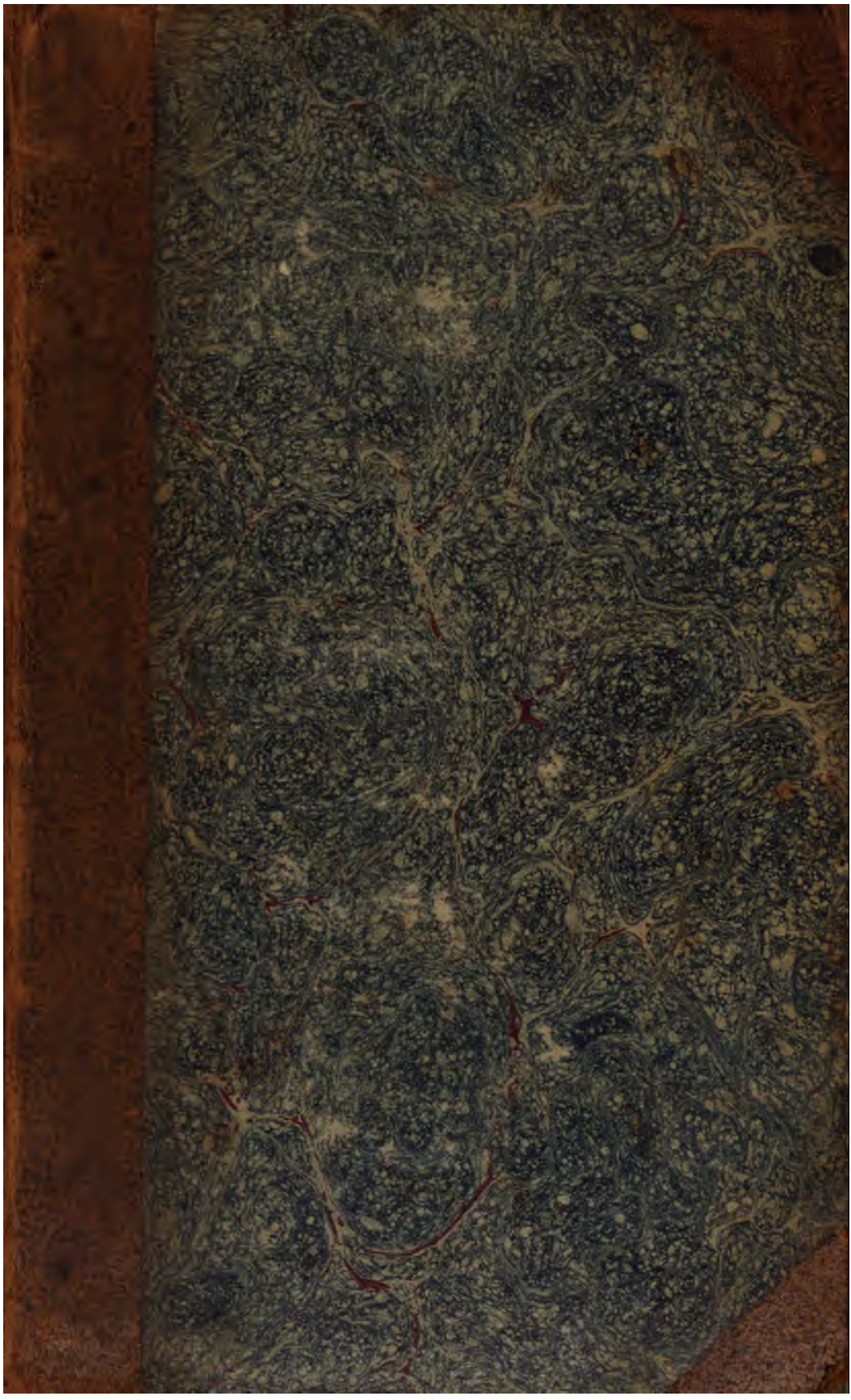
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

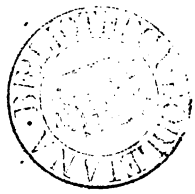
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



P. R.
P.
Per. 11138 a. 97
1823



REV: JOSEPH PHILLIPS,

LATE MISSIONARY AT JAVA.

Engraved for the Baptist Magazine.

Published by J.B.Holdsworth, St Pauls Church Yard, Jan.1.1828.

THE

Baptist Magazine

FOR

1823.

THE PROFITS

ARISING FROM THE SALE OF THIS WORK,

ARE GIVEN

TO THE WIDOWS OF BAPTIST MINISTERS,

AT THE

RECOMMENDATION OF THE CONTRIBUTORS.

VOL. XV.

SPEAKING THE TRUTH IN LOVE.

EPH. IV. 15.

London:

PRINTED BY J. BARFIELD, WARDOUR-STREET, SOHO;

AND SOLD BY

B. J. HOLDSWORTH, ST. PAUL'S-CHURCH-YARD.

1823.

PREFACE.

THE BAPTIST MAGAZINE being the medium of supplying religious instruction, and missionary intelligence, for the use of thousands of pious persons, there is abundant cause for devout gratitude, that for fifteen years it has proved a stream from the fountain of Divine Goodness of refreshment and comfort to a considerable portion of the church of God.

Those who have composed the Committee of Editors since the commencement of the "New Series" in 1815, have conducted the work to the best of their ability, first by keeping in view their responsibility to God, and then by aiming to be acceptable to their brethren. It has happened to them, however, as others have experienced in all cases of a similar kind, that they have had to pass through "evil report," as well as "good report." They refer to some instances of unkindness and asperity in a few from whom they might have expected better things, as the persons alluded to should have been found in the circle of the friends of the Magazine rather than the ranks of its opponents. With the views of the Editors as to what they owed to the claims of truth and conscience, they could not, by indulging in personal invective, become caterers for diseased appetites.—Besides they knew there was plenty of that article in the market, and they had no objection that those who traded in it should possess the exclusive monopoly.

When it is considered how many new works of a similar description have been lately published, the Editors feel exceedingly gratified that this Magazine has maintained a sale so considerable, that from its profits the Proprietors have been able to grant the usual aid to the necessitous Widows of their deceased brethren. They take this to be a substantial proof that it has gained a firm footing among the churches of the denomination; and also as the friendly pledge, that while it continues to be conducted with pious and honourable feelings, "without partiality, and without hypocrisy," it will still have their countenance and support.

Notwithstanding the Editors have other and paramount engagements which occupy their time and consume their strength, yet they are willing still to engage in what on some accounts is a self-denying service. With a single eye to the glory of God, seeking nothing but to promote the Redeemer's kingdom; with a humble dependence on the Holy Spirit, and desiring most ardently the increased spirituality and prosperity of the Baptist churches; they rest assured that the blessing of God will be granted, and that this "work of faith and labour of love" will not be "in vain in the Lord."

For themselves the Editors have no favours to implore, nor the displeasure of any to deprecate; and had it not been from regard to the respectability of the denomination, and the interests of the Widows, they would not have noticed the puerile attempts of those who have sought, though in vain, to injure the Magazine, and who have employed their influence to support other periodical works, from which the denomination has derived neither credit nor assistance.

The Editors are apprehensive that some of our ministers, who consider themselves exclusively Calvinists, neglect to recommend the Magazine to their congregations. To such they have only to say, that *if an inflexible adherence to the principles of the confession of faith adopted by the whole body of the Particular Baptist Churches in* 1689 will not approve itself to their judgment, it is no wonder they have been displeased with the work themselves, and have spoken unfavourably of it to others.

As the future usefulness of the publication will greatly depend upon the assistance of the leading persons among our churches, the Editors will be obliged if they will transmit articles suitable for the Magazine, properly attested to the Publisher, as they cannot attend to *anonymous* statements, either of *Intelligence*, *Obituaries*, or *Reviews*. They pledge themselves that the most prompt and friendly attentions shall be paid to such communications.

The Editors again most cordially invite the co-operation of those *literary* persons who have not yet assisted them, by contributing to supply matter for the Magazine. They see no reason why this work, according to the number of its pages and its price, should not class in the estimation of unprejudiced and competent judges among the most respectable of the religious periodical publications.

To those kind correspondents whose friendship has been constant and unvarying, the Editors, in the name of the Proprietors, and on behalf of the grateful and worthy females who share the profits of the work, present their most affectionate thanks, whilst they ardently entreat the continuance of their help. And looking forward to future years, they cannot but indulge the pleasing anticipation, that the Magazine will continue to be not only a source of instruction and pleasure to the churches of the denomination, and the chronicle of its historical facts, but a means also of promoting the increase and prosperity of the cause of Christ throughout the world.

The Editors conclude by earnestly saying to all the Readers of the Magazine, "We beseech you, therefore, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that you strive together with us in your prayers to God for us."

THE

Baptist Magazine.

JANUARY, 1823.

MEMOIR OF THE REV. JOSEPH PHILLIPS,

LATE MISSIONARY TO THE ISLAND OF JAVA.

THE spirit which has been manifested for extending the knowledge of the gospel of Christ to heathen lands during the last thirty years, has called forth a new class of men into the service of the church; or if not altogether of another description from ordinary ministers, yet certainly of a higher order in many respects; because *Missionaries to the heathen*, have been called to exemplify in a more conspicuous manner, the qualities of the first heralds of the gospel to the Gentiles, who were distinguished as men that "hazarded their lives for the sake of the Lord Jesus."

The subject of this Memoir possessed in no small degree that evangelical zeal, ardour, and intrepidity, and those abilities for preaching, and acquiring languages, which fitted him for a station of labour and toil in the missionary field. But the Lord of the harvest, who we doubt not had counted him faithful, and put him into the ministry, after having permitted him to enter into the field, was pleased very suddenly to call him from his work, he having finished, as a hireling, his day. Whilst, however, we mark his sovereignty, we bow submissively to his mysterious will, knowing that HE who calls his labourers to their various employments, or away from them, whether at the third, or sixth, or even the eleventh hour, will give to every one his reward, and has a right to do what he will with his own. This was the case respecting Mr. Joseph Phillips, who was sent to Java in August 1816, by the Baptist Missionary Society, and returning on account of ill health in the autumn of 1819, died at Reading, in June 1820.

The few particulars we are about to give respecting this pious and excellent missionary, are compiled chiefly from a manuscript of his own, written sometime after he had been called to the ministry by the church in Eagle-street in January 1815.

Mr. Joseph Phillips was born in London, November 10, 1793. His mother was a pious woman, a member of the church in Grafton-street under the care of the late Rev. John Martin. Dying when her son was but fourteen months old, he was deprived of the advantages he might have received from her counsels and example, though he doubtless derived benefits from her prayers and supplications.

He speaks of this loss as having

been supplied by the solicitude of his mother-in-law, manifested by her advice, and constant prayers for his temporal and eternal interests.

It was not until he had reached his sixteenth year that he was brought to any abiding concern about his eternal welfare, though the light he had received from the gospel had often caused him to feel great uneasiness. "I had made," says he, "repeated resolutions of reformation and amendment, but these were made under the apprehensions of *the evil consequences*, and not from a consideration of the *evil nature of sin*."

A sermon preached by Mr. Oates at Jewin-street chapel at the close of the year 1809, was the means of rousing him from his stupidity and unconcern. His thoughts were now filled with a dread of eternal wrath. "I well remember," says he, "that as I met persons in the street, I exclaimed to myself, 'How is it that creatures born for eternity, whose lives hang on so feeble a thread, and who have such repeated warnings in the daily providences of God, act so foolish, so awful, and so inconsistent a part?' These impressions remained a long time. I continued dissatisfied with myself, and longed for something without scarcely knowing what I needed. My mind, too, was harassed with evil suggestions, and I was tempted to disbelieve the divine authenticity of the scriptures, and even the being of a God. But the saying of a friend, 'Be assured these thoughts are the suggestions of the great enemy of souls, who was a liar from the beginning,' and my reading some verses in the Youth's Magazine, were the means of breaking the chain of error, and establishing me in the truth that the scriptures were indeed the word of God."

It pleased God to direct him soon after to hear the Rev. Mr. Thorpe of Bristol, who was preaching at the Tabernacle, Moorfields. "While," says he, "Mr. Thorpe was engaged in prayer, I caught the flame of devotion. He proceeded to address the congregation from Matt. v. 20, *Except your righteousness &c.* While he was describing the righteousness which Jesus Christ had wrought out as being the only justifying righteousness, I felt the value of the Saviour. Oh, how the cross was endeared to me! I felt, however, that the benefit I had received was but a faint ray of light: darkness still surrounded me: I fancied there was something for me to do." He relates the exercises of his mind with great minuteness, till he exclaims, "O how astonishing that love that selected me from among my companions and associates in sin, to choose me, a rebel against him, from before the foundation of the world! what love is due to Jesus for his condescension in becoming surety for me, suffering the vengeance due to my crimes, and working out a righteousness for my justification! And what shall I render to the good Spirit of my God, for watching over me and preserving me amidst imminent dangers; for turning my feet into the way of peace; for bringing me to an acquaintance with myself, and applying to my conscience the peace-speaking blood of Christ? Now I cried earnestly to God for the teachings of his Spirit, and by a diligent attention on the means of his appointment I increased in light, but was still the subject of distressing doubts

and fears. If my experience did not exactly accord with that of Christians of whom I had heard or read, I was ready to despair."

His whole soul was now engaged about his salvation. "At this time," says he, "my mind was so intensely set upon the importance of eternal realities, that it was with the greatest difficulty I could attend to my usual secular employments. An interest in Jesus I esteemed *the one thing needful*. The honours, profits, or pleasures of this world appeared but as bubbles upon the stream. My affections were set on things above, and all my desire was, that I might be found in Christ, washed in his blood, and clothed in his righteousness. I almost envied those who could rejoice in the light of his countenance, and felt that I could willingly submit to be the poorest and most despised person on earth, if I could but see my interest clear in him. I look back on this season, and am ready to say, *O that it were with me as in months that are past, when the candle of the Lord shone round about me!*

At the beginning of the year 1811, through his acquaintance with a pious man, a member of the church in Eagle-street, he was brought to the knowledge of Mr. Ivimey, and by him was introduced to the Sunday-school belonging to that congregation. "Thus," says he, "I became acquainted with several youths of my own age. Here I found a field for exertion. Many were enquiring the way to Zion, and seeking direction. How did my bosom heave, with gratitude on perceiving ten young men intent on the discovering of what they should do to be saved! The little light I had previously gained I felt anxious to impart to them. And Oh! never can I forget the happy meetings we repeatedly had for prayer and spiritual conversation; with one voice we exclaimed, 'Lord, it is good to be here.' In these seasons of retirement from the world, we have found our God with us, and that to bless us."

He soon after this, April 26, 1811, was baptized, with fifteen others, at Eagle-street meeting, and the next Lord's-day was admitted to fellowship at the Lord's table. He thus describes his reasons for uniting with the Baptists. "After much deliberation and prayer, and diligent inquiry, into the word of God, I felt convinced that the baptism of professing believers, and that by immersion, was most consistent with those examples which are recorded in the New Testament."

His engagements as a superintendent of the Sunday-school, proved, under the influence of the Holy Spirit, the cause of eliciting his character, and calling forth into exercise his abilities for preaching the gospel of Christ. He says, "My exertions in the Sunday-school were increasingly productive of pleasure, and I trust of profit, not only to my own soul, but to the rising generation among whom I laboured. While instructing the dear children in the principles of the gospel, and endeavouring to turn their attention to those things which make for their everlasting peace, I have felt my own soul refreshed, and by the delight unspeakable which I have sometimes derived from these exercises, I have felt a renewed stimulus, in the midst of difficulties, to persevere, believing that

the Spirit of God would accompany the means, and that the seed sown would be productive of fruit. Some instances of the beneficial effects I have been permitted to witness: God grant they may be numerous in his own time. O Father of Spirits, grant that these boys may become followers of thee—real Christians; labourers in thy vineyard! Instances have been known of those who received their first religious impressions at a Sunday-school, having become humble faithful ministers, and also been set apart for the express purpose of preaching the gospel among the heathen: the hope, therefore, is not too sanguine, that some among this little number may be called by grace, and employed in that important work."

It appears that the mind of our late brother was exercised from the time of his conversion with strong desires to be employed in preaching the gospel. About five years after "he had been led to embrace the Saviour as the only atoning sacrifice for sin, and to regard him as his Advocate with the Father, his Redeemer and friend," he thus expresses himself upon that subject: "During this time my desires have been constant and increasing, that my fellow-sinners may be made acquainted with the gospel of salvation; nor can I cease to feel, especially for the heathen world. Much have I wished, if it were the will of God concerning me, to be permitted to go forth and spread the knowledge of a Saviour's name in some distant land, where the light of the glorious gospel has hitherto not shed its benign rays. Often has my heart glowed with ardour while contemplating those parts of the creation of God yet sitting in darkness; and my prayer has been, and shall be, 'Qualify me for this important work,' and make me willing to spend, and be spent, in thy service. If it be thy will, here am I; send me!' A strong and abiding impression has long been on my mind, that I should leave my native land, and embark for some foreign shore, and this impression has led me to regard my future destiny as distinct from the secular pursuits in which I am engaged; so that when any suggestion has been made as to my future advantages from trade, I have turned away from it, hoping that God would permit me to labour for him. With this hope I could hold every thing with a loose hand; anxious only for the teachings of God's Spirit to fit me for the important work of preaching Christ to the heathen."

The ardour of his mind prevented these feelings from being kept secret: they appeared in the impassioned manner in which he spoke on the subject of missions to the heathen. His father checked him, and cautioned him against indulging such an idea; but he became so wholly absorbed in the subject, as to be rendered almost incapable of attending to worldly business. In October, 1812, he freely opened his mind to his pastor, who encouraged him to devote himself to the work of a missionary, provided his father would give his consent: this, however, at that time, was refused, and he was under age. After, however, two years had elapsed, he renewed his application; and in January, 1815, the church called him to exercise his gifts, which were highly approved. The Committee of the Baptist Missionary Society agreed

to receive him, to the Academy at Bristol, and to send him under the care of Dr. Ryland.

There are good reasons to conclude, that the assiduous attentions paid by Mr. Phillips to the interests of the Sunday school, contributed greatly to qualify him for missionary labours. His parting address to the children and the teachers on his leaving London for Bristol, will show the state of his mind at that season, whilst it exhibits his character as a Sunday-school teacher to high advantage.

"February 12, 1815. Delivered my farewell address to the children of the Sunday school, from Luke xv. 2. *This man receiveth sinners!* It was truly a solemn season: very many of the children were melted into tears. I spoke of the probability of its being the last time I should address them upon the subjects which related to their everlasting peace, and said, that perhaps we might meet no more on earth, but we should meet at the judgment-seat of Christ, there to give account of the manner in which I had preached and they had heard. I requested their serious attention, and endeavoured to direct it to Jesus Christ. I enjoyed much liberty in speaking, and the children appeared afterwards as if they had been deeply affected. I addressed the teachers also on the subject of their discouragements and encouragements, and exhorted them to abound in their work. Having shaken hands with each child, my desires were fervent that my labours in the school might not have been in vain. The teachers then sung a hymn, and my dear friend Sutton* prayed. Our parting was deeply affecting. O that we may meet around the throne of God, and be for ever happy in his presence, to go no more out! How peculiarly interesting is christian friendship! How combined are its pleasures and its pains! In this world, sweet as it is, it is subject to interruptions. Here we meet, and enjoy the sweetest of earthly delights, but how painful are the separations from those with whom we have often taken sweet counsel, and gone to the house of God in company! But though we are absent in body, and though thousands of miles may separate us from communion with each other, we shall approach the same throne of grace, and remember each other there. We shall often think on the goodness of our covenant God which has been manifested towards us, and erect an *Ebenezer* of gratitude to his name. O the blessedness of religion, true religion, the religion of the cross! It meets our every necessity: by its influence what glorious effects are produced and experienced. O that its truths and influence were known and felt as extensively as the effects of sin! Hasten the time, O Lord, and make Jerusalem a praise in the whole earth!"

Dec. 6, 1822. I.

(To be concluded in our next.)

* Missionary at Moorshedabad.

Scriptural Views of Christ essential to Christianity.

THE knowledge of Christ is evidently an attainment of the highest importance, because scriptural views of his person and offices essentially affect our religious principles in general, and

are necessary to a proper reception of the christian faith. If indeed this faith were merely designed to enforce a rational worship and a pure morality, by teaching us the unity of God, the doctrine of a moral providence, and the retributions of a future state, it might doubtless be received in a perfect form, by persons who had little or no idea of the sacred personage from whom it derives its name. But every person who has any acquaintance with the New Testament will perceive, that christianity, in this, as well as in other respects, differs essentially from every system of theology and morals proposed to the world, either by the sages of antiquity, or by the philosophers of modern times. The Mosaic law, indeed, by virtue of its divine origin, approaches the nearest in resemblance to the christian faith. Yet the slightest comparison of the two systems, as interwoven with the character of their authors, will convince us, that while the law confers dignity upon Moses, Christianity receives its dignity and essence from Christ.

It is doubtless assumed by the disciples of Judaism, that Moses became their lawgiver by a divine commission, and that a series of supernatural interpositions in Egypt and the wilderness, confirmed the authority of his institutions, and enforced the observance of his laws. But if we attentively consider his economy as established in the Pentateuch, and exemplified in the historical, prophetic, devotional, and moral books of the Old Testament, instead of finding his name and character intermingled with every discussion, as though it were the life and soul of the system, we shall discover no reference, except to the simple fact of his divine mission, or to the principal events of his history. It may therefore be inferred, that if the character of Moses were sunk in oblivion, or if another name were substituted in its room, while the leading facts of the Pentateuch remained, Judaism would experience scarcely the shadow of a change, nor the writings of the prophets require a single variation.

But in turning to the gospel of Christ as delineated in the New Testament, a different scene arrests our notice, and we perceive his character and work interwoven with the system in all its parts, not as the author only, but as the subject and essence of the whole. The grand events of his ministry are not only topics of frequent reference in the discourses and writings of his apostles, considered merely as evidences of his divine mission, and the consequent authority of his doctrine; but the relation of those facts to the christian scheme, and the offices he sustains in the economy of redemption, form the substance of their compositions in describing the peculiarities of our faith. In the epistolary writings, we are continually reminded of the dignity of his person, the design of his obedience unto death, the submission due from his people, or the magnitude of those blessings which he dispenses to the world. Whether they describe the attributes of God, or trace the disclosure of his purposes, or mark the progress of his government in the dispensations of grace, or predict the history of the church in its different vicissitudes, or anticipate the events of a future world, or describe the influence of religion

on the heart and character of its votaries; it may be truly affirmed, that instead of referring to our Lord as a subject of remote, secondary, or subordinate importance, "Christ is all and in all." He not only constructed christianity as a moral machine to effect the renovation of society, but is himself the main spring of its different movements, the full force of which is essential to its moral utility and spiritual operations. He is not only the founder of the christian church, but the foundation and chief corner stone of the edifice, in whom alone the whole building fitly compacted together, can become a holy temple for the Lord. He is not only a part of the spiritual system, but the centre of the whole; the sun of righteousness, around which all the parts and all the messengers of divine revelation circulate like the planets of the solar system, which revolve around the sun, as the centre of their movements, and the source of their warmth and glory.

From these premises it is reasonable to infer, that ignorance of the true character of Christ, or the adoption of some false hypothesis respecting him, will essentially modify our ideas of the whole system, and render our reception of christianity in its native form impossible. We shall put opposite constructions perhaps on the same fact, draw conclusions from a principle that will never warrant them, or imagine a series of doctrines that have no being. And as the notions we receive on the subject of astronomy would be entirely reversed, by renouncing the Copernican system for that which supposes the earth to be the centre around which the sun and the stars revolve daily; so is it probable that a change of views concerning Christ, would in many respects reverse or modify the whole system of our theology.

If indeed we appeal to actual experience, no doubt will remain that the principal hypotheses maintained on this subject, instead of being regarded as solitary points of difference, are rather accompanied with trains of thinking, and modes of belief, which change the complexion of their systems, and leave scarcely a doctrine of whose import the same ideas are entertained. In the eye of two individuals, the one of whom regards our Lord as simply a good man, endowed with great wisdom for the instruction of the ignorant, whilst the other conceives him to be the Son of God, incarnate, whom the Father sent to be the Saviour of the world, christianity not only assumes a different aspect, but is, in many respects, a different thing. The former, perhaps, considers it as a code of pure morality, enforced by the example of its author, by amiable displays of the divine goodness, and by the retributions of a future life, which the death and resurrection of Jesus were designed to ratify. But the latter, in connection with these sentiments, views it with admiration as a grand scheme of mediatorial interposition in behalf of man, by which the grace of God can be dispensed; while the purity of his law, and the justice of his moral government, are secured in the redemption and final happiness of his people. Instead of regarding the advent, death, and resurrection of Christ, or the preparatory dispensations of the Old Testament, as insulated facts which are important only because

they were extraordinary; he rather views them as the progressive developement of a plan, formed in the divine purpose before the foundation of the world, and including a series of dispensations in regard to man, from the beginning of time till the consummation of the mediatorial economy. Thus he not only conceives it to be "a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" but in connection with this belief as its natural associates, he likewise perceives and maintains the rectitude and benevolence of the divine sovereignty; the fall of man from his original perfection; the universal degeneracy and ruin of our species; the insufficiency of human wisdom and virtue to effect their recovery; the necessity of divine influence to enlighten and renovate the soul; the doctrine of justification by faith only; the intercession and lordship of Christ for the benefit of his people; together with his personal manifestation and agency, as the judge of all men in the solemn and universal decisions of the last day. By the former, many of these doctrines are looked upon as fictions or absurdities; while the latter calls them the peculiar doctrines, the distinguishing features of evangelical religion. So wide is the difference between them, that both cannot be correct; but one or the other must be seriously mistaken. If the views of the former include a proper reception and discernment of the christian faith, the latter must be guilty of connecting with it the vain traditions, or vainer subtleties of men. But if the latter derive their doctrines from the New Testament, the creed of the former must be essentially defective, and radically wrong.

And yet, upon closely examining the subject, it will be found that these differences, however remote, are not suppositions formed for the sake of argument, but facts naturally arising from the influence of different hypotheses in the ordinary operations of theological enquiry and belief. No person who has either made the experiment himself, or been conversant with persons long grounded in the different systems, will be disposed to deny the facts assumed in this argument, whatever he may think of its application or force. A solitary exception or two, perhaps, may recur to his recollection, of persons who espoused opposite opinions concerning Christ, while their views on other points, usually deemed evangelical, remained for a considerable time at least, nearly unanimous. But it will be readily acknowledged as a general and obvious fact, that the opinions which men adopt in all the departments of theology, are intimately affected by their views of the person and work of Christ, and the offices assigned him in the divine economy. If the knowledge of Christ therefore be essential to our receiving the gospel in its native purity, undiminished and uncorrupted by human speculations, to say nothing of its experimental and practical influence, it cannot be estimated too highly, nor sought after with attention more serious, or solicitude more persevering, than its importance justifies, or its necessity requires.

Harlow, Nov. 1822. T. F.

*Letter from the Rev. James Bass.**

To the Editor of the Baptist Magazine.

DEAR SIR,

The review of "An Address on Baptism," &c. which appeared in your Magazine for September, contains some mis-statements of my system, which you will allow me, I doubt not, an opportunity of rectifying.

1. The Reviewer says, "All inquiry into the sentiments and conduct of those who request to be baptized, or any confession of faith, appears to Mr. Bass to be an undue assumption of authority; yet such inquisition he regards as essentially requisite to a participation of the Lord's-supper and the privileges of church fellowship: but while the case of the Eunuch is confessedly in the way of the former part of this distinction, no case whatever is cited in support of the latter."

The first part of this assertion, I freely acknowledge, contains my undisguised sentiments; and while the plain language of scripture is, "I baptize you unto repentance;"—"Be baptized for the remission of sins:"—while I read that Jerusalem and all Judea, and all the region round about Jordan, came to be baptized of John, and that Jesus by his disciples baptized even greater multitudes, and yet not a single instance appears of any who applied for baptism being refused, nor even of their admission to it being delayed:—and while also, notwithstanding such numbers received this ordinance, it is a generally acknowledged fact that very few comparatively, were really converted during our Saviour's residence on earth, I cannot cease to feel it my duty to maintain them.

But I am surprised that the Reviewer should have adduced the case of the Eunuch as so decisively against me, without noticing what I have said on the subject. I have endeavoured to prove, and to my own mind I have satisfactorily proved, that Philip did not sit in judgment on his character, and that his confession of faith amounted to nothing more than an acknowledgment that Jesus was the Son of God; and I would ask whether it is a fair inference, because he proposed queries which his baptizer answered, and because he finally declared his belief in the divinity of Christ, that ministers are from thence authorized to judge of the spiritual state of those, who desire the ordinance of baptism, and to admit them to, or to reject them from it, at their own discretion?

The mis-statement, however, of which I particularly complain in the passage I have quoted, is this; that though I maintain the necessity of an inquiry into the conduct and sentiments of candidates for church fellowship, "*no case whatever is cited in support of it:*" this must surely be an oversight of the reviewer's; for in a note, page 62, I refer to the case of Saul expressly for this purpose:—"Saul assayed to join himself to the disciples, (the church,) but was rejected; when Ananias related on his behalf—not his baptism,—although he had baptized him, but his call by grace and the consistency of his subsequent conduct." [A]

* To avoid the charge of unfairness, we insert this letter, and, without entering into a lengthened controversy, we shall remark on those parts only in which the writer "complains." Edi.

[A] If Ananias had made any statement to the disciples, "on behalf" of

Could one such decisive instance be adduced in regard to baptism, I would resign my argument.

2dly. The Reviewer avers that I consider baptism to be "identically preaching the gospel." Here I must be allowed to say, he is under a mistake. [B] I rejoice in the belief, and in the open avowal of the belief, that baptism is an *auxiliary* to the preaching of the gospel; that it is to be used, where opportunity offers, at the same time and in aid of the same design, viz. the direction of the ignorant, attentive mind, into the doctrines of the Divine Persons, in whose names it is administered, for its improvement in christian knowledge; but is there not a distinction between an auxiliary to a means and that means itself? And because I speak of baptism under the former character, is it a just inference that I consider it "*identically*" the latter? It appears to me that preaching and baptism were two weapons of the apostolic warfare; that the apostles generally employed them together; and that the united use of them was attended, in numerous instances, with eminent success: this may be gathered, I think, from the case of the jailor and of those converted on the day of Pentecost, and that without any "violent outrage of the principles and facts of the evangelical history."

I am rather surprised also at the Reviewer's objections to what he is pleased to call my "curious criticism on the participle baptizing;" I have no conception of what he means by saying, "It is strenuously contended that teaching is wholly prospective." [C]

---

the apostle Paul, we feel confident he would not have omitted the circumstance of his having been baptized. The fact, however, is, that we have no account of any testimony whatever being given by Ananias. On the apostle's being baptized, he appears to have been *immediately* received among those very disciples, at Damascus, whom he had intended to persecute. Luke says, "Then was Saul certain days with the disciples which were at Damascus: and straightway he preached Christ in the synagogues that he is the Son of God:" and that he continued there some time in the exercise of his ministry, is manifest from its being said, that he "increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ." The incident, in the history of this apostle, which Mr. B. has somehow confounded with the above account, did not occur till some years after, (see Gal. i. 18.) many miles distant from Damascus; and it was not Ananias, but Barnabas, who introduced the apostle to the church at Jerusalem.—Indeed the case of the apostle Paul, to which Mr. B. has directed our attention, is, of itself, a complete refutation of his system: for as it is certain the conversion of the apostle preceded his baptism, so it is obvious that he was, without delay, associated with the church at Damascus, and, as Matthew Henry has observed, "joined in communion with them:" thus demonstrating that the qualification both for baptism and the Lord's-supper is the same—repentance toward God, and faith toward our Lord Jesus Christ." Ed.

[B] We really thought, and still do think, such passages as the following to be tolerable authority for our conclusion. "They (the apostles) gave men at once both the *verbal* sign of gospel grace, and the *ritual* sign, in order that the latter might affect the conscience and direct the judgment upon the former." P. 17. Again. "But instruction is here embodied, not in sounds and syllables, but in water, administered in the names of the sacred Trinity, that speaks to the heart or conscience, which accuseth, or else excuseth, by the rules of the gospel." P. 41. Ed.

[C] Mr. B. will allow us to explain in his own words. "The command of Christ, therefore, is respecting those who have been baptised '*teaching* them to observe all things.' Here the commission ends, and our ministry ceases;

To conclude: Were time allowed me, I could easily say more than he has said upon the "alternate advance and retreat of the mind," (though perhaps not exactly as he has supposed the case,) in its way to the adoption of my present system; for he, happily, never knew from experience the painful conflict which I have endured amidst the numerous hostile theories that long perplexed and distressed me. But God, who knoweth the way that I take, was my Omniscient witness. From the discovery of the system which I have adopted, I gained relief; for the moment I ventured to admit that the writings of the New Testament, as they explain those of the Old, are the *only* due authorities, and that the practice of the primitive ages can be safely gathered from them alone; my way became plain to the conclusion, that revelation does not exhibit baptism as a rite to which, when converted, we are to submit as the profession of the gospel; but as a means of grace to be enjoyed by all convinced of its utility, for directing them, in connection with the word, to the grace of the Father, of the Son, and of the Holy Spirit, that they may obtain the grace of salvation; and that it recognizes nothing short of a public union with a christian church, as a profession of allegiance to Christ the King of Zion. [D]

For myself, therefore, while with the greatest candour I would leave others to follow the dictates of their consciences on this subject, I feel it my duty to obey mine, and to administer baptism freely to all who are willing to receive it; and that without fear that any "alarming consequences" will result from the practice.

I ought to apologize for the length of these remarks; but it will, perhaps, be sufficient to say, that a conviction of the importance of the subject, united with a cordial belief of the system I have embraced, induces me to trouble you with them. By allowing them an early insertion in your Magazine, you will greatly oblige,

Dear Sir,
Yours very truly,
JAMES BASS.

Halstead,
Oct. 11, 1822.

FAMILY RULES.

The following are the desired Rules of this Family.

I. We have no time given us to throw away, but to improve for eternity; therefore we would join in no conversation that is unprofitable; but in that only which is good to the use of edifying, ministering grace to the hearers.—Therefore

II. We are not anxious for the news of the town, or to be informed of the business of others: but we desire to hear of the

but it should be well considered that this command is confined to *baptized* persons; and that ministers may not even teach men to observe the 'all things' till after they have been baptised." P. 63. Ed.

[D] So far as sincerity is concerned, Mr. B. is entitled to the fullest confidence; we only lament that the research of more than thirty years, in relation to one of the plainest directions in the New Testament, should terminate in the publication of a system, which, as to its principal features, is so perfectly visionary and incongruous, and of whose entire failure it is next to impossible that there should be more than one opinion.

things pertaining to the kingdom of God.—Neither

III. Have we any thing to say to the misconduct of others; therefore, let not the fault of any absent person be mentioned, unless absolute necessity require it, and then let it be done with the greatest tenderness, without dwelling upon it. May God preserve us from a censorious criticising spirit, and contrary to that of Christ.

IV. We offer the right hand of fellowship, to every one that cometh in the name of the Lord; but we receive none to doubtful disputations. Whosoever loveth the Lord Jesus in sincerity, the same is our brother, sister, and mother: for we cannot but remember, God is Love.

V. We neither receive nor pay visits on the Lord's-day; for we and our house desire particularly on that day to serve the Lord.

VI. We earnestly desire every one to reprove us faithfully, when we deviate from any of these rules. So shall we be as guardian angels to each other, and as a holy mingled flame ascend up before God. And as many as walk according to this rule, "peace be upon them." Gal. vi. 16.

And now a blessing, Lord, we crave,
On these few lines above;
That we may all united be,
Remembering, Thou art Love.

Having lately visited a gentleman farmer in Cambridgeshire, I observed in his house the above rules, printed and framed; hanging up in a part of his keeping room, sufficiently conspicuous to be read by all who felt disposed to read them. Considering them worthy of notice, and calculated, by the blessing of God, to do good in all families, I have transcribed them for the Baptist Magazine, and hope they will meet your approbation. Lord's-day visiting is an evil to be lamented; improper conversation on that day is too common; and in the families of good men, too much liberty is given to the practice of evils of various kinds. It was a great saying, "As for me and my house, we will serve the Lord."

Yours,

AN OLD FRIEND.

ILLUSTRATIONS OF SCRIPTURE,

Extracted from Jowett's 'Christian Researches in the Mediterranean,' pp. 127, 167.

"WE observed the people making holes in the sandy soil on the side of the river. Into these holes they put a small quantity of pigeons' dung and feathers, with the seed of melons or cucumbers. The value of this manure is alluded to in 2 Kings vi. 25. The produce of this toil I had an opportunity of seeing, in due season; that is, in the following month of June. Extensive fields of ripe melons and cucumbers then adorned the sides of the river. They grew in such abundance, that the sailors freely helped themselves. Some guard, however, is placed upon them. Occasionally, but at long and desolate intervals, we may observe a little hut, made of reeds, just capable of containing one man, being, in fact, little more than a fence against the north wind. In these I have observed, sometimes, a poor old man, perhaps lame, feebly protecting the property. It exactly illustrates Isa. i. 8. *And the daughter of Zion*

is left as a lodge in a garden of cucumbers. The abundance of these most necessary vegetables brings to mind the murmurs of the Israelites, Numbers xi. 5, 6. *We remember the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away.*

"At one place, the people were making bricks, with straw cut into small pieces, and mingled with clay to bind it. They were, in short, engaged exactly as the Israelites used to be, making bricks with straw; and for a similar purpose, to build extensive granaries for the Bashaw —Treasure-cities for Pharaoh:" Exodus i. 11.

I cannot omit the following notice of the subject of *baptism.* The Greek Bishop of Smyrna, when conversing with Mr. Jowett, said, "There are five points in which we differ from the Latins; 1. Baptism *(we baptize the whole body, for Christ went up out of the water, as plain proof that he went into it.)* The other points of difference are, the procession of the Holy Ghost, Purgatory, the Pope's Supremacy, and the Host." Respecting the Host, the Bishop remarked, "They use unleavened, which is not bread—ἄζυμος in Greek, meaning complete bread; and surely," said he, *we* ought to know the meaning." We suppose that if the Bishop were acquainted with the disputes we have in England respecting the import of the Greek words used in reference to baptism he would say again, (and perhaps even our pædobaptist friends will agree, that some importance is to be attached to the opinion of a *native Greek;*) surely *we* ought to know the meaning.

Mr. Jowett also informs us, that in the *Coptic* church, at Alexandria, "they have a large laver, *in which they baptize the whole body of the infant;* using lukewarm water and holy oil." See his volume, pp. 16, 99.

J. M. C.

Juvenile Department.

HISTORICAL ESSAYS.

No. XXI.

On the Corruption of Christianity in Britain during the Reign of Edward IV. A. D. 1461—1483.

HISTORY is too frequently perused as merely a source of entertainment, particularly by the young: the serious youth, however, should read it with far more important views. Many of the miseries of life result from want of experience. History and biography, if attentively studied, will, in a good degree, furnish the reader with many of the advantages without the pains of that effectual mode of learning. The reign at which we are about to glance, if contrasted with some of modern times, will afford a striking example of the sad effects resulting from the neglect

and corruption of Christianity, and the consequent reign of ignorance and vice, whether we refer to individuals, societies, or states; and such a contrast cannot fail to fill with gratitude the hearts of those who have been divinely enlightened, duly to estimate the advantages of living in a more christian age. But the careful youth must ever distinguish between the name and the nature of things. In the days of our Lord, he was not in the most interesting sense considered a Jew who was one outwardly, nor that circumcision which was merely outward in the flesh; so we must not esteem that christianity which fashion and policy have so denominated, but that only which has the tendency of leading its professors to Christ himself, humbly to learn what he would have them to do, and anxious to follow him in all the requirements of his gospel.

Were it possible to read the history of Edward IV. in some moments of mental abstraction, in which memory should slumber, and therefore our earlier history be forgotten, it must be pronounced an age of brazen infidelity, in which men had no fear of God before their eyes, and their consciences were become seared as with a hot iron. It never could enter the mind that it was professedly a christian country; and all the high sounding titles of ecclesiastical dignity and authority must be concluded but as a burlesque on all that was good and sacred and christian-like. The confession of historians concerning this period of English history, which can hardly be better expressed than in the words of one of them, is remarkable. "All we can distinguish with certainty through the deep cloud which covers this period, is a scene of horror and bloodshed, savage manners, arbitrary executions, and treacherous, dishonourable conduct in all parties."

In our last essay we had occasion to notice the destructive wars between the houses of York and Lancaster: in this reign, we are compelled to review their fatal progress, and happily their termination. The ruthless disposition of young Edward, joined to his courage and activity, rendered him a fit instrument in the hands of the God of this world, to display in all their genuine forms, the worst passions of our debased nature. A circumstance occurred at the very commencement of this reign which exhibited the hardness and cruelty of his heart, and which must have led his enemies to calculate on what they might expect from his success. A tradesman whose shop was distinguished by the sign of a crown, facetiously said he would make his son heir to the crown: this coming to the ears of the king, gave him such offence, that the poor man was actually condemned and executed for the joke;—a fair specimen of the tyranny and barbarity which followed. The hatred of the two families became unbounded. The people attached themselves to either party as circumstances influenced them. The nation became divided, and the wars were strangely denominated through Europe, "the quarrel between the two roses." The adherents of the house of Lancaster were distinguished by the red rose, and those of York by the white—those fragrant and beautiful symbols, not of man's wickedness, but of the Creator's wisdom and power.

"By their fruits ye shall know them," is a scriptural maxim as reasonable as it is true. A nation of warlike christians is therefore, to say the least, a very suspicious sight: for all attentive readers of their Bible must allow, that war is antichristian; and that, at all events, all but strictly defensive warfare must be iniquitous and presumptuous; and it will be found, on close examination, that by far the greater part of what has been so called might have been avoided, not only consistently with national safety, but with the highest honour and the greatest glory. What are we then to say of reigns in which battle after battle ensued, wherein not only fellow-countrymen, (revolting sight!) but the nearest relatives, attempted and effected each other's destruction? What avails it that thousands and tens of thousands of priests covered the land? What avail the most laborious formalities, the most pompous ceremonies, the longest prayers and the severest penances, while every place but the very altar is stained with human blood?

The battle of Touton was the first which disgraced this reign, after which Henry and Margaret prudently fled into Scotland. The parliament, as was usual in these unprincipled times, declared for the victor, expressing their surprise and abhorrence at the presumption and usurpation of the house of Lancaster, and passed an act of forfeiture and attainder against Henry VI. and Margaret, while several of their most distinguished partisans were condemned to die. The battle of Hexham followed, still more unfortunate for the Lancastrian cause. Margaret took refuge in a wood, where she was indebted for her support and that of her children to the respect which her confidence and heroism inspired in the breast of a robber, whose protection she requested on his approach to her; but Henry, after a year's concealment, was taken prisoner, and confined to the tower.

The succeeding interval of tranquillity was but of short duration. Edward's secret marriage with one of his subjects, after having demanded a foreign princess, irritated the nobleman who had successfully conducted the negociation, while the honours heaped on the family of the new queen offended the ancient nobility: such is the nature of worldly glory. Secret negociations were entered into, and parties formed, in which the nearest relatives were conspiring each other's ruin. The king on the other hand seemed anxious to strengthen his power by foreign friendships, and entered into an alliance with Burgundy; but an insurrection in Yorkshire, and the battle of Banbury which followed, soon called home all his attention. The most extraordinary events now occurred in rapid succession. Warwick, and Clarence the king's brother, were banished for their hostility to his power; but they soon found friends abroad, and in the short space of eleven days after their return, Edward was expelled in his turn. Henry was accordingly released from prison, and once more placed on the throne; but, before his queen and her followers could arrive, Edward returned, aided by the politic duke of Burgundy, and by evading Warwick's army, pushed forward, presented himself with his troops before the gates of London, and was at once admitted. The dreadful battle at

Barnet followed, in which Warwick fell, and immense numbers on both sides were slain, but the victory was Edward's; and it happened singularly, that on the very day of this event, queen Margaret landed at Weymouth, just in time to hear of the defeat of her army; and although she was encouraged by some desperate nobles still to persevere, the battle of Tewkesbury, the death of king Henry, and the murder of her son, put an end to all her hopes.

The same absence of moral principle which had characterized the government of the nation during the disgraceful civil wars, now induced Edward to employ his leisure in foreign invasion, and fruitless but expensive expeditions. The trial of his brother the duke of Clarence, who had acted against him in several wars, but who had returned to his allegiance, was the last memorable act of his reign, he himself being soon after called to his account by the great and only Potentate. Thus passed a period of more than twenty years, a period which the lover of his country might be almost tempted to wish obliterated from the pages of its history;—a period, however, which may furnish the attentive reader with many useful lessons.

H. S. A.

Obituary and Recent Deaths.

HENRY TIPPEN.

Died on Tuesday, November 19, 1822, Mr. Henry Tippen, at Bromley, near Bow, Middlesex, leaving a widow and five children.

He was born at Ringmore, near Lewes, in Sussex, on June 7, in the year 1757, and died in the sixty-sixth year of his age.

It appears from a manuscript he has left, that when he was about sixteen years and a half old, he was brought into personal affliction, and greatly terrified with apprehensions of the wrath to come. The terrors of God flowed in upon him like overwhelming waters. Neither his parents, nor his medical attendant, nor the clergyman of the parish, could administer any effectual relief. At length his life was in danger—despondency approaching to despair settled upon his mind, and preyed upon his vitals. Having continued in this dreadful state a long time, providence led him into an acquaintance with some Christians who worshipped at Lady Huntingdon's Chapel at Lewes, and by their means, while he requested fellowship with them, he was brought to see the method of salvation. Here we can borrow his own words in some verses which he wrote about this time, which had not indeed much poetry, but a great deal of piety in them.

"But after all these frights and fears,
The happy time did come—
That love did flow from God above,
Through Jesus Christ his Son."

Now old things passed away and all things became new; and the joy of his deliverance was proportioned to the bitterness of his previous state of bondage.

"It seem'd as if this earth below
Was not the same as 'twas:
All glory shone around my soul."

This too was succeeded by a season of severe temptation, accompa-

mied with perplexity of mind which no words can fully express.

Thus it appears, that a stormy, cloudy morning may be followed by a long, bright, and serene day. How soon he became a member of the Baptist church at Lewes, we cannot say; but that he was very highly esteemed there, the following dismission letter will show.

The church of Christ, of the Particular Baptist denomination at Lewes in Sussex, under the pastoral care of Joseph Middleton, to the church of Christ, of the same faith and order, at Old Ford, Middlesex, under the pastoral care of William Newman, sendeth christian salutation.

Beloved Brethren,

We have received a request from our brother and sister Tippen, whom Divine Providence has removed into your neighbourhood, to remove their church-membership from us to you; and after a long and very intimate acquaintance with our brother and sister, we can, and do, most cordially, recommend them to your christian affection, as persons sound in the faith, possessing experimental godliness, and a walk worthy of the vocation with which they are called. And, though we part from them with regret, as *being two of the greatest ornaments our church ever had*,* yet as he who fixes the bounds of our habitation, has removed them so far as not to fill up their places in their mother church,—and considering their spiritual improvement,—we do very willingly give them up to you, and humbly hope that they may prove as worthy members of your church as they have ever been of ours. Praying for their and your prosperity in the kingdom of our Lord Jesus Christ, we remain

Your affectionate brethren and sisters.

Signed by order of the church, and in the name of the whole, by JOSEPH MIDDLETON, Pastor.

Lewes, 24 *Sept.* 1795.

* Elizabeth Tippen, here referred to, died Feb. 21, 1810.

During the last two years he suffered great bodily affliction. But though a very heavy pressure was upon him, he appeared uniformly serious, patient, and tranquil to the last. Frequently he discovered, with strong emotions, the tenderest anxiety on behalf of his wife and his children, whom he was about to leave behind.

In the last weeks of his life he spoke, as he had often done before, with great freedom and comfort respecting his own personal safety: "All my hope is in him that was once extended on the tree.—I wish to stand by the side of the publican and cry, 'God be merciful to me a sinner.'—How blessed that world where all are of one sentiment, and there is no jarring!—All things will be smooth in another state.—I must come to Christ *now* as a poor perishing sinner!"

On Wednesday afternoon, the 27th, he was followed to the grave by his surviving widow and children, and a long train of sincere mourners. The deacons (except two, confined by personal affliction) were pall-bearers, and a large number of the members of the church came to take leave of a man who had been most justly endeared to them. The church of which he had been a valuable deacon more than twenty-three years, has resolved to set up a stone over his grave, in grateful remembrance of his faithful, affectionate, zealous, and useful services.

On Lord's-day afternoon, Dec. 1, a funeral sermon was delivered by Dr. Newman, the pastor of the church, from 1 Tim. iii. 13. "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

We have heard of deacons who, "dressed in a little brief authority," like Diotrephes, and swelling with pride and pomp, have trampled on the poor of the flock, insulted the pastor and the church, and lorded it over God's heritage. *Henry Tippen* was not one of that class. Highly respectable for the measure of christian knowledge he attained, he excelled in *love*. He loved the

church, and the pastor, and his brethren in office, "with a pure heart fervently." And though to a stranger it might appear that he paid more respect to the sterner virtues, than to the softer graces of the christian character, he was a man of great tenderness and warm affection. Witness the tears of all the widows and others who wept at the tidings of his death! His zeal was disinterested; and the sacrifices which it prompted him to make will not be fully known till the day when they shall be published and rewarded by the Saviour himself. His fidelity was never impeached, nor even suspected: and his perseverance in a series of useful services to the end of life, must be thankfully ascribed to the grace of God which was with him.

Review.

The Doctrine of Scripture relative to Evil Spirits, examined: being a Reply to a Work on the same Subject, by the Rev. Russell Scott of Portsmouth. By the Rev. B. H. Draper. Pp. 86. 2s. Boards.

WHOEVER has attentively considered the spirit of Socinianism, or, as many of its votaries would rather denominate it, Unitarianism, cannot fail to have observed that it borders upon the cold and frigid region of infidelity. In one sense it may be considered as more pernicious, inasmuch as under a pretended reverence for the sacred scriptures, and bearing the hallowed name of christianity, it, in fact, endeavours to sap the foundations of revelation by its unfair mode of criticism, and attempts, but vainly attempts, to overthrow its principal doctrines. Those who would, at first, have been shocked at the idea of becoming the followers of noted, modern infidels, are introduced, before they are aware, into the very vortex of unbelief, and taught to trample under foot the blood of the Saviour,—to despise the doctrine of his atonement for human guilt,—to laugh at his threatenings of future punishment—and to boast of the purity and virtue of human nature, in opposition to the plain declarations of scripture, that man is a fallen, ruined, and depraved being.

We have said that Socinianism borders upon the cold and frigid region of infidelity. Cold and unphilanthropic is, indeed, its spirit. It has hitherto contemplated, with the most unfeeling indifference, the miserable state of the heathen world, and suffered its zeal to evaporate in mere philippicks against those who, believing the doctrines of the cross of Christ, have endeavoured, and are still endeavouring, to promote the best interests of the human race. May we not say in the animated but correct language of Mr. Draper: "What have Socinians done towards the amelioration of the heathen world? Where are their Brainerds, and Elliots, and Swartzes, and Whitefields? When did they expend immense sums, and make large personal sacrifices, for the extension of the blessings of the gospel, and of course for the spread of civilization and humanity?"

We do not, however, wish to hold up every Unitarian as destitute of regard for his species. Many among them we respect and pity, whose amiable conduct would have done honour to a better cause. We direct our remarks against the general spirit and tendency of the system; and against the fiery zeal of many of its adherents, who seem to lie in a state of perfect torpidity, except when they raise the hue and

cry against those who conscientiously believe those doctrines which they contemptuously reject.

The little work before us was written in reply to a book published by the Rev. Russell Scott of Portsmouth, in which he attempts to deny the doctrines of scripture, respecting the existence of evil spirits, and the eternity of future punishments. Though bearing a small proportion in size to the work alluded to, it appears to us to grasp, with a powerful hand, all the principal topics treated of in that book; to expose the false interpretations of scripture contained in it; and to state, with great perspicuity, the doctrine of scripture on the points in dispute. The character of Mr. Draper peculiarly fitted him for entering the lists with Mr. Scott. We must admire the spirit in which the reply is written, as truly the spirit of christian candour and kindness. He speaks as one who feels the vast importance of the truth which he defends, yet no harsh expression is allowed to escape him; nothing but what breathes the best wishes for his opponents and the human race. He seems to feel, "that the wrath of man worketh not the righteousness of God." Though called to notice the unwarranted irony of Mr. Scott, not a single severe expression escapes him. He breathes the spirit of his Master, and evinces, not the zeal of a partisan, but a desire to guard the unwary against the snare which is laid for them. May the blessing of heaven attend his efforts, and prevent many from adopting principles of interpretation subversive of all due regard for the sacred volume.

The spirit we have noticed will be perceived from the following extract from the Preface, which we beg to assure our readers is a fair specimen of the whole.

"Being naturally averse to controversy, it was with great reluctance that, in compliance with the importunity of a few friends, whom I much esteem, I undertook a reply to Mr. Scott. * * * I should be sorry indeed, if I have employed any expressions which are improper, and unbecoming an advocate for truth. Though I should be happy to convince him of his errors, I would not willingly wound the feelings of the gentleman to whose work I have thought it my duty to reply. I do most sincerely wish him every temporal, spiritual, and eternal good; and I should especially rejoice to hear that he was diligently employed in preaching the glorious Gospel of the blessed God." P. 108.

Our author, in the execution of his plan, commences by repelling the wanton and uncalled-for sarcasm of Mr. Scott, in styling his opponents "Devil believers"—"Advocates for the Devil"—"Devil defenders," &c. On this subject he observes, "Thus on the same principle that persons who believe that there is a malignant being called the Devil, are termed 'Devil advocates' and 'Devil defenders,' it might be said that Dr. Mead was an advocate for the plague and poison, because he wrote on both these subjects," &c. (Page 11.)

He proceeds to expose (we think, with great effect) the mode of interpretation adopted by the Socinians, of referring to mere figurative language the plainest records of scripture, whenever they wish to get rid of any thing that opposes their own system. (Vide pages 12, 13, &c.)

As a specimen of this sort of figurative language, we would transcribe Mr. Scott's view of the history of Jonah, with Mr. Draper's remarks.

"Most readers have, I apprehend, supposed, that when it is said the Lord prepared a great fish to swallow up Jonah, this was literally the case. But no, says Mr. Scott: it means a ship, whose crew seeing him in danger, went to his relief, and rescued him from the jaws of death; and the name of that ship was the Whale. The historian tells us, and our Lord gives a similar account, that Jonah was in the belly of the fish three days and three nights;—this, it appears, was all figurative, and means that he was put in the hold, or bottom of the vessel, three days and three nights; and when we are told 'that the Lord spake unto the fish, and he vomited out Jonah on the dry land,' we are to understand that he was safely rowed on shore. Is not this original? was ever deliverance

from the ocean thus described since or before? I think not." P. 29.

We wish that Mr. Draper had more strongly reprobated the wanton freedom that persons, such as Mr. Scott, frequently take in lopping off whatever part of scripture will not bend, by any criticism, to their views. The limits of our publication do not permit us to enlarge. We would, therefore, take our leave, by cordially recommending the work to the perusal of our readers, and begging them to give it as wide a circulation as they can, especially in such places where it is particularly needed.

Attachment to Life: a Sermon on the Occasion of the Death of the late Rev. John Owen, M.A. Rector of Paglesham, &c. &c.: who died at Ramsgate, September 26, 1822, *in the 57th Year of his Age. By Joseph Hughes, M.A. one of the surviving Secretaries.* Pp. 50. 1s. 6d.

From this sermon alone, had we not before been acquainted with the distinguishing talents of its author, it would have been easy to discover the marks of an understanding highly cultivated, and of a mind ardently attached to the all-important doctrines of evangelical truth, and deeply imbued with its sacred and sanctifying influence.

Mr. Hughes, in the illustration of his subject, remarks, there may be "a *criminal* attachment to life, warranting our censure;"—"an *innocent* attachment, awakening our sympathy;"—and "a *laudable* attachment, at once challenging our approbation, and urging us to bring our minds under its influence."

It is under the last head in which he considers the text as "the prayer of a *Penitent*, a *Saint*, and a *Philanthropist*," that his talents for discussion appear to high advantage; he evidently speaks like one who had himself experienced the various characters he describes, enjoyed the pleasures connected with their developement, and the anticipations of usefulness here, and glory hereafter, connected with their employments and pursuits.

The eulogy pronounced by Mr. Hughes on the memory of his departed friend, appears to be the just tribute due to departed worth, to talents of a high order, which had been consecrated to an object of the most sublime description, the furtherance of the first Society in the scale of moral excellence—the British and Foreign Bible Society.

Our readers must peruse the sermon, to form correct sentiments of its merits, and to catch its "spirit-stirring" emotions. Our limits prevent us from making more than one extract, and that only for the purpose of expressing the ardent feelings of Mr. Hughes, and our own, in the language of the pathetic Dr. Steinkopff; "Never may the Church of England want such a Minister, or the Bible Society such a Secretary, or the world such a Benefactor"—as "the gifted, impartial, ingenuous, amiable, and interesting—Owen."

The Scripture Doctrine of the Person of the Lord Jesus Christ briefly stated; being the Substance of Two Sermons. By J. M. Cramp. 8vo. Pp. 42.

In publishing upon the Deity of Christ, Mr. Cramp does not pretend to advance any thing "novel in argument," but modestly states, that "having endeavoured to compress into a small compass the leading views and statements of scripture, in reference to an important doctrine, he hopes that a perusal of these passages may be beneficial to the young, the wavering, and the inquirer after truth." The text is, John ix. 35, 36: "*Dost thou believe in the Son of God?*" &c.

The Introduction is intended to impress the mind with the importance of knowing who Jesus Christ really was. The author then proceeds to consider, I. *The Predictions of the Prophets.* II. *The Declarations of Christ himself.* III. *The Statements of the Apostles.* This united testimony is shown to be in favour of the Deity of our Lord; and in a IVth head of Discourse, *these*

Statements are reconciled with the Fact, that Jesus was a Man.

The former parts of the Discourse are necessarily selections and arrangements of texts from the Old and New Testaments, on the making of which much care has evidently been bestowed. Under the last head, equal judgment is manifested in adducing scriptural proofs; while Mr. Cramp takes what we conceive to be both the secure and reasonable ground, in reference to the manner in which this astonishing union exists. Page 23.

"*How* the divine and human natures were so connected together, that the humanity was not absorbed, but infinitely ennobled by the Deity, and that the Deity was not debased, though closely joined with the humanity, we need not be ashamed to confess ourselves utterly ignorant. We are not advancing a theory, but stating a plain fact, as we find it recorded in the Holy Book, &c."

The sermon concludes with six practical reflections. We most cordially recommend this plain and sensible Discourse. It will repay the reader for a very attentive perusal, and we think is well calculated to remove doubts from the mind of every honest inquirer. Franklin once profanely remarked to this effect—that ere long we should see Christ, and know for certain who he was, and that therefore we need not now be at so much trouble to inquire. We would rather be impressed with the importance of the exhortation which Mr. Cramp, in conclusion, draws from the same consideration, "Kiss the Son, lest he be angry."

The Teacher's Farewell; intended as a parting Gift to the elder Scholars on leaving the Sunday School. 18mo. Pp. 142. 2s. 6d.

By appealing to facts, the supporters of Sunday-schools have adduced the most convincing answers to the objections of adversaries. The argument is quite conclusive, when the advocate for the religious education of the poor asserts, that those juvenile delinquents who fill our prisons, and those more mature in crime who disgrace our country, were never in our schools. If any will be at the pains of inquiring into the truth of such an assertion, we doubt not but they will partake of our feelings of astonishment and gratitude, that it should be so generally correct. Unhappily, there have been, and are, and will be, some exceptions. Many a promising scholar has left our Sunday-schools, painfully to disappoint the hopes of his teachers and friends, who have cause to weep over the apparent loss of so much labour. Every effort ought to be made, to protect our instructed poor from the temptations to which their very education exposes them. We esteem those authors among the very best friends of our country, who employ their talents to furnish suitable occupation and amusement for an increasingly reading and thinking population.

The object of this anonymous writer is to furnish the teachers of Sunday-schools with a book to put into the hands of those scholars who are honourably dismissed. He has executed his task well. The work is divided into twelve short chapters, each of which has an appropriate motto from scripture. The subjects are, "A Farewell Address—Personal Religion—Dispositions and Habits—Relative Duties—Servitude—the World—Company—Books—Amusements—Public Duties—Condition in Life—Affliction—and Death." Many interesting facts and anecdotes are interspersed. The style is simple and familiar, adapted to the capacities of those for whom it is intended, without descending to the weak and childish phraseology of some who have written for the benefit of youth. Two points of great importance are kept in view; first, "that the young are not likely to be useful and worthy members of society, except by becoming true Christians; and, secondly, that their education should be such as to form them for the diligent discharge of the duties of their station in life, rather than to excite in them an injurious ambition to rise above that station. We

cordially hope the author will enjoy the gratification of knowing that the names of many Sunday-scholars are inscribed in his neat page, prepared for the purpose, and that "his attempt will be beneficial in promoting their present and eternal welfare.

Sketches of Sermons preached to Congregations in various Parts of the United Kingdom, and on the European Continent, furnished by their respective Authors. Vol. II. 184 pp. Bds. 12mo. 4s. 2d Edition.

In our Review of the First Volume of this very excellent work, (see our Number for February, 1822,) we expressed our hope that the rapid sale would encourage a continuation. —We are happy that this hope has been fulfilled, and recommend to our readers the present volume, which contains fifty short, but judicious sermons, on important subjects. The third and fourth Volumes have been since published.

LITERARY INTELLIGENCE.

Just Published.

Ivimey's third Volume of the History of English Baptists, comprising the principal Events in the History of Protestant Dissenters, and the History of the Baptist London Churches during the Period from 1688 till 1760.

By the same Author;—A Preference for a Sect not inconsistent with the most cordial Attachment to the whole Church of Christ, in all the Denominations in which it is at present divided: a Sermon preached at Eagle-street Meeting, November 24; in which the Baptists are vindicated from the Charge of Sectarianism.

Burder on the Scripture Character of God, 8vo. Boards. 7s.

Proposals for a uniform Edition of Owen's Works, by Richard Baynes; Editor, Thomas Cloutt, M.A.

Preacher: Vol. IV. 4s.

Summary of the Life of Dr. Hawker, 1s. 6d.

Thornton's Fulness and Freeness of Spiritual Blessings. 166 pp.

History of Gainsborough Adult Schools. 69 pp.

Popplewell's Christian Family's Assistant. 10s. 6d.

Townsend's Good Servants commended, &c.

Catalogue of the Indian Museum, 80½, Pall Mall. 6d.

Jones's (Joseph,) Serious Musings. 2s. 6d.

Churchill's Tract for the New Year. 3d.

New Editions of G. C. Smith's Boatswain's-mate, 1s. 6d.: Cornish Market-woman, 2d.: Sailor's Visit to Surrey-chapel, 2d.: Royal Barracks, 1d.: Press-gang, 1d.; Bob the Cabin-boy, 1d.; Fisherman's Saturday, 1d.

Wilderspin on the Education of the Children of the Poor, showing how 300 Children, from eighteen Months to seven Years of Age, may be managed by one Master and Mistress. 5s.

W. F. Lloyd's Bible Catechism, 2s.; abridged, 4d.

In the Press.

Palmer's Nonconformists' Catechism, revised, and continued to the present Time, by the Rev. William Newman, D.D.

Memoirs of the late Rev. C. Feary, by the Rev. Mr. Audley of Cambridge.

Shipwrecked Lascar; by Miss Jane Taylor. Set to Music by Walker.

Sermons, &c. at the Caledonian Chapel. By the Rev. E. Irving, A.M. 1 Vol. 8vo.

Indian Essays on the Manners, &c. of Bengal. 8vo.

Durant's Dialogues on the Moral Law, &c. 18mo.

Hoddinot's Scripture Shield. 3s.

Maxims on Prudence from the Scriptures, the Fathers, &c.

The Mother's Portrait sketched. 12mo. with Cuts.

Scripture Fragments, in Prose and Verse, with Cuts. For Sunday-schools.

Intelligence, &c.

*List of the Particular or Calvinistic Baptist Churches in England.**

THE "Confession of Faith", adopted and published by the General Assembly, held in London, 1689, is the standard of doctrine which the Particular Baptists have always avowed: this may be had at Mr. OFFOR'S, 44, Newgate-street, the Depository for Baptist Tracts, &c.: and we strongly recommend it to all our churches, as a most unexceptionable "form of sound words." By the principles of this Confession, we have endeavoured to regulate the following list, not admitting any church whose minister is known to be either *Arminian*, *Antinomian*, or *Anti-Trinitarian*. Some few of the churches have pastors who are Pædobaptists, but it is supposed the *majority* of the *members* are Baptists. There are some respectable Baptist *ministers*, whose names do not appear, because they are not settled with Particular churches; such as Messrs. Williams of Cheltenham, Jenkin Thomas of Oxford, John Dyer of London, &c. &c. There are other cases, probably, of Baptist ministers being pastors of *Independent* churches, such as that of Mr. Cornford of Marden, &c.

Bedfordshire.

Bedford, 1. Samuel Hillyard
2. Thomas King
Biggleswade, Thomas Middleditch
Blunham, John Beetham
Carlton, Charles Vorley
Cotton End, John Holloway
Cranfield, William Wakefield
Dunstable and Houghton Regis } William Anderson
Keysoe, Henry Bottle
Leighton Buzzard, Thomas Wake
Luton, Ebenezer Daniel
Maulden, Samuel Hobson
Potton, William Cooper
Ridgemont, William Cuttriss
Sharnbrook, Joseph Hinde
Southill, Thomas Tay
Steventon, Joseph Such
Staughton, Little, James Knight
Toddington, Thomas Ramsay
Westoning, George Dance

Berkshire.

Abingdon, John Kershaw, A.M.
Beech Hill, James Rodway
Farringdon, James Hinton, jun. A.M.
Kingston Lisle, Daniel Williams
Newbury, Thomas Welsh
Oakingham, John Coles
Reading, John Howard Hinton, A.M.
Wallingford, Joseph Tyso
Wantage, James Jackson

Buckinghamshire.

Amersham, James Cooper
Aylesbury,
Brickhill, Great, William Sheffield
Chesham, William Tomlin
Cheynies, Ebenezer West
Colnbrook,
Crendon, Long, William Hopcraft
Datchett, William Bailey
Gold Hill, D. Dossett
Haddenham, Peter Tyler
Hanslope, — Hill
Iving hoe, George Clark
Kingshill, Little, Thomas Jourdan
Missenden, Great,
Newport Pagnell, — Foskett
Northall, William Johnson
Olney, James Simmons

* We are aware that this List is incomplete. We have included all that are recognized by the Associations in whose Circular Letters they appear: of many, we have heard only by report. We expect our friends from the country will bring us corrections and additions, or send them post paid, that a more correct List may be given next year. N.B. 1 and 2 denote first and second Churches.

Penn, J. Dolling
Quainton, D. Walker
Risborough, Prince's, T. Terry
Stratford, Fenny, James Crudge
Stratford, Stony, J. End
Swanbourn, William Collett
Waddesdon Hill, George Williams
Winslow,
Wycombe,

Cambridgeshire.

Bottisham Lode, Thomas Reynolds
Cambridge, T. C. Edmonds, A.M.
Camps, Castle, William Jobson
Chatteris, Benjamin Gosney
Cottenham, John Meakin
Downham, — Britton
Gamlingay, Enoch Manning
Harldenham, G. J. Pinchard
Haston,
Isleham, John Reynolds
Melborne, William Pepper
Oakington,
Over, George Prudden
Prickwillow,
Soham, George Norman
Stretham, Joseph Howlett
Sutton,
Swansea, Thomas Tall
Wilberton, John Langford
Willingham, John Rootham

Cheshire.

Audlem, — Freshfield
Chester,
Hill-Cliff, Cherry-lane, and { John Thompson / John Swinton }
Leigh, Little, { James Bradford }
Warford, — Holt

Cornwall.

Boatham, Skinner's,
Chasewater, — Hodge,
Falmouth, Samuel Green, jun.
Helstone, Joseph Lane
Penpaul,
Penzance, G. C. Smith
Redruth and Day, St., { John Dore }
Saltash, John Stacey Bunce
Truro, Edmund Clarke

Cumberland.

Broughton, Samuel Ruston
Whitehaven, — Jamieson

Derbyshire.

Chesterfield, David Jones
Derby, Caleb Evans Birt, A.M.
Loscoe, Joseph Swain
Swanwick, William Fletcher

Devonshire.

Ashburton, William Dore
Bampton, John Cherry
Barnstaple, J. O. Mitchell
Bideford,
Bovey Tracey, Joseph Lee Sprague
Bradninch, Charles Sharp
Bradford, William Harris
Brixham,
Collumpton, Richard Humphrey
Crediton, John Cocks
Dartmouth, Philip House
Exeter, Samuel Kilpin
Harberton Ford, James Gard
Hill, St., C. Hawkins
Honiton, William Lush
Kentisbeer,
Kingsbridge, John Nicholson
Modbury, Christopher Woollacott
Newton Abbot,
Oakhampton,
Plymouth, Samuel Nicholson
Plymouth Dock, Pembroke-street, Thomas Wilcocks
Ditto, Morice-square, Thomas Horton
Prudent, Benjamin Thomas
Shaldon,
Teignmouth, — Rogers
Tiverton, John Singleton
Torrington, Great, Thomas Pulsford
Uffculm, George Viney
Upottery, John Cooper

Dorsetshire.

Loughwood, Richard Gill
Lyme Regis, Abraham Wayland
Poole, Samuel Bulgin
Weymouth, William Hawkins, A.M.
Wimborne, John Miel

Durham.

Hamsterley, David Douglas
Rowley (Cold,) and Hindley, Lancashire, W. Fisher
Shields, South,
Stockton on Tees,
Wearmouth, Monk,

Essex.

Billericay, B. Crowest
Braintree, William Ragsdell
Burnham, John Garrington
Coggeshall, William Payne
Colchester, 1. George Francis
2. William Dowling
Colne, Earl's, Major Gooday Padney
Halstead, John King
Harlow, Thomas Finch
Hedingham, Sible,
Ilford, James Smith
Langham, John Wood Goodrich
Loughton, Samuel Brawn

Mersey,
Potter-street, John Bain
Rayleigh, James Pilkington
Saffron Walden, Josiah Wilkinson
Sampford, Old, Richard Pettit
Thaxted, Thomas Byatt
Thorpe, William Bolton
Waltham Abbey,

Gloucestershire.

Avening, William Matthews
Bourton on the Water, T. Coles, A.M.
Blockley, Daniel Wright
Campden, Chipping, G. Jayne
Chalford, James Deane
Cheltenham,
Cirencester Daniel White
Coleford, Richard Fry
Downend, Robert Aitcheson,
Eastcombes, Henry Hawkins
Fairford, Daniel Williams
Gloucester, George Box Drayton
Hillsley,
Lechlade, Richard Clark
Shortwood, near Horseley, William Winterbotham
Sodbury, Chipping, W. Southwood
Stanley, King's, James Cousins
Stow, and Naunton, Joseph Miles
Tetbury, Thomas Burchell
Tewkesbury, Daniel Trotman
Thornbury,
Uley, William Catton
Winston,
Wotton-under-Edge, T. Thomas

Hampshire.

Ashley, Thomas Rutter,
Batramsley, William Mursell
Beaulieu,
Blackwater, Thomas Burgwin
Broughton, Hugh Russell
Hartley-row, — Laye
Helier's, St., Jersey, Thomas Jarvis
Jean, St., Jersey, Jean de Gruchy
Lockerley,
Longparish, Thomas Futcher
Longueville, Jersey, — Carré
Lymington, James Millard
Newport, Isle of W., 1. Wm. Glanville
2. John Franks
Portsea, Meeting-house-alley, Daniel Miall
White's-row, T. C. Mileham
Ebenezer, John Headden
Salem, White-swan Field, Richard Young
Forton and Lake-lane, } Thomas Tilly and John Clay
Romsey, W. Yarnold
Southampton, B. H. Draper
Whitchurch, Philip Davies
Wellow, Isle of Wight, William Read

Herefordshire.

Garway, William Rogers
Kington, Samuel Blackmore
Leominster, Thomas Edmonds
Ross, Benjamin Coombs
Ryeford, William Williams
Withington, Rees Davies

Hertfordshire.

Alban's, St., William Upton
Codicote, Alexander Thompson
Hempstead, Hemel, John Liddon
Hertford, William James
Hitchin, John Geard
Hoddesdon,
Market-street, Joseph Harris
Mill End
New Mill, D. Clarabut
Sawbridgeworth, James Steward
Stortford, Bishop's, F. A. Waldron
Tring, — Glover
Watford, William Copley
Whitwell-street, Richard Groom

Huntingdonshire.

Bluntisham, Samuel Green
Bythorne, William Simpson
Catworth, Great, Wm. Rowlatt
Gidding, Great, W. Crockford
Gransden, Great, Robert Skilleter
Ive's, St., Hugh Mackenzie
Kimbolton, John Hemming, A. M.
Needingworth, Samuel Sharood
Neot's, St.,
Ramsey, — Jarvis
Somersham, Wm. Orris
Spaldwick, John Manning
Weston, Hail, Joseph Paggett

Kent.

Ashford, William Broady
Bessel's Green, John Stanger
Bethersden, — Shilling
Bexley,
Borough Green, — Morris
Bradbourne, — Lewis
Brasted,
Brenchley, Lamberhurst, and Matfield Green, } T. Gladwish
Chatham, Wm. Giles
Cranbrook, Wm. Stonehouse
Crayford, John Davies
Deal, Jacob Martell
Dover, Robert Oxlad
Down,
Eastry, — Branford
Eynesford, John Rogers
Eyethorn, John Giles
Folkstone, John Clark
Greenwich,
Lessness Heath, W. Coleman
Maidstone, Wm. Groser, jun.
Margate, George Atkinson

Peter's, St. Thomas Cramp
Sandhurst, James Gates
Seal, John Morris
Sevenoaks, Thomas Shirley
Sheerness, J. D. Blakeman
Smarden, John Coppin
Stone, — Davey
Tenterden, Joseph Exall
Wilmington,
Woolwich, 1. Wm. Culver
2. Adam Freeman

Lancashire.

Accrington,
Bacup, 1. — Grant
2. Wm. Dyer
Blackburn, Charles Gray
Bolton le Moor, Wm. Colcsoft
Cloughfold, Robert Heyworth
Colne, Peter Scott
Garstang,
Goodshaw Chapel, John Pilling
Haggate, J. B. W. Smith
Haslingden,
Hawkeshead Hill,
Huncote, Wm. Perkins
Inskip, Joseph Lakelyn
Liverpool, Byrom-street, M. Fisher
Lime-street, James Lister
Great Crosshall-st.
Cockspur-street, J. Underhill
Welsh Church, — Jones
Manchester, 1. York-street, John Birt
2. Coldhouse, W. Jackson
3. Princess-street,
Ogden,
Oldham, Charles Thompson
Pendlehill, Sabden, George Brown
Preston, — Ashford
Rochdale, Wm. Stephens
Stayley Bridge,
Tottlebank, Thomas Harbottle
Wigan, John Simmons

Leicester.

Arnsby, John James
Blaby, Benjamin Evans
Bosworth, Husband's,
Botteaford, Wm. Musson
Foxton, Joshua Burton
Leicester, Robert Hall, A. M.
Loughborough, George Capes
Sheepshead, Samuel Peters
Sutton in the Elms, Cheney Burditt

Lincolnshire.

Barrow and Killingholme, Abraham Greenwood
Boston, John Hinmers
Burgh and Mountborp, — Clarke
Carlton le Moorland, W. H. Newman
Donington, Edward Gibson
Lincoln, David Davies
Partney and Orby, A Greenwood, jun.
Spalding, — Cattell

Middlesex.

Brentford, Old,
Brentford, New, Wm. Groser
Bromley,
Chelsea, Paradise-street
Crouch-end, near Hornsey, J. B. Shenston
Greenford, Richard Thatcher
Hackney, F. A. Cox, A. M.
Hammersmith, Thomas Uppadine
Harlington, Edward Torlin
Harrow,
Highgate, Edward Lewis
Old Ford, Wm. Newman, D. D.
Poplar, James Upton, jun.
Potter's Bar, — Holmes
Somer's Town, Wm. Jarman
Staines, Joseph Dawson
Stoke Newington, James Bissett

London and Southwark.

Alfred-place, Kent-road, W. Young
Blandford-street, John Keeble
Burton-street, John Edwards
Carter-lane, John Rippon, D. D.
Cateaton-street, Wm. Jones, Samuel Stennett
Dean-street, J. M. Cramp
Devonshire-square, 1. Timothy Thomas
2. Robert Burnside, 7th Day
Eagle-street, Joseph Ivimey
Enon Chapel, Clement's-lane, Strand, Wm. House
Fetter-lane, John Elvey
Little Prescote-street, Thomas Griffin
Goswell-street Road, John Peacock
Grafton-street, W. Williams
Great Ayliffe-street, Wm. Bailey
Green-walk, James Upton
Henrietta-street, Brunswick-square, Wm. Belsher
Keppel-street, George Pritchard
Lewisham-street, Henry Paice
Little Ayliffe-street, Wm. Shenston
Little Wild-street, James Hargreaves
Maiden-lane, Covent Garden, Wm. Dovey
Maze Pond, James Hoby
Mitchel-street, Thomas Powell
Peckham, Thomas Powell, Junr.
Rotherhithe, W. Norris
Shouldham-street, John George
Soho Chapel, Oxford-street, Evan Herbert
Unicorn-yard, Thomas Hutchings
Walworth, East-lane, Richard Davis
Lion-street, John Chin
York-street, St. James's-square, John Stephens

Monmouthshire.

Abergavenny, English Church, Micah Thomas
Welsh Church, Jos. Price
Argoed, Thomas Davis
Bethesda, John Hier, James Edmonds, Thomas Jenkins
Blaenafon,
Blaenau, Joseph Price, Harry Harris
Capel-y-ffin, George Watkins
Caerleon, David Phillips
Caerwent, William John
Chepstow, Joshua Lewis
Glasgoed, Lewis Lewis
Llanwenarth, James Lewis, Francis Hiley
Magor, Thomas Leonard
Monmouth. John Jones
Newport, Thomas Morris, John Harris
Penrhos, Marmaduke Jones
Penuel,
Penygarn, John Evans
Pont-rhyd-yr-un, John James
Pont-y pool, Thomas Harris
Rhagland, Thomas Harris
Sion Chapel, James Michael
Tredeger, Joshua Thomas, John P. Davis
Trosnant, David Roberts

Norfolk.

Aylsham, John Bane
Barton, — Baker
Buxton, William Cowper
Carlton-road, Jonas Smith
Claxton, Job Hupton
Creak, South, John Gogge
Denton,
Dereham, East, John Williams
Diss, G. W. Wilks
Downham, John Jeffries
Easton-row, — Smith
Ellingham, Great, Charles Hatcher
Fakenham, Daniel Thompson
Foulsham, John Spanton
Framingham Pigot, Gregory Norris
Ingham, Thomas Pickers
Kemninghall, Charles Box
Lynn, John Paul Briscoe
Martham, Wiscard Davey
Neatishead and Ludham, W. Spurgeon
Necton, Jonathan Carver
Norwich, 1. Joseph Kinghorn
2. George Gibbs
3. Abraham Pye
Salhouse, Charles Gaddy
Saxlingham, Wm. Clark
Stalham, Jeremiah Hubbard
Swaffham, John Hewett
Worstead, Richard Clark
Wymondham,
Yarmouth, Edmund Guoymer

Northamptonshire.

Barton, Earl's, — Deacon
Braunston, Joseph Bate
Braybrook,
Buckby, Long, John Edmonds
Bugbrook, J. Wheeler
Burton Latimer, James Presland
Clipstone, John Mack
Gretton,
Guilsborough, James Clark
Hackleton, William Knowles
Haddon, West, Joseph Brooks
Irthlingborough, Thomas Allen
Kettering, John Keen Hall, A. M.
Kislingbury,
Middleton Cheney, W. E. Bottomley
Moulton, Francis Wheeler
Northampton, Thomas Blundell
Oundle, Benjamin Medlock
Ravensthorp, William Goodrich
Raunds, James Rappitt
Ringstead, J. A. Jones
Road, William Heighton
Rushden,
Thrapston, Richard Miller
Towcester, John Barker
Walgrave, Samuel Adams
Weston by Weedon, Richard Clark
Woodford, Thomas Miller

Northumberland.

Newcastle upon Tyne, 1. R. Pengilly
2. George Sample
Shields, North, James Williamson

Nottinghamshire.

Collingham, William Nichols
Newark upon Trent, Wm. Perkins
Nottingham, John Jarman
Southwell,
Sutton in Ashfield, C. Nott
Sutton upon Trent, — Pope

Oxfordshire.

Bloxham, David Nunnick
Bodicot,
Burford, Benjamin H. Howlett
Chalgrove, John Heafford
Coate, Richard Pryce
Ensham, J. T. Dobney
Norton, Chipping, William Gray
Norton, Hook, — Richards
Oxford, James Hinton, A. M.

Rutland.

Oakham, Joseph Belcher

Shropshire.

Bridgenorth, William Pain
Broseley, John Thomas
Donnington Wood,
Drayton, Market,
Hampton, Welsh, James Penn
Minsterley and Smallbeach,
Oldbury,
Oswestry, Thomas Cooke
Rolaw, Thomas Thomas
Shiffnal, Samuel Hollis
Shrewsbury, John Palmer
Wellington, Wm. Keay
Wem, Wm. Muckley
Whitchurch, — Phillips

Somersetshire.

Bath, John Paul Porter
Beckington, Thomas Winter
Bridge, High, — Williams
Bridgewater, James Viney
Bristol, Broadmead, { J. Ryland, D.D. / T. S. Crisp, A.M.
King-street, Thomas Roberts
Counterslip,
Chard, John Toms
Crewkerne, — Crook
Croscombe,
Frome, 1. Samuel Saunders
2. Wm. H. Murch
Hanham and Keynsham, T. Ayres
Hatch, Robert Fry
Horsington, John Cox
Isle Abbot's, Wm. Humphry
Norton, St. Phillip's, H. Cusner
Paulton,
Perriton,
Petherton, South, — Sandown
Pill, David Evans
Road,
Stogumber, Wm. Gabriel
Street, N. T. Burnett
Taunton, Owen Clark
Watchet and Willington, John Lincoln
Wedmore, James Chandler
Wellington, Joseph Baynes
Wells, George Shell
Yeovil, Thomas Claypole

Staffordshire.

Bilston, — Matthewson
Brettel-lane, Daniel Morrell
Bromwich, West, — Williams
Burslem,
Burton upon Trent, Samuel Jones
Coppice,
Cossley, 1.
2. John Pickering
Sedgley, Wm. Bridge
Tamworth, Henry Jones
Uttoxeter, Alexander Smith
Willenhall,
Wolverhampton, John Steward

Suffolk.

Aldborough, Thomas Miles
Aldringham,
Barton Mills, Robert Saunders
Beccles,
Bildeston, Wm. Hoddy
Bury St. Edmund's,
Chersfield, Wm. Churchyard
Clare, Thomas Hoddy
Earl Soham, James Cheney
Eye, W. W. Simpson
Grundisburgh, John Thompson
Hadleigh, Thomas Row
Halesworth, John Gowing
Horham, Matthew Harvey
Ipswich, 1. James Payne
2. John Hartnall
Laxfield,
Lowestoft, James White
Otley, James Cole
Rattlesden, Philip Dickinson
Southwold,
Stoke Ash, Joshua Cowper
Stow Market, Leonard Ellington
Stradbrook, Thomas Goldsmith
Sutton, Samuel Squirrell
Tunstall, Daniel Wilson
Waldringfield,
Walsham LeWillows, — Simmons
Walton,
Wattisham, Wm. Reynolds
West-row, Mildenhall, L. Ellington
Woodbridge, David Lemon

Surrey.

Battersea, Jos. Hughes, A.M.
Battersea-fields, John Kingsford
Blackwater,
Brockham Green,
Byfleet, Robert Bowyer
Camberwell,
Chertsey, —
Chobham,
Clapham, J. Ovington
Croydon, — Raxworthy
Dorman's Land, George Chapman
Guildford, Sidney Thompson
Kingston, Isaac Phillimore
Lambeth, Gray's-walk, Robert Upton
Ripley, — Merriet

Sussex.

Battle, James Puntis
Bourn, East,
Brighton, John Packer
Dane Hill, Wm. Roberts
Grinstead, West,
Hailsham,
Hand Cross, Slaugham, Wm. Fuller
Lewes, Josiah Denham
Rotherfield, John Hatterill
Rye, Andrew Smith
Shover's Green,

Ickfield, John Foster
Wadhurst,
Wivelsfield,

Warwickshire.

Alcester, Joseph Price
Astwood, James Smith
Bedworth, Wm. Smith
Birmingham—
Cannon-street, { Isaiah Birt / E. E. Elliott
Bond-street, { E. Edmonds / Thomas Morgan
New Hall-street, John Poole
Coventry, Francis Franklin
Draycott,
Eatington, Over, and Kineton, J. Cook
Henley in Arden, Stephen Barker
Kenilworth, Wm. Elliott
Kirby, Monks, James Jones
Napton,
Rugby, Edward Fall
Warwick, — Ham
Wolston, George Jones

Wiltshire.

Bradford, Joseph Seymour
Bradley, North, Joseph Clift
Bratton, Robert Edminson
Calne, Joseph Stennett
Chapmanslade,
Chittern,
Corsley, John Parsons
Crockerton, Joseph Thresher
Devizes, 1.
2. J. Biggs, A. M.
Downton, John Clare
Grittleton, Joseph Rodway
Hilperton, John Dymott
Limply Stoke, Abraham James
Malmsbury, Thomas Martin
Melksham, John Shoveller, jun.
Salisbury, John Saffery
Sandy-lane, Samuel Webley
Shrewton, Wm. Roberts
Southwick, John Norris
Stratton,
Trowbridge, 1. Wm. Walton
2. Peter M'Farlane
Warminster, Joseph Mitchell
Westbury, Thomas Gough
Do. Pen-knap, George Phillips
Widborn, Richard Parsons

Worcestershire.

Bewdley, George Brooks
Bromsgrove, John Scroxton
Buckridge Bank,
Cradley,
Dudley, John Hutchings
Evesham, 1. Lawrance Butterworth
2.
Kidderminster, Wm. Downes
Netherton, Robert Hall
Pershore, Thomas Waters, A. M.
Shipston on Stour, Samuel Taylor
Stourbridge,
Tenbury, — Preece
Upton upon Severn, John Shepherd
Westmancote, John Miller
Westmeath, J. Williams
Withall Heath,
Worcester, Henry Page, A. M.

Yorkshire.

Barnoldswick, Nathan Smith
Bingley, Wm. Bottomley
Blackley, John Rigby
Bradford, { Wm. Steadman, D. D. / Benjamin Godwin
Bramley, John Trickett
Bridge House,
Bridlington, Robert Harness
Burton, Bishop, Abraham Berry
Cowling Hill, James Shuttleworth
Driffield, Great, James Normanton
Earby in Craven, Wm. Wilkinson
Farsley,
Gildersome, Wm. Scarlet
Halifax, Wm. Ackroyd
Haworth, Miles Oddy
Hebden Bridge, John Jackson
Horsforth,
Hull, 1. Salthouse-lane
2. George-street, T. Thonger
3. ————, W. Arbon
Hunmanby, John Hithersay
Idle, John Allison
Keighley, Thomas Blundell, sen.
Kilham, John Rowse
Leeds, { Thomas Langdon / James Acworth
Lockwood, James Aston
Masborough, James Hudson
Meltham, Abraham Webster
Meltham House,
Pool Moor and Shaw,
Rawden, Samuel Hughes
Richmond,
Rishworth, Thomas Mellor
Salendine Nook, Robert Hyde
Scarborough, John Sykes
Sheffield, Charles Larom
Shipley, Isaac Mann, A.M.
Snape, Bedale, and Masham, John Haigh
Steep-lane, Sowerby, T. Milnes
Sutton in Craven, Joseph Gaunt
Thornhill, Osset Common, and Chapel Fold,
Tosside and Helifield, S. Hardacre
Wainsgate, Mark Holroyd

MORAVIAN MISSION.

THE importance of the MISSION OF THE UNITED BRETHREN at the CAPE OF GOOD HOPE, has engaged us to lay before the public its present state, in consequence of the late dreadful hurricane and floods, and likewise of famine occasioned by successive failures of the crops.

"GROENEKLOOF, *July* 22, 1822.—The external distress is here, as every where throughout the colony, very great, yet not so overwhelming as at Gnadenthal and its neighbourhood. The heavy rains which have fallen in these days, have done much damage to our buildings and gardens. Never did I see the Hottentots' gardens in such good order, as when I arrived here the day before yesterday, but this morning great part of them is turned into a waste, being either imbedded in sand, or entirely carried away by the torrents."—"*July* 25. My letter of the 22d gives you some account of the damage by the rains and floods. Little did I think, when I was writing that letter, that, before I could send it away, I should have to tell so melancholy a tale, as I now must do. Alas! my dear friend, not only the gardens are almost totally ruined, our large pond filled and turned into a sand hillock, several Hottentot cottages thrown down and their gardens swept away, but the north-west gable-end of our beautiful church is changed into a heap of ruins. It was in the night between the 23d and 24th, that this dreadful misfortune took place, without any one of us perceiving it till yesterday morning, when we made the fatal discovery. The wind had not been remarkably high. Our consternation and distress you may more easily imagine than I can describe. Indeed, we are so overwhelmed with trouble on all sides, that as yet we have not been able to think deliberately on the measures to be adopted in this great emergency. Many thousand dollars will be required to repair the loss, and no time must be lost, that we may save the other walls and the roof. But provisions can hardly be had for money, and the expense and trouble of providing for a number of labourers will be very great. God only knows, how we shall find our way through the surrounding darkness. But after all, there is only one way open, which is, not to cast away our confidence, but to keep close to Him, who alone is able to heal the wounds His hand inflicts. None of the inhabitants remember such a rainy season as has been experienced this year. It is like the rainy monsoon of the East Indies.—I am convinced you will lend every assistance in your power. Among the Hottentots, who are now busy in clearing away the rubbish, no other word is heard but the repeated ejaculation—*'Alas! our church, our beautiful church!'*—like them, my mind is harassed by the scene of desolation before my eyes. Farewell for the present; you shall hear from me again, as soon as I arrive at Gnadenthal."

The Rev. C. I. Latrobe adds—"The damage done to the church is so great, that the expense, added to that of restoring the gardens and the reservoir, which must be immediately done, will bring on us a burden not to be supported, but by the kind assistance of our brethren and friends, to whose liberality we recommend this case of distress."

The accounts from Gnadenthal are still more distressing, but our limits prevent us from inserting them.

The Christian Public are aware that the General Fund of the Missions labours under a debt of between 3 and 4000 pounds, and is subject to a heavy annual deficiency. Contributions to the General Fund, or to the Separate Fund, on account of the calamities which have been related, (specifying which,) are received by J. G. Lockett, Esq. Treasurer, 1, Upper Conway-St. Fitzroy-Square; Mr. H. C. Christian, 10, Strand; Messrs. Hatchard and Son, 187, Piccadilly; Messrs. Morland and Co. Pall Mall; Sir P. Pole and Co. Bartholomew-Lane, London. Messrs. Ricketts and Co. Bristol; Sparkes and Co. Exeter; Glencross and Co. Plymouth; Jones and Co. Manchester; Atwood and Co. Birmingham; and Mansfield and Co. Leicester.

SUDDEN DEATH.

A letter from the Rev. Mr. Peacock.

ON the Lord's-day, evening, Dec. 22, 1822, Mr. Hargreaves of Wild-street, officiated at Spencer-place, the Minister being indisposed. The subject was "Christ the consolation of Israel." About the middle of his discourse, a man named Adam Ammorine, aged about 53, who, with his wife and a little niece, attended there that evening, sunk down in his seat, and, on being carried to the door, breathed twice and expired. He was taken to the house of a surgeon close by, when all symptoms

of life had completely disappeared. His death was not known to many of the congregation till the close of the sermon, when, intelligence being communicated to Mr. H. he announced it to his audience, and endeavoured to improve the awful circumstance by exhorting his hearers to prepare to meet their Judge. The greater part seemed deeply affected with the solemn event; and it is hoped that on retiring from the awful scene, they would earnestly supplicate him in whose hand our breath is, to spare them till they are meet for an inheritance among the saints in light.

May we ever bear in mind, that in the midst of life we are in death. May all who read this account feel the necessity of being constantly able to say, "O death, where is thy sting? Come, Lord Jesus, come quickly."

CROUCH-END.

From the Rev. J. B. Shenston to the Editor.

"Having accepted the invitation of a newly formed church on the open communion plan, at Crouch-End, Hornsey, I was publicly recognized as their pastor on Thursday, October 3, 1822. Mr. John Thomas, Independent minister of Highgate, commenced by prayer and reading portions of scripture; Mr. Peacock of Goswell-street offered the general prayer; Mr. F. A. Cox of Hackney delivered the introductory discourse, proposed the questions to the church and minister, and received the confession of faith; Mr. W. Shenston of Alie-street prayed the ordination prayer; Mr. Timothy Thomas of Devonshire-square gave the charge to the minister from Ps. lxxi. 16, *I will go in the strength of the Lord God;* Mr. Ivimey preached to the people from Col. iii. 11—15; and Mr. Edward Lewis of Highgate concluded with prayer."

Oct. 23, 1822.

*** The chapel at Crouch-End, which is neat and commodious, was fitted up about sixteen years ago: the prospect of a congregation being established at last appears probable. Serious persons in London may find Hornsey a delightful summer residence, and thus contribute towards promoting the cause of Christ.

Several persons having been indicted for disturbing a Dissenting Congregation at Totton near Southampton, for which crime they subjected themselves to the penalties of £40, the judgment of the Court, at the request of the prosecuters, was waived, upon the offenders agreeing to make a public apology, which they have accordingly done.

The following Sums were voted to the Widows of Baptist Ministers, out of the Profits of this Magazine, on the 17th December, 1822, for the second Half-year in 1822.

	£		£
M. S.	5	E. C.	5
M. D.	4	M. R.	5
M. T.	4	H. N.	5
H. T.	4	M. T.	5
S. I.	5	A. H.	5
A. P.	5	M. E.	4
A. P.	5	M. S.	5
M. B.	5	H. E.	5
M. R.	5	M. H.	5
M. M.	5	M. H.	4
E. I.	5	M. C.	5
M. G.	5		
E. B.	5		£115

NOTICES.

The annual sermon for the relief of the necessitous widows and children of Protestant Dissenting Ministers, will be preached on Wednesday the 2nd of April next, at the Old Jewry Chapel, (removed to Jewin-street, in Aldersgate-street,) by the Rev. Jenkin Thomas of Oxford. Service to begin at twelve o'clock at noon precisely. The subscribers and friends to the Society will afterwards dine together at the London Tavern in Bishopsgate-street.

The Rev. John Foster, A.M. has engaged to deliver, at Dr. Ryland's Meeting-house, Bristol, Lectures, during the present year, on the Wednesday before the second Sabbath, and the Thursday before the fourth Sabbath, in each month, July and August excepted. Service to commence at seven in the evening.

We are happy to learn, that two very respectable ministers of the Kirk of Scotland, the Rev. James Thomson of Dundee, and Angus M'Kellar of Penecuitland, will be in town during

the greater part of the months of February and March next, as a deputation from the Scottish Missionary Society, to preach and make collections in aid of its funds, in every place of worship which will be open for their admission. They will commence their labours amongst us on the first Sabbath of February; and, considering the very interesting Society they are to represent, and its greatly important and well-directed efforts, we sincerely wish them *God speed*, and trust they will be received by the friends of evangelic Missions, in the metropolis and its vicinity, with kindness and liberality.

THE Annual General Meeting of the STEPNEY ACADEMICAL INSTITUTION will be held on Tuesday Evening, the 21st instant, at the King's Head Tavern in the Poultry. The Chair to be taken at six o'clock.

"Who is able to stand before this holy Lord God?"—1 Samuel vi. 20.

WE all must stand before the Judge supreme,
Sooner or later, is the fixt decree:
Yet we so thoughtless live, as though we deem
This fleeting life-time an eternity.

Mistaken thought! a visionary dream!
Why should our lives proclaim so vain a boast?
Soon 'twill appear as tho' it ne'er had been,
Its form forgotten, and its substance lost.

And who can stand on that important day,
Before the Judge of all the quick and dead,
With solid comfort and without dismay,
With everlasting joy upon his head?

Vain are the hopes unthinking sinners build,
To seek for mercy when the door is shut:
"Ye would not to my terms of mercy yield,
They're now beyond your reach for ever put."

That man, and he alone, on that great day
Shall stand with joy before the Judge's face,
Whose sins in Jesus' blood are wash'd away;
Sav'd as a monument of sov'reign grace.

SYDNAS.

Calendar.

JAN. 1. The Earth in the part of its orbit nearest to the Sun.
3. Mercury (as to longitude) in a line with, but beyond the Sun, I Morn.
8. Mercury 1 degree 6 minutes south of Venus.
12. Moon New VIII. 54 Morn. A part of the Earth will pass through her shadow, but not London, where, consequently, the eclipse will be invisible.
12. Moon passes Venus VII. 15 Aft.
——— Mercury X. 30 Aft.
13. ——— Mars VI. 45 Aft.
20. ——— Saturn IX. 15 Morn.
21. ——— Pleiades.
22. ——— Jupiter 0.30 Morn.
22. Mercury 27 minutes S. of Mars.
26. Moon Full V. 11 Aft. She will pass through the Earth's shadow, and rise eclipsed IV. 18½. Total Eclipse from IV. 22½ to VI. 0½. End of the Eclipse VI. 58 Aft.
31. VIII. Evening. Auriga will be in the zenith of London; Capella 5½ deg. S. of the zenith; Castor and Pollux E.S.E. at the elevation of 55 and 60 deg. Orion on the meridian; Canis major S.S.E. Canis minor S.E. Leo due E. Hydra E.S.E. Pegasus W. by N. his head being below the horizon; Bootes rising N.E. by N. Ursa major N.E. and Leo minor E. by N.

[We have omitted Herschell, (called also Georgium Sidus, and Uranus,) discovered in 1781 by the late Dr. Herschell, because, owing to its great distance from the Sun, its apparent magnitude is so small, that it can seldom be seen by the naked eye.

Irish Chronicle.

It is delightful to observe the progress of education in Ireland, within the last eight or nine years. When the London Hibernian Society was first established, Ireland, as to the actual condition of its peasantry, was as unknown to England as are the villagers of China now. In 1814, the plan of that Society was altered, and the Baptist Irish Society, and the Irish Evangelical Society, were established; and from that period great and continued efforts have been made for extending the means of instruction, both by Schools, by reading the Scriptures, and by preaching the Gospel both in the Irish and English languages. These exertions in England on behalf of Ireland, have stirred up Christians in Dublin to rouse themselves, and to run with their brethren in England the race of charity and christian zeal. Of this No. I. affords full proof. It is pleasing to find too, that the humble labours of our own Society begin to attract the notice of Christians in America. [See No. II.] In a letter received by the Secretary from the Rev. D. Sharpe of Boston, he is informed, that the Baptist ministers there would have gladly promoted a subscription among the Irish settlers in America, on behalf of the Schools; but that the higher classes of Irish in America were in general Roman Catholics, who would take no interest in our proceedings; and that the major part were in similar circumstances with those whom in Ireland we were attempting to relieve. It affords encouragement to the Committee to know that their efforts meet the approbation of all classes of their fellow Christians, and have had the effect of stimulating to similar exertions, both at home and abroad. They earnestly hope that the year 1823, now commenced, will be rendered remarkable, by such an out-pouring of the Spirit of God upon the means of evangelical instruction, that the mountains and bogs of Ireland "may be glad for them," and her sterile and barren wastes be made "to bud and blossom as the rose."

No. I.

Memorandums of the Progress of the Society for promoting the Education of the Poor of Ireland.

I. Schools in connexion with the Society, which have received aid in Money, School Requisites, or both:—In the Year ending 5th January 1816, none.—1817, 8.—1818, 65.—1819, 133.—1820, 241.—1821, 381.—1822, 513.

II. Number of Scholars in the Schools connected with the Society, so far as the same can be ascertained:—In the Year ending 5th January 1816, none.—1817,557.—1818,4,527.—1819, 9263.—1820,16,786.—1821, 26,474.—1822, 36,657.

III. Number of Schoolmasters trained in the Model School of the Society:—Prior to 5th January 1816, 16.—In the Year ending 5th January 1816, 17.—1817, 13.—1818, 53.—1819, 39.—1820, 55.—1821, 86.—1822, 77.——Total, 356. Of whom, 144 were Roman Catholics; 212 Protestants.

IV. Number of Books on moral subjects, and School Books of various kinds, sold and distributed at reduced Prices: In the Year ending 5th January, 1816, none.—1817, none.—1818, 11,812.—1819, 83,368.—1820, 192,158.—1821, 170,538.—1822, 201,467.... Total, 606,343.

It is gratifying to observe, that the publication and sale of the pernicious Books, which have hitherto supplied the consumption of the Hedge Schools of Ireland, has at length, nearly, or altogether, ceased to exist, owing to the impossibility of sustaining a competition with the sales of the Society.

The progress of the Society in all its departments during the last Quarter, has been greater than at any antecedent period.

The principles of the Society have

been laid before Parliament, and also before the public, in every Annual Report,—they have never been varied or departed from,—nor has a single instance of deviation from the principles of the Society ever been particularized by any opponent of the Society, so far as the Society can learn,—except in the publication of a single paragraph in a book of Travels, which, to the Society appeared perfectly unobjectionable, but which, on being objected to by a single individual, was expunged from the subsequent edition. —*Kildare Place, May* 11, 1822.

No. II.

An American publication, entitled "The Christian Herald, and Seamen's Magazine, for October 19, 1822," speaking of the state of Ireland, states, "Sir Henry Sidney, in a letter from Ireland, addressed to Queen Elizabeth, in the sixteenth century, suggested the plan of employing the natives of the Highlands of Scotland, as ministers among the native Irish. 'For the remote places; where the *Englishe* tongue is not understood, it is most necessarie that suche be chosen as can speake Irishe. I do wish, (but this most humbly under your Highness's correction,) that you would write to the regente of Scotlande, where, as I learne, there are many of the reformede churches that are of this language; and though for a while your Majestie were at some charge, it were well bestowed, for in short time, thousands would be gained to Christ, that now are lost, or left to the woorst.'—Though this suggestion was made more than 300 years ago, it was left, we believe, for the 'Baptist Irish Society' to be the first to avail themselves of the important, and rational, and pious recommendation of Sir Henry: the Rev. Mr. M'Kaag, a native of the Highlands, having received a suitable education at Bradford Academy, is most usefully employed in preaching in the county of Mayo (Connaught,) in *native* Irish. This society, instituted about eight years ago, has done real good, both by its day-schools, and its readers of the Irish scriptures." P. 333.

Extract of the Journal of the Rev. Isaac M'Carthy.

DEAR BRETHREN,

On Saturday the 10th of August, 1822, I inspected the school at Toorne, and found present 72 children, and on the list 83. Twelve of the repeaters committed to memory thirty-two chapters in the New Testament, since the 5th of July ult. I then proceeded to Kenagh, and found present in that school 122 children; 68 chapters were committed to memory by 20 children, since the 5th of July ult. I finished the inspection at the eve of the day, and scarcely were the scholars gone out, when my congregation of adult persons came in, and heard the word of life attentively. I rode seven miles to my lodgings that evening.

Lord's-day, the 11th, I preached at Toome, and at six o'clock in the evening at Clynen: each time tolerably well attended. I preached at the Scotch quarters on the Monday evening; the night was exceedingly inclement, which prevented several of my usual hearers from attending.

Tuesday, 13, I preached at Carrick-on-Shannon, to but a little flock indeed. The place I preached in was by no means accommodating; nothing but an ardent *love for* the *truth* will bring persons out of their comfortable habitations to hear us; and as there are but few of that description in the town, you will not wonder to hear that there were not many to hear me.

Wednesday, the 14th, I went to Boyle, and had the pleasure of an interview with Brother Wilson. I resigned to him the Scotch-quarters, Strokestown, Carrick-on-Shannon, and Boyle, all missionary stations; and one school in the town of Longford. He preached at most of the above places, and was highly approved of. I preached at Boyle in the evening: the congregation was large. The following evening I attended an oration in the Sessions-house, on the state of the Jews. The orator showed us what God will providentially, and then evangelically, do for them. And, under the first head, we were informed that they will be literally brought back to Jerusalem, and enjoy their temporal privileges there; and, under the second, that they shall be brought to the full enjoyment of all the privileges of a spiritual and redeemed people. As to the latter, I believe it will be, and that they will enter into the new Jerusalem, which cometh down from God, out of heaven; but the former I cannot believe, nor would I give one farthing even to be able to build the old walls of Jerusalem.

Friday, 16, I preached again at the Scotch-quarters; and Saturday, 17th,

I rode twenty miles to Athlone; and on Lord's-day, the 18th, at ten o'clock forenoon, I preached; and after the conclusion of the sermon I told my hearers I preferred preaching a sermon on the religious experience of the Virgin Mary. The house was full: my text was, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." I believe we had several Catholics—I heard we had. I first showed, that she tacitly acknowledged that she had a soul, and that it had been a guilty soul, or why stand in need of a Saviour? 2dly: what she positively believed; not that any human work or merit would save her; for her soul magnified the Lord, and her spirit rejoiced in *God* her Saviour. We had the utmost attention all the time; only one stone was thrown at the door—no damage. I preached at eight o'clock on Monday morning, as I usually do, and we mostly find it a very refreshing time. I continued my usual route, preaching, visiting the schools, and conversing with the people, until Lord's-day, the 25th, when I preached at Ferbane. Both morning and evening I was well attended.

Monday, 26th, returned to my humble cottage; and on Wednesday, 28th, left home again, and on Thursday, the 29th, preached at Read-castle. The house was full, and there seems to be a sincere spirit of inquiry in the mind of the woman of the house.

Friday, the 30th, preached at the Poorman's-bridge; and Saturday, the last day of the week, and of the month, I preached at Shannsle.

September 1st, I was comfortably engaged, preaching twice in the new meeting-house at Abbyliex; in the interval between the sermons, I administered the Lord's-supper to the members; the first time since the formation of the little church; and we came to a resolution to celebrate the death of our divine Lord every time we meet, let our numbers be many or few. I preached there on Monday, 2d, also; and each time I think we experienced the presence of our divine Master with us.

Tuesday, 3d, went to Dunecleggan, and preached there the two following days. Friday, 6th, I rode about twenty miles, and preached in the evening. The good family had the best intentions in inviting me to their habitation; but after the fatigues of the day, I found that my nocturnal accommodation was by no means such as could justify me in continuing there till the morning. I rose about one o'clock, walked the room till two, and then got my mare, and arrived home about seven o'clock in the morning. My cold was much renewed, and my lungs much affected.

Tuesday, the 30th, on my way to Clynon, where I was to preach in the evening, I came in friendly contact with the Rev. Mr. H. a Roman Catholic priest. Now as I am convinced of the injustice of exaggerating on the one hand, and of the impracticability of relating the conversation verbatim on the other, I shall briefly give it as near the truth as I possibly can remember. And first, I remarked the wonderful exertions of all denominations to extend the principles of the Christian religion, (as believed by them,) to the ends of the earth. "Yes," he replied, "and it would be glorious if they had the true faith, and were of the first church; but as I am a *priest*, and have had my ordination from a right source, and have the promise of God, 'Lo, I am with you always, even to the end of the world, Amen;' therefore I must conclude the rest of professors are but a sect; and our church the true church, and our mission of course from God." I asked him if the ordination even of the apostles precluded the possibility of the persons so ordained from falling into error; and, after some time, he acknowledged there was a possibility of it. "Then, Sir, if there was a possibility of even one person receding from the faith he professed at the time of his ordination, then why not the possibility of two; and if that be admissible, does it not prove the possibility of your whole body lapsing into the heresies of the age in which they lived; and if that be granted, then why not gradually slide from error to error, until the whole faith of the gospel be lost sight of altogether? and hence, instead of having the promise of God's blessing to the end of time, to have his wrath and hot displeasure? Now, Sir, I shall only confine myself to the passage, part of which you have quoted, to prove you are in error: here are the words: 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even to the end of the world.' Is it not evident that the apostles first preached the gospel to the nations, and when they believed it, then baptized them? But you have

altered the imperative decree of God, by first administering what you call baptism to infants, and when they arrive at adult age you teach them any thing but the gospel the apostles preached to the people. "I suppose," said he, "you are one of those teachers who tell the people they are to be justified by faith alone." I answered him in the affirmative, and cited several texts, to prove the point; but the conclusive one was: "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. ii. 8, 9. "What," said he, "do you want to make void the law through faith?" I then said, "These are not my words, they are the words of the apostle." I then showed him how the law was established by the gospel; and after some time he admitted that sinners are justified by faith alone. "Then, Sir, my charge against you and your church is made good. That is, you neither baptize, nor preach the gospel! and the consequence will be as the following text describes: 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.'" Galatians i. 8. Here this part of the argument subsided, and he said, "At all events we are the most wronged people in the whole world: our opinions are awfully misrepresented. We are charged by the Protestants with having committed the horrible crime of idolatry. "Well, Sir, and cannot that charge, as well as the other, be made good against your sect?" "No, by no means." "Well, Sir, don't you pray to the Virgin Mary?" He answered, "We do." "Then if you do, the Protestants have rightly charged you with idolatry; for it is idolatry to pray to any but God: and it is not only idolatry, but also vanity; for as she is but a finite being, therefore she must be confined to some local situation. Hence she cannot hear or know the wants of her numerous supplicants, who solicit her mediation, and all at the same time. She must possess two attributes of the Deity to qualify her to do this: his omniscience to know their wants, and omnipresence to be with them all at the time of their devotions, to carry their petitions to her son. Now, Sir, do you believe that she possesses these attributes?" He replied, "The question is unnecessary; for if we did not believe it, we would not pray to her!" "Then, Sir, you make her equal to God. And, Sir, it is against reason and scripture to pray to her, or any other creature." He replied, "The scriptures are your authority for every thing; I deny that authority:—we have the authority of the church." I answered, "We deny the authority of your church altogether; for it is only the authority of *men*, and we rely on the authority of the scriptures, for they are the words of God." "Then," said he, "I have been ransacking my brain for a scriptural proof for you, and now I have found one; 'And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.'" Luke xvi. 24, 25. "Then (I said) Sir, you have been ransacking your brain to find me the text from which your church has learned, and are authorized, to pray to their fellow-creatures; and that is the precedent of a damned soul in hell; and even that proof, as you call it, should be the last you should lay hold of; for his prayers were rejected, as the answer was: 'Between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.' ver. 26. It shows the inutility of praying to any but God; nor does it go to prove that the saints and angels in heaven can tell the wants of God's creatures on earth; nor is there a text in the Bible that can prove it." Here we parted.

Believe me, dear Brethren,
Yours affectionately,
I. M'CARTHY.

Subscriptions or Donations received by Wm. Burls, Esq. Treasurer, 56, Lothbury; Chapman Barber, Esq. 44, Chancery-lane, and Mr. Ivimey, Secretary, 20, Harpur-street, London. Meetings of the Committee, No. 6, Fen-court, Fenchurch-street, the first Tuesday in the Month, at Six o'Clock in the Evening.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

East Lancashire Auxiliary Baptist Missionary Society.

We have great pleasure in stating that a new Auxiliary has been formed under the above title, which will include that part of the district formerly comprehended in the 'York and Lancashire Assistant Society,' which has not been comprised within the limits of the smaller Auxiliaries more recently constituted; and thus complete the organization of the system, throughout that extensive and populous portion of the kingdom. The account is given in a letter from the esteemed Secretary, Rev. John Birt of Manchester, to the Secretary of the Parent Society, who writes thus, under date of the 26th of November.

"A meeting was held in York-street chapel on Wednesday, the 20th inst., consisting of ministers and other friends of the Baptist denomination, residing in the eastern parts of Lancashire, when a Society was formed in aid of the Baptist Missionary Society, and denominated the "East Lancashire Auxiliary Baptist Missionary Society." At this meeting, several resolutions were unanimously adopted, expressive of warm attachment to the great cause of Missions in general, and particularly to the Parent Institution. The first Committee meeting, for giving effect to the purposes of the new Auxiliary will be held at Rochdale on the 18th of December next, and the first General Meeting of the Society is appointed for the 20th of May, 1823, at York-street chapel, Manchester."

GLOUCESTER.

Letter to Mr. Dyer, dated Gloucester, Dec. 10, 1822.

Dear Sir,

The design with which you are already acquainted, of forming an Auxiliary Baptist Missionary Society for the County of Gloucester, and parts adjacent, was completed on the 11th and 12th of last month; upon which occasion we had the valuable assistance of several ministers of different denominations; and we have reason to believe, that the services were generally approved, as pleasing and edifying. The following was the order of proceeding.

Half-past six, Monday evening, November 11.—Prayer, and reading the scriptures, by Rev. T. Roberts; sermon by Rev. W. Winterbotham, from Micah v. 7, 8.

Eleven, Tuesday morning, Nov. 12.—Prayer by Dr. Ryland; sermon by Rev. T. Roberts, from Daniel vii. 13, 14; concluding prayer by Rev. Wm. Bishop, (Independent.)

Six, Evening.—The public meeting was held at the Bell Assembly-room: the attendance was numerous and respectable.

The Rev. W. Winterbotham in the Chair.

The addresses were serious, suitable, and impressive; that of the venerable and highly esteemed (senior) Secretary was particularly grateful to the feelings of the audience. Those of our Independent and Wesleyan brethren were distinguished by a kind and liberal spirit, and expressed their cordial approbation of our Mission.

Indeed, the interest that was felt by the assembly throughout the evening is best explained by the observation which was pretty general: "That they had no idea it was later than eight o'clock;" although it was ten when the meeting ended.

Our Auxiliary at present embraces ten congregations, who have expressed their intention of uniting with us; and we hope that others also will be added.

The contributions for the various purposes of the Mission was upwards of £20: we trust that by persevering efforts, they will be gradually increased, and that a permanent desire will be excited in our churches to assist in so good a cause; upon the success of which, and similar Institutions, under the Divine blessing, the happiness of the world depends.

We are, dear Sir,
Your affectionate brethren,

John Fry,
G. B. Drayton,
H. Hawkins, Junr. } Secretaries.

Foreign Intelligence.

SERAMPORE.

THE following particulars respecting this important station are extracted from a circular letter addressed by Mr. Ward, since his return, to several friends in different parts of Britain.

ON my return to Serampore, after an absence of nearly three years, it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated. The College premises had made a progress, considering the largeness of the pile, which could not have been expected. The principal building forms one of the finest modern pieces of architecture in India. As this College is built from the proceeds of our own labours, we have been obliged to encroach on our funds beyond our calculations. A second examination of the College has been held, equally satisfactory with the first; several of the head pupils having, in a third of the time occupied by students in the Hindoo Colleges, conquered the Sungskrit Grammar, will soon commence the study of a regular series of Sungskrit literature. We have at present no students for the ministry, as we have not a Divinity Tutor, and Mr. Mack has not sufficiently mastered the language to devote any of his time to these native heralds of salvation. I have much comfort in meeting the students, and the boys of the Preparatory School, morning and evening, for reading, singing, and prayer. Oh! it is truly cheering to hear these youths and these children singing in Bengalee,

"Oh thou, my soul, forget no more
The friend who all thy misery bore."

Two students are already members of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between thirty and forty youths and children, born of converted heathens, are thus brought under daily close serious Christian instruction. One morning the College Native Physician said, as we sat down to worship, "Sir, the boys have made a hymn, and wish to sing it." I sat and listened to this hymn in honour of the Saviour of the world, made and sung by this interesting group, with sensations of delight, which no person, except he had been in the same circumstances, could realize. The sounds were carried on the bosom of the Ganges to a sufficient distance to be heard by the Bramhuns at their oblations. "Instead of the briar, shall come up the myrtle-tree, and it shall be to the Lord for a name," &c. On the Lord's-day, all these youths and children are engaged in catechetical Christian exercises in public worship.

The Translations are thus far advanced.

The whole Bible is finished at press in the Sungskrit, in 5 vols. 8vo.

The Bengalee in ditto, the Orissa in ditto, the Mahratta in ditto, the Chinese in ditto.

The Pentateuch in the Kunkuna, and the New Testament in ditto.

The Pentateuch in the Sikh, the Historical Books in ditto, the Poetical Books in ditto, and the New Testament in ditto.

The Pentateuch in the Telinga, and the New Testament in ditto.

The Ditto in the Pushtoo, or Affghan, and the New Testament in ditto.

The New Testament in the Goojeratee, the Assam, the Mooltanee, the Bikanere, the Kashmere, the Harotee, the Bhogulkund, the Marwar, the Kanoge, and the Nepaul.

In the press, the New Testament in the Kurnata, the Oojeen, the Kassee, the Jumboo, the Monipore, the Magudha, the Palpa, the Shree Nagur, the Kumaoon, and the Bhutneer.

There are also in the press, new Editions of the Holy Scriptures in several languages.

At Serampore, besides the English brethren, there are, as itinerants, labouring either regularly or occasionally, brother Douglas, Solomon, a converted Jew, Kanta, Huredoss, &c.

At Serampore, at the Mission Chapel, and also at the Danish Church, at Krishna's Chapel, and across the Ganges at the Barrackpore Chapel, during the Sabbath, there are seven services, and parties of Native converts visit and preach in the streets of the neighbouring villages. At Serampore there have lately been frequent baptizings; the Native sisters have begun to hold prayer-meetings from house to house, and a happy revival is visible among the Native members, who amount to about sixty persons. Since my absence in Europe and Ame-

rica, several Native brethren and sisters have died full of Christian hope and joy.

The baptisms at Calcutta have also occurred frequently during the last two or three months. Here the preaching is kept up in Bengalee and English four times on the Sabbath, and ambulatory services in Bengalee are attended to almost every day in the week.

MOORSHEDABAD.

We mention, with much concern, that the health of Mr. Sutton has been considerably impaired of late. The following extract from a letter to the Secretary, dated February 27, will shew, that his zeal and attachment to the work in which he is employed, have not been lessened by this circumstance.

I have continued all the operations I was able among the Natives, and when my strength would permit, have gone out to the bazars and markets, to preach the kingdom of Christ. I have had many very interesting conversations with different persons, and a considerable number of tracts and parts of the scriptures have been distributed, and if I had not been confined to my house by pain and sickness, I should have taken several journies into the interior parts of the country.

There is one pleasing fact I have also lately observed, and which is a certain sign that our efforts are not thrown away. You perhaps know that several of the Natives have established presses, and commenced printing on their own account; and so extensive are their exertions to dispose of their works, that there are four men employed in this neighbourhood in selling printed publications. One of them informed me last week, that his monthly sales amounted to upwards of thirty roopees. I endeavoured to induce them, for a small sum, to sell tracts, or parts of the scriptures, but could not succeed. The works which these persons sell, have nothing in them of Christianity; on the contrary, they are trash, in every sense of the word; yet still I think it is the beginning of the universal diffusion of knowledge among them, for never has a free press been established in any country without accomplishing much good.

My Native Schools are in much the same state as usual. The number of scholars is near 150, and the people near me have requested that I would establish one in my compound, near my house, which I intend to do next week. This school will be particularly under my eye. The schools are supported by the kind assistance of a few friends in the neighbourhood.

My illness has not much interfered with the preaching to the soldiers, with the exception of two or three Sabbaths. I have regularly administered the word of life to the church at Berhampore, and have baptized three since my last letter. The new chapel which I before mentioned as building at Berhampore, is finished, and will be opened on Lord's-day next. It is a good, substantial place, and will be a great blessing to the different regiments stationed there. The expense has been considerable — namely, nearly 2,500 roopees; but it is almost paid, and I hope the whole will be liquidated in the course of a year.

If my strength is restored, I shall take several journies in a few months: among which I intend to take one to the northward, near Rajemahl. I hope it will please Divine Providence to grant my desire, and render me useful. One of my greatest afflictions has arisen from my being laid aside from many of those exertions in which I delighted. The station here is important, and I wish not to be removed from it, and hope my health will soon be completely restored. Providence has been exceedingly merciful to me during the whole of my residence here, in tempering every affliction according to my circumstances; and the surgeon to whom I have applied during my illness, is not only a friend, but a brother in Christ, with whom I have much sweet intercourse in the things of God. Though I am lonely while residing at Moorshedabad, yet I am so much accustomed to it, that I feel it not. Indeed, if I were to attempt to recount all the special mercies I have received since my residence in the country, time would fail me. They have been numerous, as my wants so far exceeded my expectations. Frequently, when my fears have abounded, and faith been weak, the hand of God has been manifested, to remove my doubts and strengthen my dependence. Instead of finding myself a stranger in a fo-

reign land, I find every where a friend. My mind has been often grieved, that no more success attends the preaching of the word among the Heathen; but even here I have received many tokens for good, and the bread which has been cast upon the waters, may be found after many days. I see, more and more; that every pursuit that tends not to the glory of God, is vain and futile; and may my living and dying breath be employed in the service of the sanctuary!

In a subsequent letter, addressed to his former pastor, Mr. Ivimey, he mentions the following facts relative to the superstitions of the country, which came under his own notice:

Yesterday the swinging poojah commenced: there were two poles placed a little distance from my house, (there was only one last year,) and last night the flesh in one of the person's back, by which he was swinging with a hook, gave way, and he not only had the pain arising from the wound which he permitted to be given in behalf of his idol, but that of broken bones, from his falling from a considerable height. At all these meetings the Bramhuns are sure to procure a harvest. At the assembly held last week, there were four Bramhuns, who shared the profits of the idol among them; and they generally procure one of the richest of the Hindoos in the neighbourhood, to come first upon the anniversary of the idol, and open the door of the temple in which he is placed, upon which occasion he generally presents a sum of money, clothes, jewels, &c. &c.; after him approach others in succession, and present their offerings: so that there is every inducement to promote deception.

DELHI.

We extract the following incidents from a Journal sent by Mr. Thompson some time since, to Serampore. They occurred in one of his journies to the northward:

An aged brahmun, who in consequence of a four years' leprosy, had worms crawling upon him, was brought to Gurmookteeshwur, as he had expressed a wish to put an end to his bodily sufferings by drowning himself. His relations who were tired of him, and his neighbours who thought it a merit to persuade him to such an act, as well as the brahmuns who were interested in the poor man's immolating himself, all seemed anxious for him to destroy himself. The brahmuns and pundits even repeated verses in Sungskrita, to encourage him in his dreadful resolution, and to deter him from changing his purpose. In this state of things, he hearing of me, sent a message requiring my sanction to the horrid murder of himself, and promising to abide by my counsel, whether it were to desist from, or prosecute his purpose. I went, and found the pitiable object unable to move. I placed his conduct before him in its proper light, and warned him of the awful consequences of persevering in his murderous resolution. I added, that as suffering was inseparable from sinful creatures, it became him to humble himself under the hand of God, who took this method to convince him of sin, by making him both see and feel what a bitter and evil thing it is. I held up the Saviour to him, and assured him he had every blessing in his power to bestow. At first the old man would listen to nothing, but desired I would acquiesce in his horrid wish, which, he said, would be the completion of his happiness. I again went over the same grounds to dissuade him, but feared I should not prevail. He started another objection: who was to support him? his relatives being heartily tired of him, and having sent him thus far only to get rid of him. Having removed this objection, he paused, then seemed vexed, and began to cry in a passion. After this he listened with great attention, and suddenly exclaimed with joy in his countenance, "Blessed! blessed your instruction! blessed the God who sent you! It is God that sent you! blessed your father and mother! blessed you and the instructions you have given me! I will not drown myself, but return to my village, and wait as you have advised, till my time comes to be freed from this suffering by death." An hour or two after this interview he left Gurmookteshwur, and returned to his village Bhyna, near Dholpore, forty miles east of Meerut. On my return, I endeavoured to interest the Mahometan Tuhseeldar of the district in the

preservation of the poor man, and he commanded his relations to see that he had a house, and every necessary afforded him.

Another short extract will, I am sure, be pleasing: it relates to the fate of a Hindee gospel of Luke, and a Gospel Messenger, distributed at the last Hurdwar fair, Nov. 13. A respectable Hindoo of Ray-poora, near Patiala, brought a letter of introduction from a gentleman, and a Hindee Gospel of Luke, of which on my asking him, he gave the following account: Two brahmuns coming into his father's village with two gospels, the old man was anxious to know what they contained; he was answered briefly, that they were part of the Sahib's shastras, which had been freely given them at the fair. The old man expressed a wish to possess at least one copy, but he could prevail on neither to part with a copy for him. He offered half a rupee, then a rupee, but was still refused, but this did not abate his desire for the book. In the mean time a voiragee who had perhaps visited some of our missionary stations, and been disappointed in his worldly expectations, expressed his astonishment at Hindoos, who retained their integrity, being so desirous of reading the books of the Feringhees. "The instant," said he, "any one reads the book, he is sure to lose his holiness and cast, and become a Feringhee; what have you to do with such a wicked book? Throw it into the Ganges." Such an account of the book and its effects, stunned all present, and had its effect with the most ignorant of the two brahmuns, who immediately held out his hand to the old gentleman, and offered him the book he so much desired, saying, "Take it, sir, I have no occasion for the book." The latter, as he was a person of some consideration, perhaps did not like to be influenced entirely by a wandering stranger, a Bengalee, or one from those parts, and therefore took the book without hesitation; on which the voiragee attacked the old man in very angry language. The son, fearing the consequences, interposed, and said to the voiragee, "What is it to you if we take and read the book?" "Go, go," replied the voiragee, "and become a Musulman and a Feringhee, and lose your dhurma (holiness). The son who had read the tract, replied, "How do I lose my dhurma? If this book had taught me to lie, steal, and commit every iniquity, I should then have thought it bad and have thrown it away; but it teaches the way to heaven only by a different name, that of Jesus; we say Eeshur and Khoda, and they say Jesus, this is the only difference I can see." Thus the struggle between these two men ended in the book being received. Every such instance makes it more and more evident that the Lord Jesus has a people in Hindoost'han whom he will one day call forth to declare his praise. Surely it was not in vain that he said when he died, he should not die for one nation only, but that he should gather together in one the children of God that were scattered abroad. May it evidently appear that Christ has much people in this country!

COLOMBO.

Extracts of a Letter from Mr. Chater to Mr. Dyer, dated

Colombo, Feb. 6, 1822.

THE season of the year affording the best opportunities for sending communications to England having again arrived, I must endeavour to make the best use of it I can. I have to be thankful that, excepting the trial of my sad and solitary circumstances, I have not had to endure any personal affliction. This ought to excite in my heart unfeigned gratitude; and lead me, with the man after God's own heart, to say, "Bless the Lord, O my soul," &c. &c. My labours have been much the same as in former years, excepting that I have gone every Sabbath-day to a village, instead of preaching three times in Colombo. My weekly plan at present is as follows:—Sabbath-morning, at eight, I preach in the Fort in Portuguese; from which place my house is more than two miles distant; at twelve, at Mattackooly or Kattoopellella watte. These places are in the opposite direction to the Fort from my habitation. The latter, three miles distant, up the Kalany river; the former two miles down the river. At seven in the evening, I preach in Portuguese in the Pettah, which service has been carried on in the same place, and at the same hour, either in English or Portuguese, for more than nine years. This is the first mission-place of worship that the inhabitants of Colombo (in modern times) ever saw. But to proceed with

the account of my week's engagements: Monday is devoted entirely to translating; and if Monday is not sufficient to prepare for the day of meeting in the translating room, Tuesday or Wednesday. The proper work for these days is visiting schools. But as I consider translating the most important of all my labours, when it is necessary, I make every thing give way to that. Wednesday evening we have Portuguese preaching in the Pettah. Thursday is the day for the meeting of the translators; which is still held in the library at the Wesleyan Mission House. In the evening I preach in my own native tongue in the Fort. Friday evenings in Singhalese at the Grand Pass, and the day is spent in preparing for it. Saturday is another day, the best part of which is devoted to translating; and what is not taken up by that, is, of course, employed in preparing for the Sabbath. Having laid before you this weekly plan of filling up my time, you will naturally wish to know, in the next place, what has been accomplished by adopting and pursuing it? In that important work, to engage in which led me to make choice of Colombo as my station, *i. e.* translating, we are making a steady, though not a rapid, progress. Had not one of our number (Mr. Clough,) been laid aside by sickness, we should have been very near the end of the 1st of Kings; and I hope it will yet be completed before the end of this month. Two editions of the new translation of the New Testament, you are aware, have been printed off; and also, besides what we have done of the Old Testament, as above mentioned, in a regular course, the Psalms and Proverbs are in circulation. Surely we ought to hope and believe, that this important "labour will not be in vain in the Lord." Our congregations continue much as they have been for a long time. At the Portuguese preaching in the Fort, the word seems to have more effect on the hearers than at the other places. It is not uncommon there to see five or six with tears falling down their cheeks, which, I would fain hope, may be a proof of that godly sorrow which worketh repentance unto salvation, not to be repented of.

Our Native Schools have, on the whole, prospered better this year than any preceding one; and as it is by means of these that we have at present any certain prospect of communicating useful knowledge to the inhabitants of this island, it is encouraging and gratifying to see them increase and prosper. At the end of 1820, the number was seven; containing 244 scholars. On the 1st of January, another was commenced; in which the number of boys is 36. I endeavour to visit them all once a month; besides which, the Mohandiram is appointed to visit one or two every week. On visiting them, I ascertain exactly the progress the different classes have made from one visit to another; and in catechizing them, endeavour to impress on their minds the important instructions the Catechisms contain; and this I always find the pleasantest part of my Missionary labours. Once a month I assemble all the schools, both masters and scholars, in our Grand Pass meeting-house; on which occasion I examine one class in each school, in the presence of the whole, and praise or blame according to the proficiency that has been made. This has been attended with very pleasing effects, in exciting a laudable emulation in those masters and scholars who were before most deficient. And this opportunity I improve in the best manner I am able, to point out to them their deplorable condition as sinners, and exhort them to repent and believe the gospel: with what success time must shew: all that has yet been evident, is but little indeed. And yet who that knows and considers the value of an immortal soul, would not rejoice to see 200 or 300 of the poor ignorant children and youth of this too long neglected island, called together, though it be but once a month, to hear of "the Lamb of God, who taketh away the sin of the world?" Their being taught daily to read the sacred volume also, must prepare them in a very superior manner to understand what is preached to them, to what any other persons in this country can be. And Oh! if we are favoured with that blessing, which many a wrestling Jacob is daily soliciting at a throne of grace, a gracious out-pouring of the Holy Spirit, what wonders might we not soon witness, even in this valley of dry bones? Sometimes I feel the full weight of that discouragement which it is natural for unsuccessful efforts to produce; but never so as to regret for one moment having devoted the short period I have to spend on earth, to Missionary labours. And on reflecting a little I feel fully convinced, that if one soul be saved through my feeble instrumentality, it will be a glorious recompense for all

my little toils and trials: and if (as no doubt is the case,) the eternal salvation of one soul is of more importance than the temporal deliverance of a kingdom, or a world, from some threatening ruin, the salvation of one soul will not only be an ample recompense for my insignificant labours, but for all that the Society has or ever will expend on this Mission. I will go one step further, and say, that if one sinner be not saved through a Divine blessing on our exertions; if Heaven only shines upon them with its approving smiles; we cannot regret having engaged in them. "It was well that it was in your hearts to build me a house," will be sufficient to banish every emotion of regret from our hearts to all eternity. But we have not entirely run in vain, laboured in vain, and spent our strength for nought. The good that has been done among our countrymen in this remote corner of the world, ought not to be forgotten. I can number eight of them, exclusive of backsliders, who, I trust, have been given me as seals to my ministry. Of the natives of this island, including the little church at Hanwell, ten have put on Christ by baptism, besides the two who have been excluded; and three more would have done it this month, had not the severe illness of one of them prevented it. Nor is my success in Colombo to be estimated by the number of those who are connected with us as church-members. Yesterday (March 4th,) my congregation in the Fort consisted of about fifty hearers; that in the Pettah of seventy or eighty: and there are appearances in both these congregations that are encouraging. I have reason to hope, that were I to die to-day, I should meet some from both of them in heaven, who will have cause to praise for ever, that they have heard the word of life from my lips. When, therefore, in looking back on the ten years our Mission has existed in this island, we consider the different particulars I have mentioned, while we must lament that our success has been so small, so much less than was anticipated, and so much less than we hoped and earnestly desired to see, if we consider that the salvation of one soul would be a glorious recompense for all the labour that has been bestowed on the Mission, and all the funds that have been, expended upon it, to indulge a murmuring spirit in reflecting on the subject, would be highly ungrateful.

(To be continued.)

Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Suffolk, collected on a Journey by Messrs. Pritchard and Smith, viz.			
Beccles 6 18 9			
Bildeston 1 11 6½			
Bungay 2 6 0			
Bury 7 0 0			
Diss 8 19 6			
Eye 9 8 6			
Grundisburgh ... 3 0 7			
Halesworth 1 10 10			
Harleston 5 14 5			
Horsham 5 16 8½			
Ipswich 60 17 9			
Lowestoff 1 15 0½			
Needham Market 6 0 0			
Otley 8 12 0			
Stowmarket 7 0 1			
Stoke Ash 4 10 0			
Stradbrook 5 2 3½			
Sudbury 6 10 6			
Walton 4 11 0			
Yarmouth 8 10 6			
Small Sums 9 7 2¼			
	181	3	2¼
Broughton, Cumberland, by Rev. S. Reston	2	8	0
Worsted, Collection, by Rev. R. Clark	15	0	0
Newbury, Collections and Subscriptions, by Mr. Welsh	43	0	0
Devonshire-square, Auxiliary Society, by Mr. Edward Smith ..	11	14	7½
Keppel-street, Ditto, by Mr. Marshall	40	0	0
Hertford, Ditto, by Mr. Field	6	0	0
South Wales, Baptist Western Association, by Rev. D. Evans	30	0	0

Yorkshire, West Riding Auxiliary Society, by M. Thackeray, Esq.

Balance of Accnt.	2	18	8½	Hebden Bridge	2	3	0		
Bramley	4	19	0	Leeds	37	12	6		
Bridge House	36	19	7	Spring Head	4	4	0		
Colne	21	7	2½	Wainsgate	2	12	6		
								119	15	1½

Somersetshire, &c. by Rev. Richard Horsey, viz.

Hatch	4	15	0			
Loughwood	3	0	0			
Bampton	1	0	0			
Taunton, and Sundries	3	11	8			
				12	6	8
Stamford Hill, collected by Miss Wilson				1	0	0
Watford, Rev. John Jones — Donation				5	0	0
Stafford, Rev. W. Bosworth, by Chapman Barber, Esq. Donation				5	0	0

Oxfordshire, &c. Auxiliary Society, by Rev. W. Gray:

Bicester	0	10	6			
Campden	2	0	0			
Ensham	4	1	1			
Evesham	10	6	7			
Hooknorton	4	4	0			
				21	2	8

FOR THE TRANSLATIONS.

Northern Missionary Society, by Rev. Mr. Mackintosh				10	0	0
Cockermouth, collected at the Independent Chapel				1	18	10
Yorkshire, West Riding Auxiliary Society, by M. Thackeray, Esq.						
Leeds, Subscriptions	3	3	0			
Wine Wall and Wheatley-lane	20	2	9½			
				25	5	9½

FOR FEMALE EDUCATION.

Two Friends, by Rev. James Hoby, for a Female School in Calcutta	15	0	0
Leeds, Female Branch Society, (in addition to £37. 11s. 4d. previously remitted this Year)	22	2	6

The thanks of the Committee are presented to Mrs. Waugh, of Reading, for a parcel of Pamphlets, &c.; and to Mr. Brown of Wigan, for 10 Vols. of Poems, lately published by him.

Erratum.—The Editor is sorry to observe that, by an oversight of the transcriber, the sum of £20, 18s. 0*d.* from the Ipswich *(Stoke Green)* Auxiliary Society, by Mr. Pollard, has been omitted in the last Report.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

FEBRUARY, 1823.

MEMOIR OF THE REV. JOSEPH PHILLIPS,

LATE MISSIONARY TO THE ISLAND OF JAVA.

(Continued from page 5.)

To prepare him for the duties of a Missionary life, the Committee of the Baptist Missionary Society sent him to the Academy at Bristol under the care and direction of the Rev. Dr. Ryland. He arrived there February 17, 1815, and preached the first evening at Cheese-lane, "a place opened by Mr. Chamberlain, the Missionary, when a student at Bristol."

The first entry in his Diary, when he entered the Academy, shows the devotional state of his mind.—"How pernicious are the effects of levity! It is a growing evil. One repartee in company produces another, and its contaminating effects are often felt through a large circle. It is a kind of trifling which unhinges the mind, and tends to stifle the desires of the heart towards God. O Lord, keep me near thyself. May I seek happiness alone in thee; and seek my happiness in thee; enjoy much of thy loving-kindness, which is life, and thy presence, which is better than life itself."

During the time he was at Bristol, his application and acquirements obtained the approbation of his tutors, who sent the most respectable testimonials to the Committee, of his talents and literary acquirements.

His public designation to the work of a Missionary took place at Eagle-street Meeting, July 30, 1816. On this service he remarks: "May the ministry which has been committed to me by faithful men never be lightly esteemed by me. May the desires which I then uttered in the presence of God, angels, and christians, be fully accomplished. May the love which I then professed towards the Redeemer, and towards the souls of men, be never suffered to diminish; but as I approach towards that day in which I must resign my trust, may my self-denial, my zeal, my humility, my faith, and every christian grace, increase. O Spirit Divine, let thy sacred influence never be withdrawn from me; let me ever remember my entire dependence upon thee. Let me not grieve thee by any inconsistency in my conduct; but be so strengthened and supported, that I may finish my course with joy, and the ministry which I have received of the Lord Jesus and his faithful servants, to testify the gospel of the blessed God. What was there in me, O thou gracious

Spirit, that thou shouldst condescend to employ me in thy service? May the whole course of my conduct be such as thou shalt approve. May I never forget my obligations to thee, or to the church of God. May souls be increasingly precious in my sight; and if it be for thy glory, grant a measure of success to thy unworthy servant, that it may be evident thy hand is with him to do him good. Let him not rest satisfied with the professions of attachments to thee, which have this night been made, but let his life prove one continued comment on those parts of thy word in which the duties of thy faithful servants are pourtrayed. And Oh, may he, in the several important stations he now sustains, be all that a man who fears God ought to be. He feels his weakness; he is almost overwhelmed when he reflects upon the awful responsibility which is attached to his public character; but let the communication of thy favour be granted, and he shall be enabled to save both himself and those who may hear him."

August 10, accompanied by his wife, he joined the ship Jane in the River, bound for Batavia. Speaking of this event, he says: "I will not attempt to describe the feelings of my mind on taking my last look at the friends who had accompanied us to the ship. I rejoiced that my dear wife was so wonderfully supported. Prayer that had been offered for us both without ceasing was heard, and surely we received answers of peace. A composure of mind exceeding any thing I could have anticipated was granted to both: the Lord be praised!"

While on his voyage, he completed his twenty-third year. One extract from his Diary will prove that his character as a christian was improving, and the state of his mind suited for the work which he was sent to perform in the Island of Java,—"to turn men from darkness to light, and from the power of Satan unto God."

Nov. 20.—"O for more *humility* of heart! How inconsistent does my conduct appear with my acknowledgments in prayer. Lord, subdue the rebel self! I find that I am apt to lose sight of the end which I ought to have in view in my literary acquirements;—doing all to the glory of God. This is a lesson which I have yet to learn. I would pray that every thought, desire, and pursuit, may be in unison with the word of God; for it is only when I desire to promote his glory by every acquisition, that I can expect his blessing."

During the first part of his time in Java, he enjoyed good health, and his exertions were great and various;* but while communicating evangelical truth to that idolatrous land, and preparing to give the scriptures to the Javanese, highly esteemed by the most respectable of the Europeans resident there, as appears from many letters which were sent him by them, and by various acts of kindness and respect, his work was suddenly arrested by that wasting disease which seized him, and rendered him incapable of proceeding in the labours which had engaged all his energies, and engrossed all his affections.

The first news of this afflictive circumstance was communicated

* See Baptist Magazine, 1818, pp. 118, 433, and 473.

to the Committee by letters brought home by himself. Upon which the following resolution was passed, highly creditable to the character of our departed brother.

Extracts from the Minutes of the Baptist Mission.

Oct. 1819.—"A letter was read from Mr. Joseph Phillips, dated on board the Broxbourne-bury, off Portland, October 3, 1819, announcing his return from Java in a debilitated state of health.

"Resolved. That the Secretaries be directed to express the sympathy of the Committee with Mr. Phillips under his affliction, and to inform him, that from the reasons stated in his own letter, and that from Mr. Robinson, by which it was accompanied, they are satisfied of the propriety of the step which he has taken, and earnestly hope that it may be followed by such a blessing, as that he may be restored to a capacity for resuming his labours."

Every kind attention was shown him by the Committee. He was encouraged to reside for a time in Bath, and from thence he removed to Reading. Some few letters written during this period of affliction, prove that "the gospel bore his spirits up" in prospect of death and eternity.

While he was at the former place, he began to fear that his affliction would end in death. In his former letters, however, to his relations, he had concealed his apprehensions. On Christmas-eve, 1819, he wrote thus to his father:—"I feel sensible that much, very much, mercy has been mingled with all I have had to taste in the cup of affliction. The Society has been very kind to me, and I am comfortably placed in convenient warm lodgings, while many, as ill as myself, are exposed to the coldness and inclemency of the season, without proper food or medicines, and without the kindness—the pain-dispelling kindness—of a sympathizing friend. Added to all my temporal mercies is that great mercy, the mercy of knowing the hand that afflicts me. Ah! my dear father, I cannot be too thankful for this privilege. I might have been seized with sickness, and at the same time ignorant of God, and a stranger to the blessings of the gospel. But now owing, I trust, to his free unmerited grace, I can say the Lord is righteous in his dealings with me: it is in mercy that he chastiseth me. I can rely on his promise of supporting grace; and if my disease should terminate in death, I hope, through the salvation of Jesus, and the sanctifying influences of the Holy Spirit, I shall be saved. When I reflect on my life past, I am always overcome with the knowledge I have of the many sins I have committed. I feel abashed at my negligence in duties, at my impure motives in actions good in themselves, and at the general want of a devout frame of mind; and I feel a solemn awe upon my spirits at the prospect of meeting my Maker. I cannot derive any pleasure from reflecting upon my good deeds, because none will bear the scrutiny of my own conscience; how much less will they bear the scrutiny of the ETERNAL! The only relief I can gain is, to think of the work of my Redeemer, and how thankful ought I to be that the relief I gain here is *effectual relief!* Yes, father, it is the atonement made by Christ's offering up himself on the behalf of the human race, that furnishes

the ground of relief from the burden of sin! and if we believe this truth, our souls will be justified and considered spotless at the great day of examination. How important then is it that we should believe! The apostles prayed, 'Lord, increase our faith.' We will adopt their prayer, and then we shall meet with their end."

He concludes by urging his father to come to Bath to see him.

The concern he felt for the salvation of a bosom friend, to whom he had been under very particular obligations, led him thus to write at the commencement of the year 1820, when he thus opened his heart to Mr. J. L. in a letter, dated "No. 7, Orange Grove, Bath, 4 Jan. 1820.—My spirits have been much affected with reviewing the events of the past year. How mysterious are the ways of Providence! I never felt so much at the entering of any new year as I have done at this period. I have had a sort of trembling anxiety for the future. But, God, I trust, will support and strengthen me. I cling to earth, my life seems of importance to my family; but if it be the will of the Almighty to remove me early in life, I hope cheerfully to acquiesce: — my religious principles support my mind. I have no alarming dread of death. I *have*, however, a solemn awe on my mind whenever I think of dissolution, and I would not be without this feeling, because every circumstance connected with the event is solemn and momentous. But the christian doctrine of the atonement affords a firm foundation for my hope of safety, and of acquittal at the tribunal of HIM who is the Judge of all the earth.

"Ah! my dear Joseph, let it occupy a portion of your time and attention, to become acquainted with that grand feature of christianity, *the doctrine of salvation through the* MERITS OF JESUS. I make no apology for addressing you thus: it is the only way in which my heart can now utter its friendly feelings towards you. Endeavour to urge my father to pay me a visit for a few days: I have had an irresistible desire to see him for a month past.

"I have now to request, that whatever unfavourable impression this scrawl may make on your mind relative to my health, you will be very cautious about showing it to my father, or sister, or mother:* I fear my desire to see my father, will excite their fears too much."

In a letter written by his surviving widow, Mrs. Phillips, she says, "His worth can be but little estimated. His zeal for his Divine Master's cause lasted to his latest breath; and in the last prayers he was heard to utter, he earnestly implored that God would raise up others to fill up his place. 'Let all that know me,' he said, 'be told, that had I ten lives to lose, I could wish they had been spent in the Java Mission.' And when the cold hand of death arrested him, he emphatically exclaimed, 'I could have wished to live longer in the cause of God, to have seen the Javanese possessed of a Bible; but all is well. God has other instruments. I have now nothing to do but to die. I have said all I wish to say;

'A mortal paleness on my cheek,
But glory in my soul!'—

'A guilty, weak, and helpless worm,
On thy kind arms I fall.'

* This excellent woman, of whom he was very fond, died a few weeks since.

I have not an anxiety: all is well!' He died at Reading, June 14, 1820, and was buried on the following Lord's-day, June 25: his funeral sermon was preached at the Baptist Meeting by the Rev. Mr. Winterbotham, from Psalm xlvi. 10, *Be still, and know that I am God.*

"He bequeathed the pocket Bible, which was presented to him at his designation by the children of the Eagle-street Sunday-school, which he prized as his chief and invaluable treasure, to be given to his darling girl, when she should be old enough to know its use, and very emphatically said, 'Let her know that her father was a Sunday-school teacher.'"

A funeral sermon was preached for him by his pastor at Eagle-street Meeting, from John iii. 16, *God so loved the world*, &c.

Thus the short but useful career of Joseph Phillips terminated: *his sun went down at noon.* The climate of Java injured his constitution, shook his apparently strong tabernacle, and very soon caused it to sink into the arms of death. He had acquired the Javanese language, and made considerable progress in preparing for translating the scriptures into it; a work upon which his heart was supremely set; but his purposes were cut off, his designs were rendered abortive, and the work left to be carried on by his faithful colleague, Mr. Bruckner, who has been very successful in mastering its difficulties, and in translating several books of the scriptures into it.

Mr. Phillips's memory is very fragrant in the church of which he was a member, and in the Sunday-school to which he was so strongly attached. His conduct too, as a Missionary, was highly approved by the Committee of the Society by which he was employed, and is considered as an example worthy the imitation of other Missionaries. He lived honourably, and died happily, and there is good reason to conclude received the plaudit of the pardoning and rewarding Saviour, *Well done, good and faithful servant, enter thou into the joy of thy Lord.*

The good providence of God has been eminently displayed since his death over his widow and fatherless child. Mrs. Phillips supports herself by keeping a boarding-school and lodging-house at Margate. I.

Jan. 14, 1823.

INFLUENCE OF THE GOSPEL ON FEMALE SOCIETY.

"But he said, Yea, rather, blessed are they that hear the word of God and keep it." Luke xi. 28.

AMIDST the numerous evils which interrupt the enjoyment and call forth the lamentations of society, it ought to be remembered that our happiness in the present state depends, in a great measure, upon ourselves, and will be diminished or promoted by the complexion of our views and feelings, tastes and dispositions, alliances and pursuits. Though the outward distinctions of birth and fortune, and other accidental variations, may have a powerful effect upon general happiness, the principal sources and ordinary means of enjoyment are distributed with an impartial hand, and are possessed by all classes nearly in the same degree, without distinction of age or sex, community or colour. A mistaken judgment, perverse passions, and groveling sensualities,

divert many from the calm and secret, but certain and substantial enjoyments which are common to all; while exterior splendour, rank, and property, fix their attention upon civil inequalities, and produce effects highly and extensively prejudicial.

From this source arises the spirit of envy, which keeps the mind in restless agitation, magnifies existing evils, deplores a state of subordination, and renders its victim insensible to those comforts which, if rightly used, might yield him a satisfaction far superior to the superficial advantages and envied prosperity of the great.

But the Author of our religion, who spake as never man spake, decidedly forbids such invidious comparisons, and directs his disciples to sources of happiness open alike to the prince and the peasant; from which all classes of society, however circumstanced, may derive pure and lasting enjoyment. Thus, in the course of his ministry, when his doctrine and miracles had drawn around him an immense multitude of admirers, a certain woman of the company, envying the mother of so illustrious a son, lifted up her voice and declared that Mary must be the happiest of women. The sentiment indeed was, in some respects, natural and just, the spontaneous effect of maternal sympathy. Every mother whom providence has favoured with a son eminently endowed with genius and talent, virtue and piety, may be supposed to feel similar emotions, when she beholds him rising to fame, passing through life with dignity and wisdom, acquitting himself with peculiar credit, gaining applause, and rising to glory. The sensations of delight, mingled with solicitude, which thrill through every nerve as she follows him in his career, are best appreciated by those who have long been familiar with a mother's tenderness and a father's care. Like the matrons of Greece and Rome, whose sons were distinguished in the school and forum, the senate or the field, she will doubtless receive the congratulations of her own sex, on the honour and happiness of having so illustrious a son. But a eulogium of this kind is for the most part coupled with envy; and by its humiliatory contrast, renders the less fortunate more sensible of their depression. It is also forgotten that the envied themselves often stand on a dangerous elevation, from which some sudden catastrophe may remove them, producing anguish as deep, lasting, and irreparable, as their distinction was pre-eminent and fleeting. Such indeed was the case of Mary, whose peculiar blessedness as the mother of our Lord according to the flesh, was, in a short time, so deeply embittered by the anguish flowing from his crucifixion. Our Lord, therefore, hearing the woman's exclamation, and perceiving the effect of envious comparisons, called her attention from circumstances over which we have no power, to the common, but superior happiness connected with religion; "Yea, rather, blessed are they that hear the word of God and keep it!"

In confirmation of this sentiment, we might appeal to the testimony of experience, and to the general influence of the gospel in improving the morals and happiness of mankind. While the Mohammedan imposture overspreads the world like a pesti-

ferous Samiel, sweeping away every thing valuable from the earth, the christian doctrine has pursued its course like an angel of God, a messenger of mercy, filling the vallies, and levelling the mountains, making the crooked straight, and the rough places plain, strowing her path with flowers, striking the flinty rock, and causing streams to flow in the wilderness. Its general influence is highly favourable to happiness; while its effects in ameliorating the condition and enlarging the enjoyments of its female votaries, have in all ages been remarkable. Whether we review the state of society among the ancients, as exhibited by credible historians, or survey the social and moral condition of different nations in our own time, nothing will strike us as a more decisive proof of the benignity of our religion, than the superior state of female society in christian nations, rising in knowledge, virtue, and happiness, in proportion to the spread of christian principles. Amidst all the varieties of custom, character, and climate, its effects in this respect are uniform and invariable, operating in the same way in every community, rank, and age. Whether the standard of the cross be erected in the crowded regions of the East, among the barbarous hordes of Africa, the savage tribes of the New Continent, or the numerous islands that overspread the bosom of the South Seas, its claims are no sooner owned by any considerable number of the population, than it emancipates the weaker sex from moral debasement and civil oppression, and becomes the guardian of their interests and felicity.

By promoting civilization, social order, and general benevolence, christianity has had a favourable influence on female happiness. In proportion as mankind sink into a barbarous and savage state of society, their animal propensities become turbulent, tenderness and sympathy give place to the violence of passion, and their manners are ferocious and disgusting. Neither governed by fixed laws, nor restrained by a sense of justice, their contracts and engagements depend chiefly on selfishness and caprice; while superior strength, conferring a supposed right of absolute dominion, reduces the weaker sex into abject slavery, from the insults and cruelties of which they have no redress. Hence it happens, in savage countries, that the most laborious and degrading occupations are assigned to the women, while their lords follow the pleasures of the chase, or repose in indolent security. But civilization, wherever it extends, curbs the violence of passion, teaches men to govern their propensities, renders their manners mild and obliging, and gives to the weak and defenceless the security of public opinion and established laws. In proportion, therefore, as nations become civilized and enlightened, the condition of females is improved, the natural order of society exempting them from the more laborious occupations, assigning to their charge the duties of domestic life, and promoting their improvement, influence, and happiness.

Now christianity not only tends to civilize barbarians, but improves the taste, principles, and habits of the more civilized and polished nations. By delivering its disciples from the debasement of sensuality and indolence, and leading them to the due

exertion of their faculties, in a noble emulation to rise above the ruins of a fallen world. it encourages every good plan, enlarges and multiplies their comforts, elevates their manners, and refines their happiness. It not only favours efforts of genius, literature, and science, but abolishes pernicious customs, supports works of real utility, confirms the basis of justice and benevolence, and perpetuates by divine sanction the order of social intercourse, and the virtue and repose of domestic life. Hence, we perceive that many shameful and pernicious practices, sanctioned by the Greeks and Romans in the most polished periods of their history, are not to be endured in christian communities, whose manners and customs are more consistent with purity, and more conducive to the interests of the weaker sex. But the gospel has further contributed to female happiness, by abolishing polygamy, and restoring the marriage law to its original purity. In every nation where pagan superstition, and Mahommedan imposture have been established, the law of marriage is loose and uncertain; while the men are permitted to multiply their wives according to their caprice or property, often without the consent, or contrary to the wishes of the other sex, whose persons are seldom at their own disposal. Now the least reflection may convince us, that a practice of this kind must be very pernicious, proving little better than legalized prostitution, in which the true happiness of the conjugal relation is unknown.

But, happily, the religion of Christ has abolished this custom, and restored the marriage law to its original purity, telling us, that neither polygamy nor arbitrary divorce can be admitted, but that every man must retain his own wife, and every woman her own husband. Thus christian females, by the laws both of God and man, enter the marriage state by their own choice, not to be dismissed at pleasure, but to share for life in the property, honour, and society of their husbands, as confidential friends, wedded companions, and helps meet for them in the different scenes and circumstances of life.

It is indeed a fact, that the happiness of the married is often embittered by unkindness; while infidelity to the solemn vow is a crime, of which too many even in christian countries are guilty. But these are exceptions to the general rule, transgressions of the christian law, which incur universal censure, and from the effects of which every possible guarantee has been provided. The connubial state is fenced around by every part of the christian doctrine; while the pernicious customs before mentioned are legalized in heathen nations, as the common destiny of females in all classes, from the baneful effects of which they have no remedy. In this respect, therefore, christian females owe to the gospel an obligation, which few seem sufficiently to appreciate.

But it has still further increased their happiness, by an acknowledgment of their just rights, with the rank and influence assigned them in society. In savage nations, where might is supposed to constitute right, the physical weakness of the other sex is deemed a sufficient proof of the mental inferiority, civil debasement, and domestic subordination for which nature de-

signed them. But under the mild influence of christianity mankind learn that muscular strength can never justify oppression, nor furnish a plea for degrading females from their proper rank, or depriving them of those inalienable rights to which they are naturally entitled. It allows that the sexes were designed for different spheres of duty and usefulness, and concedes a relative superiority to the husband, as master of the family. But at the same time it maintains, that females have the same right to judge for themselves, to follow the dictates of their own conscience, to dispose of their own time and persons and property, to form such connections in life as they may think fit, consistently with prudence and virtue, and to share alike in all the rights and immunities, civil and religious, personal and relative, which human institutions and Divine Providence may confer. Thus christian females, instead of being concealed from the public eye, or denied the pleasures of mental cultivation and social converse, possess in these respects every advantage; and, like the first disciples of our Lord, can assemble in the same sanctuary, engage in the same devotions, unite in the same communion, have their names enrolled in the same record, and be recognized and esteemed as equal partakers of the same privileges. The christian law indeed presupposes a legal subordination in the social economy, when it commands wives to submit themselves to their own husbands. But it denies to husbands a right to tyrannize, when it commands them to love their wives, and be not bitter against them. It renders the relation indeed perfectly reciprocal, making the duties and claims of both commensurate, and their several interests coexistent and inseparable.

By these means, the general state of female society has been greatly ameliorated wherever christianity has maintained its ground. In our own country especially, these advantages have been long and eminently enjoyed, and are now identified with the ordinary laws and general manners of the community. In many cases indeed, they fail to produce any considerable degree of domestic happiness, in the absence of real personal religion, the effects of which on the female character, when chosen in early life, are uniformly beneficial. But the common aspect of society, under the mild radiance of the gospel, is by no means an unimportant proof of its moral excellence, and divine authority. This fact alone should silence the reproaches of infidelity, and secure an advocate for the christian cause in every patriot and philanthropist. It should at least awaken in the bosom of the British fair a sentiment of ardent gratitude to the Author of so benign a system, and inspire them with a steady and well-directed zeal for its wider extent and universal predominance.

T. F.

Harlow, November, 1822.

Extract of a Letter from the Rev. R. Hall, Sen. of Arnsby, dated July 9, 1785, to the Rev. Dr. Ryland.

"I have been much worse since you were here, than ever you saw me, and in some respects, than I ever remember to have been. Thursday week was a happy day to my mind; but

my wife and all about me expected it to be my last. A fit with a violent fever, which lasted all day, so affected me, that I had no knowledge nor recollection of any thing which I said, or which was said to me. But what passed through my mind is deeply impressed there, and it terminated in three things;—thankfulness to God for long, and vast, and various favours; a desire now to depart, and be with Christ; and the idea, that I now could be well spared by all, the *church*, my *family*, and *friends*. I thought of all with regularity joined with supplication, but I did not want to see any one. I have since been better, and continue so, but exceedingly feeble and sinking. Our people are alarmed, and do not seem willing to part yet, if the Lord please to spare. They in a manner insist on my applying to a physician, which I am inclined to do. Pray for me, that my faith fail not. O brother, Christ has been a good master, and a dear friend to me. Cleave to him, and act for him, while you are able; and the Lord grant encouragement and success."

From the same to Dr. Ryland.

July 30, 1787.

"I am yet in a state of confinement; my leg is very painful. My daughter has been very ill these last nine days. It has been a singularly trying time. I have been distressed for my dear wife, but she has been supported under all her fatigue beyond expectation. God has been very good indeed to us amidst it all. I had a painful but delightful time yesterday week, in standing to preach from Acts xxvi. 22, 'Having obtained help of God I continue to this day.' Yesterday I had greater pain than before, but had some solemn sweetness from these words, Rev. xix. 26, 'On his head were many crowns.' After sermon two men and a woman spoke their experience before the church, with entire acceptance. But whether I shall be able to baptize them next Lord's day is uncertain. On the preceding Sabbath a good young man, as we think, was constrained to stop, and with many tears to tell me of his soul's being set at liberty. I hope he will ere long follow the Lord in his ordinance, which he was convinced was his duty. Some others are expected. May the Lord enable them to go forward with resolution, crying, 'Hinder me not,' and keep us all near himself! O brother! what a vast quantity of bitters will a little of God sweeten!"

Letter from the Rev. Mr. Newton to a Baptist Minister.

June 5, 1787.

DEAR SIR,

I am sorry to return a negative to any thing you ask, yet I must with respect to the meeting-house at Moulton. My connections among the Dissenters brought so many things of this kind in my way when I first came to London, and the wants of the poor and distressed in this city and neighbourhood are so many and great, that for some years past I have uniformly declined taking any concern in applications for places of worship. To build such places is doubtless a necessary and good work, but *non omnia possumus omnes*. Many more persons and families in trying situations occur to me than

I can attend to, and to such as these I must confine myself; and therefore that I might give no offence by a supposed partiality, I have been obliged to dismiss my friends who have called on me when collecting for buildings, all alike, with good words and good wishes. If I should get any thing by occasionally mentioning the case in company, I will let you know; but it is more than I expect, as every body in the line of my connections is in a manner overdone. I often think of you, and I think of you as burdened, but I know there is a mighty arm near to support you, and to sanctify all your trials. The Lord will do you good by them, both as a christian and as a minister. When the shepherd is much exercised, it is usually well for the flock. 2 Cor. i. 3—6. And some of our afflictions perhaps befal us for the sake of our people, that we may be reminded and enabled to speak to their feelings, by what we feel ourselves. In this way the tongue of the learned is acquired, and skill to speak a word in season to the weary. Settle it in your heart, my friend, that the Lord does all well, all for the best. Believe it now, and in due time you shall plainly see it, and praise him equally for giving and for taking away.

Time is short, and the nature of our employment while it lasts is well suited to raise our thoughts above the little concerns of such a life as this, to fill us with great ideas, to inspire us with great aims, to animate us with great prospects;—the love of Christ; the worth of souls; the honour of being instrumental in their recovery; and a glorious endless state of happiness. How light must our present sufferings appear, when weighed in the scales of the sanctuary against these things! Let us not be weary in well doing, for in due season we shall reap, if we faint not.

We love you, Mr. and Mrs. Trinder, Dent, Wykes, and all our old friends at N. Pray tell them so, as they come in your way, and assure yourself that I write and mean with an emphasis, when I subscribe myself

Your very affectionate friend and brother,

JOHN NEWTON.

REPLY TO A REVIEWER.

MR. EDITOR,

In a review of a recent republication in defence of Infant Baptism, "originally published more than forty years ago," by Mr. Bottomley of Scarborough, contained in the Evangelical Magazine for December, p. 484, is a passage which you will permit me respectfully to notice. "The venerable Author" is cited by the Reviewer as stating in his Preface, that "of late years he has been much gratified in reading accounts of the baptisms of men and women in heathen lands, by various missionaries from the London, Moravian, Wesleyan, and Church of England Societies. He well knows that such missionaries would not oppose the baptism of such *infants* of baptized persons as were as incapable of rejecting, as they were of believing and professing the gospel. But he has not yet read in any *Baptist Reports* of any *households* being baptized. In the reports of apostolic missions and baptisms, all who read the acts of the apostles must have read such specifications."

I beg to reply.

1. That it is highly probable that the Baptist Missionaries have baptized many *households*, though they may not think proper to *exhibit* the circumstance to their fellow-christians, as containing an argument for their practice.

2. That, if it would afford the venerable Author any gratification to read from the pen of a Baptist of *households* baptized, I can assure him that not so far from Scarborough as the fields of missionary labour, I myself (though somewhat younger than the first edition of Mr. B.'s pamphlet) have baptized at different times persons who composed *seventeen* whole *households*, *i. e.* husbands and wives *having no children*, and parents and children *where there have been no infants*,—all professing the faith of Christ.

3. That Mr. B.'s argument may thus be reversed: That in reading *Pædobaptist reports*, we often meet with the baptisms of *infants*, as well as of adults; but in the "specifications" of the apostles, though they speak of the baptism of several thousands of adults, they no where mention the baptism of even one infant.

R. P.

Newcastle upon Tyne.

Juvenile Department.

BAPTISMAL FONTS.

FONS, or font, means a spring of water, and by a natural transition may be used to denote a stream, a rill, a brook, or a running water. This term was by the fathers of the primitive church applied to the lake, river, or stream, in which converts to the christian faith were baptized, in the name of the Father, and of the Son, and of the Holy Ghost. As the gospel extended, and the number of its converts increased, artificial fonts were used in the room of natural ones; yet, as in all inhabited countries, places are to be found in which baptism, according to the apostolic plan, might be administered, it is probable that the use of artificial fonts was not so much a matter of necessity, as a departure from the simplicity of christian baptism.

It must, however, be admitted, that artificial fonts in many instances may be more convenient than natural ones; and that, if the mode and the subject of baptism be what the scriptures direct they should be, it is of no importance whether the water in which it is performed, be contained in a place prepared by nature or by art.*

At a very early period of the gospel places were built, distinct from those for public worship, in which fonts were made for this purpose. Eusebius, describing the church of Paulinus at Tyre, says, that when the artist had finished that famous structure, and completed its internal decorations, he commenced the building annexed to it, which was chiefly for the use of such persons as needed purgation by ablution with water and the Holy

* CAMDEN, in his Brittania, mentions a *font* of greenish stone, in a church at Bridkirk in Cumberland, sufficiently capacious for immersing the adult. There is an Engraving of this font, with the Teutonick characters on it, in Gough's Edition.

Ghost. Cyril, bishop of Jerusalem, in describing a font, represents it as a separate building, which had its porch, or anteroom, where the catechumens delivered their renunciation of Satan, and their confession of faith in the Son of God; and also its apartment where baptism was administered.

Augustine also intimates that fonts originally contained apartments for the use of males and females. Baptism's being by immersion rendered it necessary to have a large reservoir, or font, to contain the water for that purpose. Some of the buildings thus erected were so capacious, that councils have held their sittings in them. They were also used as schools, where catechumens received instruction previously to their being baptized; from which circumstance, and from the benefit supposed to be received by this sacrament, the font was called *Divine illumination*.

The word baptistery comprehended the whole of the building, including the dressing-rooms and other apartments; but font was used to signify the receptacle for the baptismal water. The learned are generally agreed that anciently there was but one baptistery in a city, and that the churches possessing them were called *baptismal churches*, in which baptism was administered with lighted tapers by the bishop, and by the presbyters commissioned by him for that purpose, during the vigils of Easter and Whitsuntide. Yet in cases of urgent necessity, and in such only, a dispensation was granted for performing this rite at other times. In some places salt was used as a symbol of purity and wisdom, and with this view was thrown into the mouth of the baptized person; and *a double unction* we are told was every where used in the celebration of this ordinance, one preceding its administration, and the other following it. The persons admitted into the church by baptism, in addition to the superstitions which already prevailed, were afterwards obliged to appear for seven days clothed in white garments.

When christianity became more general, great difficulty was experienced among christians because there were so few baptisteries; and they were in consequence allowed to be erected at the discretion of the bishop in many parochial churches.

In the twelfth century, Thurston, archbishop of York, founded a monastery near Rippon in Yorkshire, and named it *ad fontes*, or *monasterium de fontibus*; and in the thirteenth century, the abbot of the house, John de fontibus, was bishop of Ely. Baptisteries were usually dedicated to John the Baptist, and were called *St. John ad fontes*. It appears that infant baptism was introduced into the church by a misunderstanding of the words of our Lord, *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* It was thought that water in this passage is to be understood literally, and that if any one died without baptism, whether infant or adult, he could not be saved. This made parents anxious about the safety of their children; and therefore if they were afflicted, and in danger of death, they presented them to the bishop to be baptized. When this practice was adopted by professing christians in general, the necessity for spacious fonts ceased, and smaller ones were substituted in their room.

Before the coming of Augustin at the head of forty Benedictine monks A. D. 596, there were christian churches in this country; when he came he brought Monachism with him, which he wished the British christians to adopt; but they refused, because one of his requisitions was that they should give baptism to their children. Ethelbert, king of Kent, was the first convert of Augustin. Being of a mild and gentle temper, he had no idea of driving men into religion. He was baptized himself, but he did not at first attempt to oblige his subjects to follow his example. It is however said, although he was mild and gentle by nature, that after his conversion he imbibed maxims of fraud and force from those who should have taught him the benevolence of the gospel. This is a probable case; for if men receive only a set of notions into their heads, instead of the love of God into their hearts, they may easily be transformed into zealous bigots for those notions; and though quiet and gentle before, yet afterwards they may become violent persecutors of real religion. Augustin is accused of having caused the murder of twelve hundred British christians, and of forcing on the pagans monachism, with which infant baptism was conneeted.

Foreign customs and laws were then imported into England, and every parish was ordered to provide a font for the baptism of children. But Rome herself did not in this instance attempt to obliterate the true idea of baptizing from the minds of her spiritual vassals. That the fonts were intended for the *dipping* of these children, is evidently proved by their size, and by the rubrick of the church of England respecting them. It was left for after ages to discover that sprinkling was baptism, and that dipping does not necessarily enter into the essence of it: In modern practice the font generally remains, but a basin of water set in it serves the purpose; which, on the supposition that infants are the proper subjects of baptism, and that sprinkling is the scriptural mode of its administration, must be allowed to be an improvement of the ancient practice. Why should there be a large font filled with water, if a small basin, containing but a very little, will do as well? or why should a child be dipped all over in it, to the great inconvenience of the nurse, if the sprinkling of a few drops on the face, and the marking it with the sign of the cross on the forehead, will answer the same purpose? Had this been discovered sooner, the early christians might have saved themselves the labour and expense of building large baptisteries, and also of providing spacious fonts. But it is said that every generation grows wiser than that which preceded it: we may therefore expect greater wonders still. The minds of men, especially those of *bishops* and *priests*, have always been fruitful in devising means to accomplish their own ends; and much carnal policy has been displayed, where nothing but true simplicity and godly sincerity should have appeared. By their inventions they have corrupted the most sacred things; hence came *Mystery, Babylon the great, the mother of harlots, and abominations of the earth.*

In the time of Queen Elisabeth, the governors of the episcopal church in England, did in effect

prohibit sprinkling, by forbidding the use of basins in public baptisms. The churchwardens were to see that in every church there was a holy font, *not a basin*, wherein baptism was to be administered, which font was to be kept *comely* and *clean*. Sprinkling was not allowed, except as in the church of Rome, namely, in cases of necessity at home; when a child, born after one Sunday or festival, was not likely to live till the next.

Fonts were generally made of stone; the reason for which, according to the Romish writers, was, that as water issued out of a rock, as a type of baptism, so Christ, who is the fountain of living water, is also a rock, and the chief corner-stone. Instances, however, occur of their being made of lead; and in the church at St. Albans there is one of solid brass, the inscription on which informs us, that Sir Richard Lea, Knight, master of the pioneers, brought it from Scotland, among the spoils of that country, and presented it to that church. This we are told is the font in which the kings of Scotland were baptized. Fonts, in different parts of the kingdom, have attracted the notice of antiquarians, and a description of many of them has been given to the public. That in the upper church of Lewes in Sussex is barrel-shaped: the convex part is ornamented with fret-work, and other things highly expressive of its curious workmanship. The next in point of antiquity to this, and others of the same make, are those of a quadrangular or circular form, placed upon a single central shaft, encompassed with pillars, or having a small column at each angle. Of the first kind is that at Berkeley in Gloucestershire; of the second are those of Hempstead and Oxleworth, in the same county. The next in antiquity are decorated with historical or emblematical bas-reliefs. At Everingham in Yorkshire there is a very antique font, ornamented with Saxon carving, and another at Alphiston in the county of Devon, bearing the figures of birds, beasts, and sportsmen. The last we shall mention are those ornamented with figures of the apostles. Such is that at Kiddington in Oxfordshire, which is said to have been removed from Hlip in the same county, and to be the very identical font in which King Edward the Confessor was baptized. That in which the present royal family of England is baptized is made of silver, and is double gilt. The town of Plymouth made a present of a large silver font to King Charles the Second, which, as to value and magnificence, is equal to the former. The reason that fonts came into disuse, was the superstition of the people respecting the water contained in them. After the ceremony of baptism was over, they frequently took this water to the houses of the afflicted, with a view to perform miraculous cures by its supposed efficacy. On the abolishing of the liturgy in the time of Cromwell, and the substituting of the directory in its stead, an order was issued by the parliament for the removal of fonts out of the churches, and for the substitution of basins in their stead. Many of them were then sold for horse-troughs, and other ordinary uses; but at the restoration of royalty to this kingdom, many were repurchased, and again set up in their respective churches. At the present time fonts are almost useless, and seem to stand only

to show what was the practice of former ages.

When men lost sight of the nature and importance of believers' baptism by immersion, they indulged in various conjectures and fancies about it; an institution the most plain and simple in its nature, the spirituality of which is declared in the scriptures, was made to answer the purposes of designing and ungodly men. The church was incorporated with the state; national establishments were formed: and thus the man of sin rapidly advanced to maturity. In this deplorable condition the Reformers found things when they, by the grace of God, awoke to sound the alarm of danger, and to blow the trumpet of the gospel in the ears of mankind. These men did many things worthy of their character; religion, by their means, was delivered from a heavy load of ceremonies; but the principles of religious liberty, and the true nature of christian ordinances, could not be expected to be understood all at once. Therefore persecution for conscience'-sake did not immediately cease; and infant sprinkling was incorporated in the creeds, canons, and rituals, of reformed churches, where it remains to the present day, and probably will remain until the whole economy of national establishments be swept from the christian church.—*Rees's Encyclopedia. Robinson's History of Baptism. Mosheim's Ecclesiastical History. Picture of London.*

GREEN.

Vicar of Madely and the Duellist.

MR. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and presenting a loaded pistol, threatened to shoot him, unless he would immediately advance him 500 crowns. The General, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him for his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done, and as a proof, exhibited the draft under de Gons's own hand. Mr. Fletcher took the draft from his nephew, and looked at it with astonishment. Then, after some remarks, putting it into his pocket, said, "It strikes me, young man, that you have possessed yourself of this note by some indirect method, and in honesty I cannot return it but with my brother's knowledge and approbation." The nephew's pistol was immediately at his breast. "My life," replied Mr. Fletcher, with perfect calmness, "is secure in the protection of an Almighty power, nor will he suffer it to be the forfeit of my integrity and your rashness." This firmness drew from the nephew the observation that his uncle de Gons, though an old soldier, was more afraid of death than his brother:—"Afraid of death!" rejoined Mr. Fletcher, "do you think I have been twenty-five years the

minister of the Lord of life, to be afraid of death now? No, Sir, it is for you to fear death; you are a gamester and a cheat, yet call yourself a gentleman! You are a seducer of female innocence, and still say you are a gentleman! You are a duellist, and for this you style yourself *a man of honour!* Look there, Sir, the broad eye of Heaven is fixed upon us—tremble in the presence of your Maker, who can in a moment kill your body, and punish your soul in hell." The unhappy man turned pale, and trembled alternately with fear and rage; he still threatened his uncle with instant death. Fletcher, though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape; he calmly conversed with his profligate relation, and at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief; he then prayed with him, and after fulfilling his promise of his assistance, parted with him, with much good advice on one side, and many fair promises on the other. The power of courage, founded on piety and good principles, together with its influence in overawing the wildest and most desperate profligacy, was never more finely illustrated than by this anecdote. It deserves to be put in the hands of every self-styled "man of honour," to show how far superior is the courage that dares to die, though it dares not to sin, to the boasted power of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble intrepidity of such a christian soldier as the humble Vicar of Madely!—*American paper.*

Obituary and Recent Deaths.

REV. JACOB HUTTON.

THIS venerable man, after having served his generation in the ministry of the gospel of Christ, for above a half century, fell asleep on the 12th of June last. Above forty years he was the pastor of the Baptist Church at Broughton in Cumberland; and for some time before, at Tottlebank in Lancashire. His only son, with other relations, being settled in Washington, America, Mr. Hutton resolved to remove thither, and there to close the days of his pilgrimage.

His wife, daughter of the late Rev. Isaac Garner of Hamsterly, Durham, describing his happy exit from this world, observes, "He departed this life in the full assurance of faith, rejoicing in the God of his salvation, free of all doubt, and smiling in the arms of death." A little before his departure he said, "Can this be dying? I have neither pain nor sickness! Yes, I am dying, and I am glad of it. I know that my Redeemer liveth,—and I am

going to see my dear Saviour." He so richly enjoyed the presence of his Divine Master, and such clear manifestations of the mercy of God through Him, that he always rejoiced in hope of the glory of God.

His son adds, "My father departed this life after a short, and I had almost said *pleasant* illness. He had little bodily pain, sickness, or oppression; and *mentally* none." His last words, addressed to his son, expressive of his soul's satisfaction in Christ in those awful and interesting moments, were "Isaac—I want not—any other—righteousness." He calmly breathed, and calmly ceased to breathe; while his countenance bore and preserved the smile of triumph and anticipation of glory.

"Let me die the death of the righteous, and let my last end be like his!"

R. P.

Newcastle-upon-Tyne.

MRS. FRANCES BEDFORD.

Mrs. Frances Bedford was one of the daughters of the late Mr. Joseph Hurt, formerly an optician in the metropolis, but who, during a long period of his life, had retired from business, and resided with his family in one of the midland counties. Of this aged relative it might with much propriety be said, that "the hoary head was a crown of glory," for after a long and exemplary walk "in the paths of righteousness," he came to his grave as a "shock of corn in his season," ripe for the harvest of immortality. His death took place in 1804, when he had very nearly completed his ninetieth year. On the side of this venerable parent, the deceased could number some pious ancestors among those nonconformists, who, during the latter part of Queen Anne's reign, bore their testimony against the encroachments of popish principles and arbitrary power, and who were exposed to much danger and insult on account of their conscientious adherence to the cause of religious liberty. On her truly excellent mother's side, she was descended from a family of the name of Fuller, who resided at the village of Harwell in Berks, and one of whom, her maternal grandfather, was, for a short period, probably about the commencement of the last century, a very pious dissenting minister; but was cut down in the morning of life, and amidst encouraging prospects of usefulness, by sudden and violent illness.*

By what particular methods the subject of this memoir was brought under the influence of that evangelical and heart-felt piety, of which she was afterwards so edifying an instance, cannot now with certainty be ascertained. It is probable that the power of divine grace accompanying the religious instruction and example of her honoured parents, and other means with which she was favoured, gradually led her to the knowledge and love of her Saviour in very early life. The writer of this article has often heard her speak in terms of strong esteem and affection of the late Doctor Samuel Stennett, the excellent author of the "Sermons on Personal Religion," and other works, whose ministry she attended at the period alluded to, as well as that of his amiable cotemporary, the late Doctor Thomas Gibbons. From the society of these, and other christian friends, she was, however, after the lapse of a few years, called by the removal of her parents into Worcestershire. After residing with them for several years, in a small market-town situated in a pleasant part of the Vale of Evesham, an union took place between the subject of this memoir and her now aged and bereaved partner, Mr. Benjamin Bedford, whose affectionate companion she was during more than thirty years of matrimonial life, spent in a rural retreat in the same neighbourhood.†

* He would, in all probability, have become the pastor of the then Baptist Church at Reading, had not his premature death prevented.

† The late Dr. John Ash, the author

It is not, however, the design of this brief notice, to retrace the steps of our departed friend through this and the successive stages of her earthly pilgrimage. It may be sufficient to say, that through the whole of a life protracted far beyond the period which a delicate constitution and feeble frame seemed to promise, her humble and devotional spirit, and the affectionate tenderness of her disposition to all aronnd her, afforded a constant and engaging testimony to the reality and power of evangelical and vital piety. In the several relations of domestic and social life, she was truly exemplary;—a most affectionate wife, and a tender, yet faithful parent; while as a relative and friend also, her conduct was uniformly marked with unaffected kindness and sympathy. Her journey through life, though attended with changes and trials, and some of them severe, had also its intermingling mercies. The latter she would often dwell upon with feelings of lively praise, while to the former divine grace enabled her to bow with filial trust and submission. But we wish not to eulogize the subject of this humble record. Those who knew her best can testify that much more of a similar kind might, with the strictest propriety, be said; while nothing, we are sure, could be more opposed to the dictates of her own meek and unassuming spirit, then that any thing should be said but what might have a direct tendency to exalt the goodness and the grace of Him to whom she gladly and gratefully ascribed the praise for all she was, and all she hoped for.

Passing over, therefore, numerous intervening incidents which chequered the life of our deceased friend, we hasten to its closing scenes, and, in retrospection, accompany her to her last earthly abode at Chipping Norton in Oxfordshire, where, with her bereaved partner, and a near relative of her family, she came to reside in the summer of 1818. The same humble trust in the truths and promises of the gospel, which had sustained and cheered her during her progress through life, now also supported her declining steps, and attended her through the vale of death. Though seldom favoured with those strong consolations and bright prospects which some christians enjoy, it seemed evident, for a considerable time previous to her removal, that a settled tranquillity had taken possession of her mind. "I think," she remarks, in a letter addressed to an esteemed female relative, not long after the date last mentioned, "I may tell my friend, while I ascribe it to sovereign grace alone, that I do find the book of God more and more precious to me; and at times am enabled to take comfort from the precious promises it contains, and also feel a longing desire to be conformed to the image of my blessed Saviour, whose face, as Dr. Watts sweetly expresses it, I behold in almost every page." But the habitual frame of her mind and feelings, and particularly her characteristic lowliness of heart, will be further indicated by the following extracts from some interesting memoranda found among her papers after her decease.

Oct. 19, 1819.

"I have now entered my seventy-sixth year, a very advanced age indeed; surely it calls for the most serious reflection. With regard to myself, I have nothing to say but what is of the most humiliating nature. 'Unto me belong shame and confusion of face, but unto God the Lord belong mercy and forgiveness, though we have sinned against him.' 'The blood of Jesus Christ his son cleanseth from all sin.' O, may I be constantly 'looking to Jesus;' most gladly would I

---

of the English Grammar and Dictionary which bear his name, and at that time the pastor of the Baptist Church in the town above-mentioned, has celebrated the beauties of this picturesque neighbourhood, in a pleasing little work, now out of print, entitled the Dialogues of Eumenes. Our deceased friend became a baptized member of the church under his care, probably about the year 1769, and the twenty-sixth year of her age.

renounce every other refuge, and cling to the cross of the dear Redeemer, in the views of an approaching eternity.

'If I am found in Jesus' hands,
My soul can ne'er be lost.'

I think it is my desire, daily to endeavour to realize the closing scene, and my poor trembling heart is sometimes ready to fear how it will be with me in that solemn decisive period; but He is faithful who has said, 'I will never leave thee nor forsake thee.' O for faith to take the comfort of so sweet a promise! What abundant cause have I for gratitude and praise, that, notwithstanding all my backslidings of heart and life, I have never yet been forsaken of God! He has been with me in six and in seven troubles, and graciously permitted me to spread my sins and my sorrows at his feet: and I have (blessed be his name) found him to be a God, hearing and answering prayer. As I know not how it may be with me in my last moments, I desire in this way, to bear my testimony to his amazing compassion and love in Christ Jesus to one of the most unworthy of his creatures, and this I desire humbly and unfeignedly to do for the honour of his adorable name, and for the encouragement of my dear surviving relatives and friends."

The succeeding record appears to have been made at a time of threatening and painful indisposition.

Nov. 3, 1819.

"But whatever may be the second cause, I desire to view it as a dispensation from an all-wise and gracious God, who has dealt in the most tender manner with the creature of his hand ever since I had a being, and though this may prove to be a painful affair, yet I know the same Almighty Being who is pleased in infinite wisdom (and love also I trust) to send the affliction, is all sufficient to support the mind under it. And why should I doubt—I, who have had such rich experience of his marvellous loving-kindness all the way through the wilderness? And now I am almost at the end of it, and I desire to look back with gratitude of heart, and 'consider all the way the Lord my God has led me,' and borne with my manners not *forty* years only, but almost *fourscore*, and I humbly hope, through the amazing sacrifice of the adorable Saviour, I have a good hope, through grace, of an admittance into the heavenly Canaan, where sin and sorrow shall for ever cease. Oh, that I could feel a desire to 'depart and be with Christ which is far better!' May every dispensation be sanctified to wean my heart from the creature, that Christ may be all in all. I have often repeated to myself those sweet lines of Dr. Watts, I hope with some feeling and earnest longings of mind:—

'Look gently down, Almighty Grace,
Prison me round in thine embrace;
Pity the soul that would be thine,
And let thy power my love confine.'"

Considering the rapid progress and sudden termination of her last illness, it does not appear likely that she could suppose her course quite so nearly finished as in reality it was, until, perhaps, a few hours preceding her dismission. In a letter to a near relative, a fortnight only before her death, though it is believed without any immediate anticipation of that event, she thus expressed herself.

"If, my dear ——, (as at some favoured season I hope,) I can see my title to mansions in the skies, it is altogether owing to Jesus' dying love. When I turn my thoughts within, what innumerable evils do I there behold; matter for deep regret and penitential sorrow! O that I could feel more of it! Yet, after all, it would be base ingratitude not to acknowledge with lively praise and devotedness of heart and life, what I trust 'God has done for my soul,' and may it be my great concern, to wait at a throne of grace for all future supplies, for which I am as much dependent as at any period of my existence."

About a week after this was written, she became ill, and though no danger was at first apprehended, her complaint very soon assumed a threatening aspect, and so unexpected was its termination, as to

preclude the attendance of her nearest relatives. On the morning of her removal she became suddenly much worse. At this time she requested a kind friend who was present to read to her the 12th chapter of the Epistle to the Hebrews, which request being complied with, she repeated with great earnestness the words at the commencement of the second verse, "Looking unto Jesus;" and observed, how far greater the sufferings of the Saviour were than hers. About a quarter of an hour before she departed, the same friend asked her if she found the dear Redeemer precious, adding, "though we walk through the valley of the shadow of death, we shall fear no evil, if Jesus is with us." Our departed friend could not reply, but gently raised her hand, in a manner intended, there is no doubt, to express the sense she then enjoyed the presence of her Saviour, and shortly afterwards, with the utmost apparent tranquillity, ceased to breathe.

Her death took place on the 21st of March, 1822, the anniversary of the month and day on which a beloved sister had, some years before, calmly met the king of terrors, supported by the same "sure and steadfast hope." On the 30th her remains were committed to the tomb; and on the following Sabbath, and last day of the month, the mournful event was noticed and improved by the Rev. William Gray of Chipping Norton, in an impressive discourse from Romans vi. 23; "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." These words were chosen by the deceased herself many months before, as appropriate to this solemn occasion.

Our departed friend was in the seventy-ninth year of her age.

REV. CORNELIUS GREGORY.

DIED, Oct. 19, 1822, the Rev. Cornelius Gregory, upwards of fifty years Baptist minister at Brassey-Green, Cheshire, at the advanced age of eighty-two years.

MRS. ELIZA TROWT.

JANUARY 10, 1823, died at Plymouth, after a long and painful illness, in the thirty-eighth year of her age, Mrs. Eliza Trowt, widow of the late Mr. Thomas Trowt, Missionary at Samarang. Mrs. T. was second daughter to Mr. William Burnell, who has been deacon of the Baptist church in Pembroke-street, Plymouth Dock, from the period of its formation. She was united to that christian society, early in life, while it was under the pastoral care of Mr. Gray, now of Chipping Norton. In April, 1814, she was married to Mr. Trowt, and about three weeks after, bid, as was then supposed, a final adieu to her beloved friends and native land, by embarking for the distant island of Java. Her truly christian serenity and fortitude on this trying occasion, will not soon be forgotten by those who witnessed it. It pleased Him, however, *who seeth not as man seeth*, very soon to remove her dear husband from the scene of earthly labour; and almost immediately after his removal, to permit a similar disease to commence its attacks upon the health of his mournful survivor; and finally, after an interval of more than six years, marked by constant alternations of apparent recovery and sensible decline, to accomplish its dread commission by bringing her mortal part down to the dust of death. Mrs. Trowt was, naturally, of a less communicative disposition than many others; and the nature of her complaint, and of the remedies employed to counteract it, was such as greatly to affect her animal spirits; but throughout her trying illness, and especially towards her closing scene, she discovered that steady composure and humble reliance on the Saviour of sinners, which served at once to attest the reality and power of religion in her own heart, and to present an edifying example to those affectionate relatives who witnessed her peaceful departure. One beloved orphan is left, a little girl, about seven years old, born at Samarang. May the God of her parents be her God, and the guide of her youth!

A Defence of the Deity and Atonement of Jesus Christ, in Reply to Ram-Mohun Roy of Calcutta. By Mr. Marshman of Serampore. Kingsbury, &c.

THE high celebrity of the writer as a missionary, and a translator of holy writ—the supreme importance of the subject—and the extraordinary occasion which led to the publication of this volume—concur to impart an interest to it which our readers will feel very strongly. We learn from the preface that "Ram-Mohun Roy, who had distinguished himself in India by his spirited attacks on the prevailing system of idolatry, and by his benevolent efforts to convince his countrymen of the inconsistency and guilt of female immolations, published about two years and a half ago 'The Precepts of Jesus the guide to peace and happiness.' In this work he 'aspersed the miracles of Jesus, by comparing them to the fabulous miracles of the Hindoo sages,' and hence describes them 'as apt at best to carry little weight with them.'"

It is not necessary to crowd our pages with extracts from a book, which, no doubt, will soon be in the hands of all our readers. And indeed, among so many interesting passages, the task of selection would be difficult. It is highly probable, too, that the zeal of the Unitarians of this country will soon republish the work itself to which this before us is a reply; and in that case, we shall probably be called upon to analyze both.

Elements of Thought: or, First Lessons in the Knowledge of the Mind: including familiar Explanations of the Terms employed on Subjects relating to the intellectual Powers. By Isaac Taylor, Junior. Bds. 216 pp. 4s. 6d.

MAGLIABECHI, librarian to the Grand Duke of Tuscany, when a boy, laid out all his money in purchasing books, and through a long life reading was almost his only employment. He also remembered every thing he read. In order to try his memory, a gentleman lent him a manuscript, and some time after he had returned it, pretending to have lost it, entreated Magliabechi to remember as much of it as he could. This extraordinary man accordingly set himself to do so, and wrote out the whole from memory almost verbatim. With all this, however, Magliabechi was only a reader, and a remembrer of what he read: he read, and he remembered, but he did not reflect and meditate; he knew the opinions of others, but he did not judge for himself; he passed hastily from one book to another, without allowing himself time to digest what he had read, and thereby to make it a part of himself; neither did he, by meditation, add to, or improve it. On these accounts, although it must be confessed that he was a learned man among booksellers, he was a mere bookseller amongst men who had thought as well as read. Of a far different description were such men as Bacon, Milton, Newton, and Locke. It is not denied that the mental powers, like bodily strength, are different *ab initio* in different men; but those powers are strengthened by the accompanying of reading with study and meditation, as bodily strength is increased by exercise. Perhaps to this cause is owing, in no small degree, the very great advantage which is universally agreed to accrue from the study of the mathematics. A man cannot make any considerable progress in mathematical learning without thinking,—without patient, profound, and laborious thinking.

If these remarks are just, it follows that a work cannot fail to be beneficial to young people, which not only sets them to think, but shows them *how* to do so. Such is the work before us, written by one of a *thinking family*,—a work of which we cannot speak in too high terms to our young readers. After they shall have read this book, and made a sufficient progress in their studies, we recommend to them Professor Duncan's Logic, which has the same object in view, but which is suited to readers of a more

advanced age, and who have profited by reading and studying this excellent introductory work.—We hope soon to insert a Review of "Mental Discipline," an excellent work by the Rev. H. F. Burder.

A Second Letter to the Right Hon. the Earl of Liverpool, &c. &c. in Reply to that from the Rev. H. N. Norris, A. M. on the Subject of the British and Foreign Bible Society. By the Rev. James Scholefield, A. M. Fellow of Trinity College, Cambridge. 199 pp. sewed, 3s. 6d.

Poor Mr. Norris! never was a controversial writer more justly exposed on the gibbet of shame! Will he ever write again against the Bible Society? Perhaps he will; but can it be imagined that he will venture to address another letter to the Earl of Liverpool? If he should —we apprehend his Lordship will never read it, unless it be under the impression which we strongly feel ourselves, that in this cause it sometimes happens, one notorious enemy will ultimately do more service than a hundred friends.

Mr. Scholefield writes with ease and elegance. He is quite at home in his subject, and our readers will, we are sure, be happy to meet with him again. His church of Englandism is sufficiently strong, but not offensively violent to any dissenting brother. In page 144, he says,

"I have learned from Bishop Horsley, not to be afraid of the name of a High Churchman; but I have learned from a greater than Bishop Horsley, that many may cast out devils, who do not follow with us: and though I honestly believe the Church of England to be the best interpreter of scripture, and confidently appeal to her Liturgy, Articles, and Homilies in support of the opinion; I should indeed be sorry to believe, that the saving efficacy of the word of God was confined within the pale of that admirable church."

Thomas Johnson's further Reasons for dissenting from the Church of England: in Two Dialogues with Mr. Sikes and John Twilight. 4d.

We rejoice to learn that the first of these little tracts has already reached the eighth edition. It was briefly noticed in our Number for December, 1821.

The writer is not known to us at present, but he will be hereafter universally known. He will be, as Dryden said of Pope, deterré (discovered.)

We can give but a short extract from page 15.

"*Mr. Sikes.* Education! What does that signify, Johnson? Any tinker or cobbler may be a Dissenting minister. *Thomas.* It is true, Sir, he may be. But our ministers consist neither of tinkers nor cobblers, but of persons as regularly educated for it as the clergy. We have a number of colleges—only we do not call them by so fine a name —academies, Sir, for the purpose of educating persons as ministers, who are as regularly ordained, if that be all, as ——. *Mr. Sikes.* No, no, that is not all. But you have a set of tinkers and cobblers, I tell you, who give themselves as many airs as the best of your ministers. *Thomas.* Why, Sir, there was once a tinker of whom, if I may say so, we have reason to be a little proud, and that is John Bunyan. And we have had one shoemaker, too, who, as I understand, is now reckoned about the learnedest man in the East, Dr. Carey. So it would be very hard to make a law to hinder all tinkers and shoemakers from ever becoming teachers or authors. But I am only to answer for myself, Sir, I suppose."

Twenty Remedies against the Fear of Death. By the Rev. J. Wilkinson. 16mo. 6d.

It must be gratifying to the pious author of this small tract to find that a third edition is called for. The devotional reader will not doubt but it has been instrumental in relieving many, "who, through fear of death, were all their lifetime subject to bondage." We should have been happy if the style had been somewhat more simple, chaste, and correct. The following quotations will, we think, justify our opinion, that in a future edition this work may be considerably improved.

"There are yet, however, other objects which deck the walks of Paradise! There are patriarchs, prophets, and apostles! There are martyrs, ministers, &c." p. 26.—"The pages of

history hand down to us names surrounded with the glory of smiling at the grave."—"We shall be as much within the circumference of the divine presence after death, as before it."—"Sink—sink—mortal creature—sink into thy primitive nothing!" p. 29.

The Scripture Guide to Baptism: or, a faithful Citation of every Passage of the New Testament which relates to this Ordinance, accompanied with brief explanatory Notes, and the Sense supported by numerous Extracts from eminent Writers: to which is added, A short Examination of the Rise and Grounds of Pædobaptism. By R. Pengilly. 6th Edition, sewed, 1s.

To the following Recommendation of this work we most cordially add our own.

"Another Edition of Mr. Pengilly's '*Scripture Guide to Baptism*' being about to appear, we take the opportunity of recommending it to the candid perusal of all persons who desire to be guided by the word of God alone in reference to this ordinance. It adduces and examines every passage of the New Testament that relates to the subject, and endeavours, in a very becoming spirit, to point out the will of Christ, as deducible from that unerring standard of truth. A very considerable number of important extracts from the writings of our best Divines is also contained in it, expressive of their candid sentiments on the passages of scripture which are here considered, as well as in relation to the inquiries at the end of the pamphlet, as to the commencement of the practice of infant baptism, and the arguments used in defence of that practice. In short, for the limits of this pamphlet, it is one of the best things we have seen for assisting the meditations of a serious inquirer.

W. Steadman, D.D. *Bradford*,
T. C. Edmonds, M.A. *Cambridge*,
T. Coles, M.A. *Bourton-on-the-Water*,
C. Whitfield, *Hamsterley*,
Wm. Hartley, *Stockton*,
William Innes, *Edinburgh*,
George Barclay, *Irvine*."

Statement of certain immoral Practices prevailing in His Majesty's Navy; addressed to the Lords Commissioners of the Admiralty. 2d Edit. 8vo. pp. 40.

This pamphlet exposes scenes of the most abominable wickedness practised on board the ships of his Majesty's navy whenever they come into port occasioned by the admission of shoals of prostitutes of the lowest and most depraved class. Its design is to call the attention of the Lords Commissioners of the Admiralty to the evil; and to render the appeal the more affectual, this pamphlet lays the whole open to view, in the hope of interesting the public to call for a remedy; and a loud call it is indeed. We were astonished, on reading the work, that the perpetraters of such enormities should ever have been successful in the defence of our country. We cannot help thinking that this disclosure demands the especial attention of all those officers who are members of the Naval Bible Society, and of any Society which has for its object the spread of moral and religious instruction in the navy: for to what purpose do they subscribe to such institutions, and appear zealous in their support, if they do not strenuously labour to put a stop to the enormities which are paralysing all their efforts? Nor do we see how any man of decent morals, not to say of religious principles and feelings, can, after such a disclosure, ever think of sending his son as a midshipman on board the navy, since, without the intervention of a miracle, certain ruin must be the consequence.

The History of George Desmond, founded on Facts which occurred in the East Indies, and now published as a useful Caution to Young Men going to that Country. 290 pp. 7s.

If "Facts" supplied the author with only the general outline of this History, "George Desmond" may well be held up as a beacon to warn young men destined for India. In that land of idols many of our countrymen have found an atmosphere congenial with their principles. Sentiments repressed at home by the state of society, have there been openly avowed, and these christians in name have been detected as infidels at heart. In India too, many a youth of comparatively unblemished morals has been seduced from the

path of virtue. Not all the knowledge of christianity, nor the forms of religion, nor the habits of sobriety and decorum consequent on a good education, have been found proof against those fascinations, which to young Desmond seemed to possess the power of witchcraft. Indeed, in p. 232, the opinion that it is by something like sorcery and enchantment the daughters of the heathen acquire such an influence over Europeans, is rather gravely advanced. But the corruptions of a carnal heart abundantly explain how it happens that the blandishments of a Cashmerian Nautch girl prove so irresistible. Our limits will not admit of a detail of the affecting incidents described in this novel, nor of extracts, though it contains many very beautiful passages. In fact, upon the whole, we do not consider this as a book by any means adapted for general usefulness, though we should greatly rejoice if a copy could be presented to each of those young men for whom it was more particularly written. Yet even for such persons a plain and affecting detail of facts would, in our opinion, have been far preferable to a fiction grounded upon them, however elegant the tale may be made. Some may accuse us of indulging narrow prejudices, but we cannot avoid expressing our fears, lest the numerous religious novels with which the press has recently teemed, should be productive of very lamentable effects on the minds of pious young persons. Some recent circumstances render it very necessary to inquire, with one of these fascinating productions in our hand, "Which is fact? and which is fiction?" nor can we always repress our fears, that what actually took place is precisely the part we deplore, while that in which we rejoice existed only in the lively imagination of the author.

The Bible Catechism, arranged in forty Divisions; all the Answers to the Questions being in the exact Words of Scripture, &c. By W. F. Lloyd. 162 pp. Boards. 2s.

The abridged Bible Catechism, &c. 4d.

THIS little work appears to be elaborated with great care and judgment. Every contribution of this kind to the stores of scriptural instruction for the young, we hail with delight; and if the millions of children in our native land were all fully provided for, we must remember that, in that case, we have to provide for many other millions in Hindostan, in the South Sea Islands, and in many other places.

The little Stucco Image Merchants: By the Rev. C. Malan. Translated from the French. 3d. 18 pp.

THERE are not many tracts in which the way of salvation is explained in a more plain and simple manner, suited to the capacities of children.

ΠΑΙΔΕΙΑ: *or Practical Remarks on Education. By M. Miall, Mansion-house Academy, Islington.*

THERE is so much quackery in the business of education, that when we meet with an intelligent, honest man, we ought to treat him with additional respect on that account. We have read Mr. Miall's publication with great pleasure. He appears to be a practical, experimental man, intimately conversant with his subject; and we cannot but wish him good success. We observed a few things of doubtful disputation, but the nature and the limits of our work forbid us to enter into any minute analysis, or extended review of the sections of this book. We shall only add, that the second edition will deserve to be more correctly printed than the first appears to be, and may be very useful to young teachers and schoolmasters.

A Discourse of Regeneration, Faith, and Repentance: also on Justification by imputed Righteousness, preached at the Merchants' Lecture, in Broad-street. By Thomas Cole. First published in the Year 1692: now reprinted by John Rees, Minister of Roxborough Tabernacle. 12mo. Bds. 261 pp. 3s. 6d.

THE author of these discourses, as we learn from his Life prefixed, was born in London, 1627. From Westminster School he went to

Christ-church, Oxford, and, in 1656, became Principal of St. Mary's Hall, where he was a distinguished tutor, and had the honour of educating many eminent scholars, among whom was the great Mr. Locke. After his ejectment from Oxford by the King's Commissioners in 1660, he kept an academy near Nettlebed in Oxfordshire. For this he appears to have been well qualified, not only as a man of good learning, and "much the gentleman," but particularly as eminent in piety and virtue. From Nettlebed he removed to London, to a congregation lately under the care of Mr. Rye and Mr. Leder. To this service he was set apart at Cutler's Hall, Cloak-lane, in February, 1674, Dr. Owen and others assisting on the occasion. A few years after this he took a part in the Merchants' Lecture at Pinners' Hall, and here he zealously opposed what was called the Neonomian doctrine. Several years before his death, he removed his church to Tallow-chandlers' Hall, Dowgate-hill, and afterwards to Pinners' Hall. He preached his last sermon, Aug. 22, 1697: his subject was, "Christ the advocate of believers," from 1 John ii. 1, 2. In his last illness he was happy in a very high degree, and died Sept. 16, 1697, in the seventieth year of his age. From Lime-street, where he resided, his remains were removed to Drapers' Hall, and from thence, for interment, to the upper ground in Bunhill Fields.

The religious public is greatly indebted to Mr. Rees for republishing this valuable little book; and we earnestly hope that many will derive from it great spiritual benefit.

Letters on Faith; by James Dore, Walworth, London. Second Edition. 145 pp. Bds. 2s.

The subjects are the following: "1. The nature of faith. 2. The grounds of faith. 3. The effects of faith. 4. The reasonableness of faith in Christ. 5. The importance of faith in Christ. 6. The improvement of the subject." It is a rare thing to meet with so much evangelical sentiment, combined with so much elegance of style and composition. The first of these letters is dated Isle of Wight, May 15, 1786. We dare not undertake to suggest those improvements which (if it were lawful to wish) we should have been happy to see as the result of his own diligent studies, during the lapse of thirty-six years since the first publication. The author is now venerable in age, and still more in affliction; and we earnestly pray that, in his declining years, he may continue to enjoy richly every token of the adorable Saviour's presence! We cannot take leave of this admirable little volume, without recommending the 4th Letter as a very suitable antidote to the poisonous tracts which Infidelity is now multiplying and circulating through the country. We should be glad to see it in the Catalogue of the Religious Tract Society, not merely because, on account of its lucid statements, it is intelligible to general readers, but particularly because it is adapted to engage the attention of the more cultivated part of the rising generation.

Prospectus of the Scientia Biblica; being a copious Collection of parallel Passages for the Illustration of the New Testament, &c. Booth.

That scripture is its own interpreter all christians agree. But there is nothing more difficult than the work here announced; and if the selection be not appropriate, it will serve only to perplex and bewilder the mind. Whether the writer of this 'prospectus' will proceed, after the failure of many, time will show. His labour and anxiety, he tells us, are "indescribably great." We cannot but ardently wish him good success in a work which may be a great help to many, while we are confident that every judicious reader of the New Testament will feel that he must make a concordance for himself.

The Speech of the Rev. Dr. Steinkopff at High Wycombe, delivered in the Town-hall on Tuesday, Oct. 1, 1822, a few Days after the lamented Death of the Rev. John Owen, &c. &c. 13 pp. 6d.

Every one of our readers who has

heard (and who has not heard?) Dr. Steinkopff pleading on behalf of the British and Foreign Bible Society, would expect from him an effusion of solemnity and tenderness when he was called to advert to the death of his highly respected colleague. "What I should feel (said he) if my right hand should be cut off, with regard to my body; that my mind feels, when I think of my invaluable friend." p. 10.

LITERARY INTELLIGENCE.

Just Published.

Bristed's Thoughts on the Amer. and Anglo-Amer. Churches. 10s. 6d.

Julian the Apostate. By Sir A. de V. Hunt. 8s. 6d.

Bible Teacher's Manual. Part I. Genesis. 6d.

Thornton's Anecdotes. 2 vol. 8s.

Glen's (W. Missionary) Tour from Astrachan to Karass. Bds. 4s.

Life of Rev. Thomas Gouge. 6d.

Memoirs of T. Dwight. 2s. fine. 1s. 3d. common.

Howe's Tears over lost Souls. 3s. 6d.

Cogan's (W.) Success of Messiah. 1s.

Griffin's Mem. of his Son. 8s.

Brown's (Enfield) Sermons. 10s. 6d.

Jones's (Jos.) Martyrs: a Poem. 3s.

Ingham (B.) on Faith and Hope.

Cole on Regeneration, 3s. 6d.

Harding's Stenography: improved from Mr. S. Taylor. 3s.

The Sunday School Jubilee. 4d.

Chalmers's (Dr.) Civic Economy. No. 13 and 14.

The Habitations of Cruelty: or a Picture of Heathenism. 8d.

Abaddon. No. 1. 4d.

Self-interpreting Testament. Part 1. 4s. 6d. common. 7s. fine.

Bass's Sermon on Baptism. 1s. 6d.

In the Press.

Dermer's (E.) Sacred Fugitives: Prose and Verse. With Pref. By J. Edmeston, Esq.

Sherwood's Bible History. Enlarged.

Brawn (J. A.) on Dan. and the Revel. 2 vols. 8vo.

Lawson's (Missionary) Elegy on the Rev. H. Martyn, and other pieces. 8vo.

Reed's (A.) Memorial of a beloved Sister.

We have been informed that the weekly lectures now delivering at Broadmead by the Rev. John Foster, are intended ultimately to be given to the public in a more permanent form. We have also heard that Mr. Foster's likeness will be published by subscription. In that case, we hope to be permitted, for the gratification of his less wealthy admirers, to give a correct copy of the portrait in our Magazine.

Mr. Ivimey is preparing for publication a *full account* of the Life of Mr. WILLIAM KIFFIN, Pastor of the Church in Devonshire-square, London, from 1638 till 1701, and one of the FIVE ALDERMEN appointed by James II. when he disfranchised the City of London, with interesting particulars concerning some of his contemporaries, and the times in which he lived.

Intelligence, &c.

Destructive Earthquake in Syria.

AUG. 13, at half-past nine in the evening, the ancient city of Antioch was destroyed by an earthquake; in twelve seconds it was converted into a heap of rubbish; in the city and surrounding country 20,000 men, women, and children found an instant death, and about the same number were maimed and wounded. The city of Aleppo, also, 40 miles N. E. of Antioch, was at the same instant overturned to its foundations. Aleppo was about seven miles in circumference, and contained above 200,000 inhabitants. The same fate has befallen Latachia, Gisser Shogr, Idlib, Mendeen, Killis, Scanderoon, &c The shock was felt at Damascus, Cyprus, and other distant places. Flashes of volcanic fire were perceived at various times throughout the night. The earth continued to tremble till the 9th of October. That country had not suffered from an earthquake since a memorable one in the twelfth century, except in 1795, when a single town, (Latachia,) was partially thrown down. —*The misery of the survivors is indescribable.* —When Lisbon was thus de-

stroyed, British benevolence made a very great collection for that distressed country.—A subscription is now carrying on for the relief of the Syrians, which will add to the honour of Britain. As one pound will produce in Syria as much as about four pounds here, the least donation will be important. This assistance might be urged on the ground of aid to fellow-christians there, were it not that we are called upon to acts of kindness to all mankind. One claim, however, must not be passed over,—that of gratitude, many of the manufactures of Britain being sold in that country. It is hoped that a nation, with which has originated the Bible Society, and which sends its missionaries to all parts of the globe, will not be backward to render assistance in this case which so loudly calls upon their humanity.

Subscriptions are received by Sir Rob. Wigram, Bart. and John Atkins (Alderman), John Blunt, Sam. Briggs, J. T. Daubuz, Niven Kerr, T. Kettlewell, E. Lee, J. Levy, R. H. Marten, J. M. Maude, W. Mellish, W. Soltau, and T. Wilson, Esquires.

CAPE OF GOOD HOPE.

From a Member of the Church in Eagle-street, London, to his Pastor.

Graham's Town, Oct. 7, 1822.

REV. AND VERY DEAR SIR,

Since my letter to you about nine months ago, I have great reason to rejoice in the goodness of the Lord in considering our small beginnings. I may indeed say, What hath not God wrought? Mr. Miller is now our regular minister in Graham Town, and another brother fills his place at Salem. We have preaching here constantly three times a week, and prayer-meetings and the ordinances of the Lord's house regularly administered.—Yesterday we had two baptized in a river near this place, in the presence of, I suppose, about two hundred spectators, who conducted themselves with great propriety while this solemn ordinance was performing—one of these is the fruit of brother Miller's ministry since he came here, and we have three or four more whom we expect soon to come forward, and thus publicly to acknowledge the dear Redeemer in baptism.

After a day spent in hearing, prayer, and praise, we *thirteen* of us sat down last night, and received the Lord's-supper. This is our quarterly-meeting, and we have found it to be a time of refreshing from the presence of the Lord. Our last quarterly-meeting was held at Salem, where we had one from amongst the Wesleyans that was baptized: this makes four that have been baptized; the first I suppose that have been baptized in late ages in Africa. We are about raising a subscription to build a house for the Lord in this town; and it is the intention of the church to write to you, dear Sir, as the Secretary to the Building Fund, for the purpose of borrowing a little money.

ORDINATIONS, &c.

Aug. 8, a Baptist church, consisting of twelve members, was formed in the City of WINCHESTER. Mr. Griffiths, late of Ceylon, read the scriptures and prayed. Mr. Yarnold of Romsey, after explaining the nature of such a union, and receiving a public expression of the members' wish to engage in it, addressed them in a very appropriate manner, as a newly formed church, from Jude 20, 21, and administered the Lord's-supper to them. The meeting-house, which is private property, and had been closed for some time, was hired and opened for public worship last November by the Hampshire Baptist Itinerant Society, who have hitherto been the chief supporters of the cause. Besides the members of the church, several pious Pædobaptists are admitted to occasional communion. The congregation and school are on the increase; and such is the prospect of success that an arrangement has been made for the purchase of the meeting-house; which is neatly fitted up with a baptistery, and is offered for a comparatively small sum of money; for which, after the utmost has been contributed at home, it is intended to appeal to the christian public.

Oct. 13, a meeting was held at the scite in MOORFIELDS intended for the erection of a chapel for the Welsh Baptists, which was attended by several Welsh and English ministers. Meetings for divine worship have hitherto been held, by the church under the pastoral care of the Rev. Evan Evans, in a private room in Wood-street, Cheapside. Mr. George of Shouldham-street commenced by pray-

er in English. Mr. Evan Evans then laid his hand on a stone prepared for the purpose, and addressed the spectators to the following purport. "This is one of the foundation stones of a Welsh Baptist chapel, the first, as far as we know, that ever was erected in this metropolis for this denomination of christians. The Welsh Baptists are, and have for many years been, greatly inconvenienced in their public worship, for want of such a place of meeting. This house is intended (God willing) for a place wherein the descendants of Gomer may assemble, and carry on in their own language divine worship, by prayer and praise; wherein they may read the sacred scriptures, preach the glad tidings contained in the gospel to the fallen race of Adam, and administer the ordinances established by the Lord Jesus Christ in his church." Mr. Edward Lewis of Highgate related in English the substance of what Mr. Evans had spoken in Welsh, when the latter again in his native tongue addressed the Father of mercies for a blessing and prosperity on the undertaking. He then, with the assistance of the workmen, placed the stone in the situation intended for it. The assembly were then addressed in a very appropriate English speech by Mr. Timothy Thomas of Islington, who was followed in Welsh by Mr. Arthur Jones of Deptford in a very pathetic manner. Mr. D. S. Davies of Guildford Welsh Chapel, Borough, prayed, and the meeting terminated with singing the 243d Hymn in Harris's collection.

The dimensions of the building are 41 feet by 27. The estimated expense is £600, of which £300 have already been borrowed by the trustees. It is expected, from the rapidity with which the workmen proceed, that the chapel will be ready to be opened on the first of March.

Oct. 22, a new meeting was opened at Castle Camps, Cambridgeshire. The Rev. J. Wilkinson of Saffron Walden preached in the morning from Exodus xx. 24. *In all places where I record my name I will come unto thee, and I will bless thee.* The Rev. P. Sibree of Wethersfield in the afternoon, from Psalm cxviii. 25. *Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.* The Rev. A. Simson of Haverhill, C. T. Severi of Redgwell, T. Hoddy of Clare, and S. Gurtein of Canterbury, prayed. The Rev. J. King of Halstead gave out the hymns, and also preached in the evening. The place was exceedingly crowded both morning and afternoon, and very fervent hopes are cherished that the pleasures of the day were only an earnest of the blessing that will attend this new erection, and the labours of our brother who ministers there.

Oct. 22, A new place of worship belonging to the Baptist church in MAIDSTONE, was opened for divine service. Sermons were preached by Messrs. Jenkin Thomas, and F. A. Cox. Prayers were offered by Messrs. Bentlif, Slatterie, Gill, Puntis, Jenkins, Giles, and Dawson. The congregations were numerous, and an unusual degree of joy and gratitude appeared to pervade them.

The Baptists of Maidstone have long been painfully sensible of the disadvantages under which they laboured, in consequence of the obscure situation of their place of worship, the difficulty of access to it, and the nuisances by which it was surrounded. During the last year, they have also felt habitual inconvenience from want of room, and would have proceeded to make some alterations in the meeting house, had it not been for their reluctance to expend money on a spot so unfavourable, especially as they could not make there any material enlargement.

A piece of freehold ground, in an excellent situation, formerly the scite of the Debtor's Jail, happening to be for sale, it was therefore thought expedient to purchase it for the erection of a new meeting-house. The shell of the old one has been sold at a fair price, and the internal parts removed. The dimensions of the new erection are 58 feet by 38; exclusive of the school-rooms and vestry, which are attached to it in such a manner as to be used, if desirable, as parts of the chapel, and which form an addition of 58 feet by 17. The building is substantial in every part, and on the day of opening, very general satisfaction was expressed at its plan and execution.

The church was formed in the year 1797, under the ministry of Mr. Bentlif, who is still a member of it, but who is incapacitated for active service by the infirmities of age. Mr. Groser, the present pastor, was settled with it in 1820; since which time it has been favoured with internal peace, and with considerable additions to its numbers.

Oct. 23, the Rev. John Beetham, (late of Bradford Academy) was ordained pastor of the Baptist church at BLUNHAM, Bedfordshire. Mr. Holloway of Cardington Cotton-end read the scriptures and prayed; Mr. Middleditch of Biggleswade delivered the introductory discourse, and asked the usual questions; Mr. Knight of Staughton offered the ordination prayer; Mr. Hargreaves of Wild-street, London, delivered a very impressive charge from 2 Tim. iv. 5. Mr. Vorley of Carlton preached to the people from Ezra x. 4.; and Mr. Such of Steventon concluded in prayer; Mr. Manning of Gamlingay read the hymns.

Oct. 23, 24, a new chapel belonging to the Particular Baptists, was opened at ABERAVAN, near Neath, Glamorganshire. On this occasion, the following ministers engaged. Messrs. J. Roberts, Cowbridge, Exod. xx. 24; J. P Davies, Tredeger, Ps. cx. 1; R. Davies, Penyfai, Ezek. xliij. 10; W. Jones, Cardiff, John viii. 31, 32; D. Saunders, Merthyr, 2 Cor. xii. 9; J. Davies, Brecon, 1 John iii. 1; J. James, Pontrhydyrynn, Ps. xv. 1; E. Davies, Rom. vi. 23; J. P. Davies, Phil. i. 21. The purchase of the burying-ground and the building of the chapel cost £370.

Wednesday, Oct. 30, a very neat and commodious Meeting-house was opened at AMPTHILL, Bedfordshire. In the morning, Mr. Hillyard of Bedford, read the scriptures and prayed; Mr. Thorp of Bristol, preached from 2 Cor. iii. 18; and Mr. Daniel of Luton, concluded. In the afternoon, Mr. Hitchin of Hockliffe, prayed; Mr. Holloway of Cardington, Cotton-end, preached from Rom. xv. 13.; and Mr. Cuttriss of Ridgmount, concluded. In the evening, Mr. Castleden of Woburn, prayed; and Mr. Middleditch of Biggleswade, preached from Luke xvi. 31. and closed the service of the day in prayer. The attendance was numerous at all the services, and a very liberal collection was made in aid of the expense incurred.

Nov. 12, 13, a new Baptist Meeting-house was opened at CASTELL-Y-BWCH, Henllys, near Newport, Monmouthshire, when the following ministers preached. Messrs. D. Jones, Trosnant, Phil. iii. 11; J. James, Pontrhydyrynn, Exod. xx. 24.; W. Thomas, Blaenau, Ps. lxviii. 28; J. Michael, Sion Chapel, Phil. iv. 22; T. Morris, Newport, Matthew iii. 12; D. Roberts, Trosnant, Matthew xvi. 26. P. S. This is an old farm-house fitted up for preaching, and keeping a Sunday School.

November 5, 1822, a church was formed (Particular Baptist) at SUTTON-UPON-TRENT, the members of which had previously been a part of the church at Collingham under the pastoral care of Mr. Nichols, but withdrew by mutual consent to form a separate society, of which Mr. Pope was set apart the same day to take the oversight. Mr. Coles commenced the service by reading the scriptures and prayer; Mr. Perkins of Newark stated the nature of a gospel church, proposed the usual questions, and received Mr. Pope's confession of faith; Mr. Newman of Carlton offered the ordination prayer, with imposition of hands; Mr. Davies of Lincoln delivered the charge from 1 Cor. iv. 2; Mr. Nichols of Collingham addressed the church from 1 Thess. iii. 12, and concluded with prayer; Mr. Perkins of Newark preached in the evening from Psalm xlix. 8.—The services were well attended; seriousness and attention pervaded all present, and many were greatly profited.—The gospel was introduced into Sutton some years ago by Mr. Nichols of Collingham, who for some time met with great opposition, and occasionally very severe treatment, from the rude and inhospitable inhabitants. Being, however, anxious to erect the standard of the cross in this district of rebellion and darkness, Mr. Nichols persevered—obtained a place in which to preach—collected a congregation, and subsequently built a small chapel, which has since been enlarged. From the period of the first efforts being made to the present time, the village has been regularly supplied with the gospel by Mr. Nichols or his assistants. Many have been savingly converted, and the moral aspect of the place is quite changed; "May the word of the Lord have free course, run, and be glorified."

Nov. 27, a new Meeting-house was opened at ORCOP-HILL, in the county of Hereford. Mr. Fry of Coleford preached from Ezra v. 8; Mr. S. Penhall of Whitchurch (Independent) from Phil. iii. 8; and Mr. Williams of Ryeford from Psalm xviii. 25. The

devotional parts of the service were conducted by Messrs. Byfield of Madley, and Richards of Horewithy. The attendance was numerous, and the prospect of usefulness is encouraging. A Sunday-school is established, and a great number of children are instructed, whose parents (as to temporal circumstances) are poor in the extreme.

Dec. 2, 1822, a new chapel was opened at HERNE BAY, a small watering place about eight miles from Canterbury. The ministers engaged on the occasion were the Rev. Messrs. Gurteen and Blomfield of Canterbury, Atkinson of Margate, and Toomer of Preston-court. The circumstances connected with the introduction of the gospel in this village are highly interesting. A district in which the gospel was not preached for six or seven miles round, is now no longer destitute of that invaluable blessing. A village, which has of late years considerably risen in repute as a watering place, from the healthiness of its situation, and the excellence of the bathing, but which religious families could hardly be expected to visit, for want of a place of worship, has now this deficiency supplied. The union of persons of different denominations, some of whom went as visiters merely to the Bay, in the course of the last season, has happily led to this important result. The chapel, which we understand has cost between four and five hundred pounds, is regularly vested in trustees, not for any one denomination in particular, but for the worship of God among Protestant Dissenters of Calvinistic sentiments, with a proviso, that when a church is formed, they shall choose their own form of church government. A more particular statement of these circumstances having been published in a separate form, we forbear entering into detail, only observing that the attendance has been very good since the chapel was opened.

Dec. 26, Mr. R. Langford, Junior, (son of the Rev. R. Langford, Independent minister, Bethnal Green,) was set apart to the pastoral care of the Particular Baptist Church at SIBLE HEDINGHAM, Essex; Mr. Francis of Colchester stated the nature of a gospel church, and asked the questions, &c.; Mr. Bailey of London (the late pastor of Mr. Langford,) gave him a plain, faithful, and affectionate charge, from 1 Tim. iv. 16; Mr. Payne of Coggeshal preached a suitable sermon to the church from 1 John iv. 11. The devotional parts of this interesting and solemn service were conducted by Messrs. King of Halstead, Hoddy of Clare, Spurgeon of Ditto, (Independent. Several other neighbouring ministers were present, and the house was crowded, and the divine presence enjoyed.

A GENERAL Public Meeting of the PORT OF LONDON SOCIETY will be held at the King's Concert Room, Haymarket, February 13, when Wm. Wilberforce, Esq. M.P. will take the chair at twelve o'clock precisely.

The Committee anticipate the pleasure of a numerous attendance of the friends of sailors, to unite with them in gratefully reviewing the prosperity which has attended the Society's exertions, and with more fervour of supplication to entreat that our seamen may become as useful auxiliaries in the diffusion of christian truth, as their services have been beneficial to the commercial concerns of their native isle.

Sept. 25, 1822, the churches which constitute the HANTS AND WILTS Assistant Society in aid of the Baptist Mission, met in Association at Salisbury. Mr. Draper preached from Rev. vi. 1, 2; Mr. Mileham from Gal. i. 12; and Mr. Russell (the preceding evening) from James i. 12. The brethren Headden, Franks, Futcher, Davies, Saunders, Rutter, Bulgin, Murch, Griffiths, and Miall, conducted the devotional services. The afternoon was occupied in the business of the Association, and of the Mission. The amount remitted by this Society to the parent institution, is, for the past year, £701. 19s. 11½d.; a larger sum than in any preceding year. Portions of it have, indeed, been procured in one or two adjoining counties, and some hundreds from donations, which cannot be expected by renewed applications to the *same persons*; yet if the brethren of this Society will but *unite* their efforts, there is no cause to fear that their contributions will diminish. The next Association will be at Romsey on *Thursday* in the Easter week, 1823. The brethren Davies, Neave, and Bulgin to preach; the former on the Wednesday evening.

CORRESPONDENCE.

AFTER carefully reading the Letter which we have received from the Editor of the Eclectic Review, we are of opinion that we could not do otherwise than admit our brother Mr. Ivimey's Letter into our publication, that gentleman having declined to admit it into his. With respect to the occasion of it, though some of us differ from Mr. Ivimey upon the subject of strict communion, we all agree that it was unfriendly, illiberal, and unprovoked, for our Correspondent to go out of his way to call the Baptists "the most sectarian of all sects,"—as well as absurd to do so if there is another denomination (and who can tell whether even this will be the last?) entitled to the same epithet, which it has since appeared there is. However, that gentleman having in his letter considerably retracted what he had incautiously asserted, we shall drop the subject, only wishing that he had manifested in his letter a total relinquishment of the spirit which gave rise to the passage in question. The improvement which we recommend is this;—How much does it become christians to evince their real detestation of a sectarian spirit, by abstaining from every thing *illiberal*, *unfriendly*, and *unjust*, in what they say respecting each other!

Verses addressed to the Rev. Thomas Knibb on his leaving England for Jamaica, as a Missionary. By one of his Bristol Friends.

Go forth, thou servant of the Lord;
Go preach afar thy Saviour's word,
And make the gospel-trumpet sound
To Western India's utmost bound.

And when thy flock from distant parts,
Revive—revive their drooping hearts—
Tell them of Him whose wondrous love
Led Him to leave his throne above.

Tell them of Him who came from heaven
To bring salvation down to men;
How He submitted to His foes,
How He endur'd our griefs and woes!

Tell them of Him, who died that they
Might live through an eternal day,
Might shun the miseries of hell,
And night with Him for ever dwell.

And when thy bosom heaves the sigh,
As the departing hour draws nigh,
Thy throbbing breast may Jesus fill,
And bid the rising waves "be still."

Remember that where'er thou art,
The Lord will ne'er from thence depart;
And if His presence does but cheer,
Surely thou *will* not—*canst* not fear.

Hath He not said He will protect?
And will He e'er His word forget?
No:—be assur'd His word 's secure,
And will to endless years endure.

Through all thy journey He'll defend,
And meet thee at thy journey's end,
Remove thee from this desert land,
And place thee on His own right hand.

And though we meet below no more,
We hope to meet on Canaan's shore,
And join the heavenly choir above,
To celebrate redeeming love.

Till then, dear brother, friend, farewell:
Meanwhile may God thy fears dispel,
His zeal, His strength, His grace impart,
And warm and animate thy heart.

October, 1822. Q. O.

Calendar for February.

4. Venus 25 minutes S. of Mars. A good time for viewing Mercury, which sets VI. 20 aft.
9. Moon passes Mars IX. 4 5night.
11. Shrove Tuesday.—New Moon III. 5 morn. part of the earth (but not Great Britain) passes through the Moon's shadow. The eclipse of the Sun will not be central in any part of the earth.
12. Moon passes Venus I. 45 morn. Moon passes Mercury V. 30 morn. Herschel S. IX. morn.
13. Mars rises V. 40 aft.—Jupiter sets I. 45 morn. Venus V. 59 aft. Mercury VI. 7 aft. Saturn XI. 27 night.
14. Moon passes Saturn XI. 30 morn.
17. Moon passes the Pleiades.
18. Moon passes Jupiter VIII. 45 morn.
19. Mercury (as to longitude) between the Sun and the Earth VII. 30 morn.
25. Full Moon V. 6 morn. South of the Earth's shadow.

Irish Chronicle.

THE correspondence of the last month contains many affecting instances of opposition, made by Roman Catholic priests, to the Schools, because the scriptures are read in them. Our readers will be almost surprised to hear, that Protestant Gentlemen, who are Magistrates, and even Members of Parliament, and who have built School-rooms, and placed them under the direction of the Baptist Society, are not able to resist the influence of a parish priest. One of these gentlemen says, "The opposition of the priest to the School is so violent, that I fear we shall not be able to keep it open another quarter."—Mr. Stephen Davis, and his friends at Clonmell, are endeavouring to raise from £150. to £200. to erect a Meeting-house, the population of the place being 16,000 persons. Towards this object the Committee cannot assist, notwithstanding our Itinerants in several towns are labouring under great disadvantages for want of suitable Meeting-houses. The Committee have thought it necessary, while their funds are more than exhausted, to refrain as much as possible from increasing the annual expenditure. They take the liberty of reminding their friends throughout the kingdom, that it will need the utmost exertions to provide for the support of their Agents at present engaged:—they remember, however, that *hitherto the Lord hath helped them;* and therefore they would imitate PAUL, who when at *Apii-forum* and the *Three Taverns*, THANKED GOD, AND TOOK COURAGE.

From the Rev. Mr. Thomas

To the Secretary of the Baptist Irish Society.

Limerick, Dec. 20, 1822.

MY DEAR SIR,

I have been twenty-six days of the last severe month from home, and have preached in a number of places, where there has been scarcely any sort of preaching before. I have inspected the schools, all of which are doing well except the Dromaland one, commenced this quarter under Lady O'B. and the Ballycar school under Major C. Nothing can equal the horrid conduct of the priest in whose parishes the two schools are situated. How awful to see him manifest such a disposition, apparently on the borders of eternity, being in a bad state of health! The priests appear more alarmed than ever: they are terrified at the scriptures and schools. Numbers of their people went to hear me preach in different places, which made them rave desperately. On the 20th November, I left here for Nenagh, inspected the school there, and preached in one of the barrack rooms in the evening: it was crowded with soldiers, and several of the inhabitants, some of whom were Roman Catholics.

Next day I arrived at O'Brien's Bridge, and preached to a room-full of people. I was requested to stop and preach next day, Friday: I did so, and preached at twelve o'clock, and at seven in the evening. I was then asked to stay on Lord's-day: as I could not reach in time on Saturday to inspect a school, I consented. We had to get a larger room. I preached at twelve o'clock, and again in the evening at seven, and was well attended. I received an invitation to preach at Birdhill the next evening. I went and expounded a chapter to the family, and afterwards preached to as many as they could collect in that popish spot.

I returned next day to O'Brien's Bridge, and expounded a chapter to several: the priests anathematized desperately.

The 26th, I went to Tomgrany; on my way I called on a clergyman, a Mr. M'C., who was glad to see me: a gang of robbers had left him for dead, and dreadfully mangled him, a few days before; and when, as they thought, he gave his last expiring groan, they said, "You heretic, that is only what the great multitude you have left behind shall soon meet with; had you been a good Catholic, that would not have happened to you; but you are a stiff-necked heretic." This had an allusion to the fulfilment of the prophecies of Pastorini, that by the year 1825 there will be an end to the Protestants! This opinion has an awful effect upon the minds of the ignorant and prejudiced in this country.

I proceeded to Tomgrany, and as I was going over the O'Gonelly Mountains, I expected every moment to be attacked: I have reason, in many instances, to acknowledge the Divine protection. Were I to mention the particulars of every day's exertions, I might write a great deal; but as I have been so long out, time and your patience forbid me: I must only mention a few things.

On Lord's-day, December 1st, I preached at Mount Shannon in the county of Galway, to a great number; and though the rain came down on my head where I preached, yet it did not prevent their attendance. I feel greatly obliged to Mr. B. a Roman Catholic magistrate: he conveyed me five miles, in the rain and storm, to the village.

After sermon, I proceeded to Clanrish, and preached to a room-full of people; some poor persons, who were desirous to hear the word, followed me from Mount Shannon, some of whom were nearly being drowned, the floods rose so high. I preached to the military and police at Tomgrany and Broadford, and expounded the scriptures in several places.

On Lord's-day, 8th December, I again preached at O'Brien's Bridge. The room was crowded in the morning; in the evening, it being extremely wet and dark, we had not so many to hear. On the 9th of December I arrived in Limerick, and the next day I went to Newmarket, Dromaland, and Ballycar. I expounded the scriptures, went to Ennis, fixed on a day to come to preach, inspected the Clare school, had some conversation with Sir Edward O'B. and Major C. respecting the Dromaland and Ballycar schools, which I mention in the inclosed letter. I proceeded to Six-mile Bridge, and preached in the Sessions-house at two o'clock on Friday last, to a large congregation. No place could want it more—there was a crowd of papists, who were very attentive; they said they expected a cursing sermon next Sunday from their priest, but for that they did not care. I staid up that night, expounding the scriptures, and answering questions, until twelve o'clock.

Inclosed you have a statement of the schools for the present quarter. The Clanerty school is not mentioned: as the house was so bad, I removed the schoolmaster to Dromaland, he being the most suitable person for that situation. As soon as the school-house is repaired, I will send a master thither. You will see by the inclosed statement, that notwithstanding the dispersion of the Ballycar and Dromaland schools by the priest, and the Clanerty school being discontinued for *this* quarter, the number in attendance is, 888 males—636 present, 412 spelling, 224 reading, writing, and arithmetic, 121 of whom repeated 418 chapters of scripture: — females in attendance, 492—present 377, spelling 240, reading 127, 87 of whom repeated 358 chapters of scripture.

Yours most affectionately,

W. THOMAS.

THE next letter contains a remarkable instance of the apparent influence of the scriptures upon a devotee of the Romish Church the Committee, however, have met with so many instances of gross deception, that they "rejoice with trembling."

From a Reader.

Collooney, December 19, 1822.

I have the pleasure to inform you, that in every village wherein I have been reading this month, darkness is on every side receding. The treasures of the sacred page are diffusively spread abroad among those who never before knew that God hath spoken by prophets, by apostles, and

by his dear Son, and this in their own language, which has been a sealed book to them, but is now pretty generally known to be an open fountain, of which numbers drink and live.

I now proceed to relate another instance of the power of divine truth. The subject of this narration was intended for a priest, and received a suitable education, but was put out of his course by the allurement of a woman, whose husband went to Scotland, and with whom he lived for a series of years, until urged by poverty, strife, and particularly by superstition, he resolved on leaving her, and devoting the remainder of his days to what he considered religious services; *viz.* performing stations at different wells and chapels on his bare knees, to make an atonement for his past offences, by a meritorious mortification, in hopes that his passage through purgatory would be tolerable, in proportion to his sufferings. I met this man in a village near Banada, where I was engaged reading the Irish scriptures, who, when he heard my name mentioned, exclaimed that he was my former friend and school-fellow, John Kelly, and seemed to wonder that I should take the liberty of reading the Bible to the people; and added, that he was often told, and was always of opinion, that none but the clergy should presume to look into its contents. I showed him, from many portions of scripture, the necessity and great importance of searching the word of God daily, and how the Lord in his mercy had visited this dark benighted country, in sending his word among them, and raising up a people who liberally continue to educate the children of the poor, and give them the scriptures, which were so long hid from their ancestors. In reading and explaining the word here, I directed my conversation to Kelly, (whom I found to be of an humble, teachable disposition,) on the awful consequences of sin, the depravity of the human heart, and the inability of man in whole, or in part, to atone for any of those crimes which he is addicted to. This seemed to affect him very much, and in hearing it proved from the scriptures that Jesus made a full atonement for sin, and completely finished the salvation of sinners that would obediently receive his grace, and firmly believe the true and unerring testimony given in his holy word, he greatly rejoiced, as was visible in his countenance, and in his attention to what had been advanced. I invited him to my place, where he remained a few days reading the Bible and asking questions, and told me that he received more benefit, comfort, and consolation, from the glad tidings contained in one verse of it, than from all the books he ever read; *i. e.* "who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness, by whose stripes ye were healed;" and other texts in connexion with this passage, rushed into his mind, so that he stood convinced and humbled before God as a sinner; but saw at the same time that there was mercy with him, that he might be feared, and with our God plenteous redemption. He then took Joseph's ring off his finger, Francis's cord from about his waist, and the Virgin's scapular from off his shoulders, and committed all these emblems of superstition to the flames; and cried, that the chains of ignorance and vice, wherewith he was fettered, had burst asunder, through the instrumentality of the glorious gospel, which is the power of God unto salvation to every one that believeth. "I will go now," said he, "and accept of a private tuition from Mr. Hamilton, which I refused taking about three weeks ago; and renounce pilgrimages and popery, for the blessings of a gospel emancipation." I gave him a pocket Bible, which he received with every sense of gratitude, and went on his way rejoicing.

J. O'B.

From the Rev. John M'Kaag to Mr. West.

Ballina, Dec. 20, 1822.

My very dear Sir,

From the many, and at times various, accounts sent from the country, you know the work of mercy is going on powerfully, though at times imperceptibly, and has been known to prove effectual to the salvation of some, even in Connaught. I said the various accounts: not that I had any idea that your agents contradicted each other; for their disposition is friendly, their motives unanimous, and their plan scriptural; therefore they would not intentionally differ. However, Con Hart and myself are divided, as to our present feelings; in reading his

gloomy letter, which he sent me under a cover, you will find that Con seems to have hung his harp upon the willows in the plains of Kilmactigue. The very cause of Con's sorrow is that which adds to my joy. Soon as real and lasting good is effected by a school, then it creates some disturbance in the neighbourhood; and I am happy to tell you this is the case at Drumartin, for God Almighty has been at work there lately. A similar tumult was set on foot in Tirarey, by Priest H. about three months ago; and poor man, when he was tired with cursing the schools and the people, or rather finding that the schools flourished under the lightning of his anathemas, he requested me to call upon him last Tuesday, and added, that from what he heard of my character, he would be very glad to have me spend an afternoon with him at his own place. Accordingly I went, after having inspected J. Bourke's and M. Bennett's schools, which are the best schools in my district at present; but he left the house in the same afternoon, before I arrived, and left word that if I came, he might be found at ——— hearing confessions, about a mile off the road. I found him out at last, and he and I differed on the spot. He told me I belonged to a corrupt Society. My answer was, "My principles and Society are according to the word of God; and I am ready to bring forward scripture to prove every part of our conduct." This he denied. "Sir," said I, "our translation is the same as the Douay, except five words." He denied the divinity of the Douay, &c. except the Vulgate. I answered, "If you deny the English translation, you must give up every translation; and so the Latin must fall along with the rest." Question: "Can you read Latin?" Answer: "Yes, and Greek, and Hebrew, and Irish." We parted like good friends, and shook hands, after I told him, that even the priests, learned as they are, did not understand the scriptures, and their writings will prove it satisfactorily.

Yours, &c.

JOHN M'KAAG.

From C. H. a Reader.

Dec. 15, 1822.

"KNOWING that in the last days perilous times shall come," I feel myself very much cast down, seeing it is the case with the weak believers of the gospel in this part of the kingdom, who will, I dread, receive now the greatest blow from the enemy, who are at their wit's end, to devise and invent some means to set a stumbling-block before the weak in faith.

Although the Lord has opened a great field in this dark and remote part of the country, to work his own cause, and called a few from gross darkness to the marvellous light of the gospel—no sooner did wisdom begin to shine—than the enemy envied her progress, and began to persecute.

[He then mentions an instance of very violent and oppressive conduct in a priest towards one of the schools.]

This is our present state, and we have no hope but what arises from the promises; "but if God be for us, who can be against us?" and as liberty of conscience is granted by the present government, I think such conduct should be prevented. It is profitable to "contend earnestly for the faith once delivered to the saints," &c.

That the peace of God, which passeth all understanding, may remain with you, is the prayer of yours, in the bonds of love.

C. H.

THE friends of the Society are put upon their guard against the solicitations of one WILLIAM FARREL, who is begging, apparently under the sanction of respectable names. No person coming from Ireland, having been employed by the Society, should be encouraged without the written recommendation of the Secretary.

Subscriptions or Donations received by Wm. Burls, Esq. Treasurer, 56, Lothbury; Chapman Barber, Esq. 44, Chancery-lane, and Mr. Ivimey, Secretary, 20, Harpur-street, London. Meetings of the Committee, No. 6, Fen-court, Fenchurch-street, the first Tuesday in the Month, at Six o'Clock in the Evening.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

SEVERAL months ago, a kind and liberal friend of the Society proposed to the Central Committee a plan for the liquidation of the remaining debt of the Society (£3000). The principle of the plan was, that the friends of the Mission should unite, and each engage to subscribe a certain sum, on the condition that, by the next Anniversary of the Society, the whole amount should be thus subscribed; otherwise, the engagement to be considered of no effect.

As it is of the greatest importance that such contributions should not affect or diminish the ordinary revenue of the Society, it has been deemed necessary to fix the sum of Ten Pounds as the lowest donation which can be received for this specific purpose; but as many may be desirous to aid in this good work, who may not feel themselves justified in advancing that sum individually, it has been suggested that one or more friends may combine in presenting £10 under one name; *i. e.* as from A. B. and friends.

A commencement has been made by some friends in the metropolis, and nearly £500 are already subscribed. Measures will immediately be taken to bring the subject more fully before the view of our friends at large, in town and country, and the Committee earnestly hope, that when they are again favoured to assemble with their brethren at the next Anniversary, they will be prepared to congratulate them on the removal of this burden.

On this subject the Secretary will feel great pleasure in receiving any communications, addressed to *No. 6, Fen-court, Fenchurch-street.*

ON Wednesday, the 8th of January, a deputation from the Society, consisting of the Treasurer, Secretary, Mr. Gutteridge, and Mr. Hanson, waited, by appointment, on the Right Hon. Lord Amherst, lately elected to the high and important office of Governor General of India. The object of the deputation was to recommend the Missionaries of the Society to his Lordship's protection and good opinion, and, we are happy to add, that they experienced a most polite and favourable reception.

Foreign Intelligence.

DIGAH.

THE following brief extract of a letter from Mr. Rowe, dated Jan. 3, 1822, would lead us to indulge the hope that we may, at no very distant period, see the complete abolition of the dreadful practice to which it refers.

Our servants report that a neighbouring magistrate (to his honour be it recorded) lately refused permission for a native woman to burn herself with her deceased husband. They are personally acquainted with the woman, and say she was resolved to burn. To shew her fortitude, she held her finger in the flame of a lamp, after which she distributed her property amongst her relatives, and only waited the permission of the magistrate to execute her design; but that being refused, she had of course to give it up.

She had two small children, who sat bewailing her expected fate; but on hearing the prohibition, they expressed much joy, and returned home well satisfied. On the way home the woman affected to be dying of mortification and grief on account of her disappointment; but she is now become as cheerful and happy as ever she was.

COLOMBO.

Extracts of a Letter from Mr. Chater to Mr. Dyer, dated Colombo, Feb. 6, 1822.

(Continued from Page 43.)

Often, very often I feel pained and grieved at heart on viewing and reflecting on the circumstances of this island, and this populous town in particular. Two long streets that lie between the Grand Pass and my other two places of worship are inhabited almost exclusively by Mahometans. They are, in fact, so much theirs that they take their name from them; being called Great and Little Moor-street. Nothing yet has been done, nor any thing worth mentioning been attempted, towards rescuing these poor people from their wretched delusions. It is impossible they should be rivetted to them more firmly than they are. The christian religion they view with contempt, and will hear nothing on the subject. One man, (an inhabitant of Jaffna,) and so far as my knowledge goes, one only has yet been even proselyted to christianity in all Ceylon: and he was held in detestation by all the rest, young and old. One way in which little boys have been known to reproach him was by saying to one another as he passed them in the street, "We often see a fat pig in the street now." The man is a stout fat man, and you know how the disciples of Mahomet regard pigs. In what way any thing can be done for these people, had I time to turn my attention towards them, I as yet know not. I have thought if any thing be attempted it must be by schools similar to those our brethren in Bengal have established among the Hindoos. To pity and pray for them is all I can do at present.

And as to the generality of the people called christians in Ceylon, it is too well known into what a deplorably degraded state they are sunk. It is true great numbers attend the Roman catholic church; but when we consider for a moment what it is they learn there, (if indeed they learn any thing at all,) who can rejoice in this? And, with a very few exceptions, nothing like serious religion is to be seen among the people of the reformed church. It is but a few times in the year that they attend public worship. The former part of the Sabbath is occupied in bathing, or some such way. And it is very common to see them cleaning or repairing their houses on that day; and feasting, dancing, and card playing are the evening employments of many. I am not now giving you information on hearsay, but making known to you things to which I am eye and ear witness, as I pass the doors of these people every Sabbath-day. Dancing is less common than when I first came here; but it is not long since I saw large parties in two houses on the same Sabbath evening; and that in two of the most public streets in Colombo. These are our Colombo christians! What then can we expect the poor Singhalese to be, who have been brought up with such examples before their eyes? Certainly just such as they are: a poor, ignorant, careless, stupid race of people. This day week, on my visit to Wellampitty, I held a short conversation with a person, from which you may learn the circumstances of the bulk of the people called christians in Ceylon. As I was sitting in a cottage, a venerable looking old man came to the door; I was struck with his appearance, and asked him how old he was? "My age, Sir, is one hundred and three years." "Are you a christian?" "Yes." "A Roman catholic, or of the reformed religion?" "I am of the Dutch religion." "And, what do you know about the things of religion?" "Very little." "Do you know the ten commandments?" "No, I learnt a little when I was a boy, but I have forgot it." "Do you know how you can be saved from sin and hell?" "By praying to God." "Is nothing more needful?" "I don't know." "Do you know nothing about a Saviour?" "No." "Have you never heard about the Lord Jesus Christ?" "No." To question him any farther I deemed quite needless, and proceeded to give him such advice as I thought most suitable to his deplorable case. When it is considered that this is a specimen of the case of hundreds and thousands in Ceylon, it will be seen that a mission-

ary in this country is set down in a valley of dry bones; and it may with propriety be added, "there are very many in the open valley, and lo! they are very dry." But must they then be abandoned to remain in this deplorable condition? Surely by those who have seen and known their circumstances, this cannot be done without incurring guilt of no common magnitude. While, therefore, we cannot give life to these dry bones, we must continue to do all in our power for them; praying, hoping, and endeavouring to believe that the only power which can cause a shaking among them, may at length be exerted. Then shall breath come into them; then they will live and stand up on their feet an exceeding great army.

BENCOOLEN.

By the Layton, recently arrived, we have received the quarterly letter from our brethren at this station, dated July 19 last; and as we are persuaded the intelligence it affords will prove highly gratifying to our readers, we proceed to lay it before them without delay.

Bencoolen, July 19, 1822.

VERY DEAR BRETHREN,

The period for addressing you having elapsed, we shall now, with much pleasure, endeavour to lay before you the state of our mission. We have not any decided success to communicate; but the state of things is still encouraging; and we hope, that the bread which we are now casting upon the waters will appear after many days. Like the settlers in a new country, we must first clear the ground, and then proceed to ploughing and sowing. Who will reap the harvest it is not possible to say; but should that saying of our Lord, "One soweth and another reapeth," be verified in our case, we, who are the sowers, hope to have our share of joy with the reapers.

We will commence by giving you an account of the distribution of books during the last quarter. In our former letter, we mentioned a little book of easy lessons, which had lately issued from the press, and which was read with considerable interest by natives of all descriptions. Subsequent observations have fully confirmed us in the sentiments we then expressed; and we have never seen any thing so much in request among the Malays as this little book. The second lesson, which is the simplest thing imaginable, is perhaps the most popular; and is highly applauded for its truth. From the success of this first attempt at little moral works, we feel authorized to conclude, that a series of similar publications would be the means of great good, by exciting a disposition to read; and thus preparing the mind for the consideration of more important subjects.

We have already informed you of the publication of a tract on the creation, containing the first three chapters of the book of Genesis. This little book is also popular; the natives inquire after it under the title of the History of the Prophet Adam. The edition was only 1500 copies; want of paper obliged us to economise, but we find now, that we ought to have printed double that number at least. We have but 406 copies remaining, and we want 1000 for Mr. Evans, at Padang.

We have lately published a small work on Astronomy, which there is reason to believe will soon become popular among the better informed natives. A native writer having received one, and read some parts of it, came the next evening with several young men, who begged copies of this, and of every other book we had. They also asked a number of questions, concerning the form of the earth; the cause of day and night, &c. They were shown a terrestrial globe; and they appeared much gratified by the answers given to their queries. Any thing which indicates thought in a Malay is encouraging; their apathy is so great, that to interest them on any subject of information, seems almost beyond the power of man. Science will not make them christians, but it will assist in dispelling the mists of Muhammedanism, and teach them to use their mental powers.

There is a wide field for the distribution of books in Sumatra. The inhabitants of the west coast, from north to south, are glad to receive them. Sir Stamford Raffles has sent a parcel of our tracts to each district under his government, with directions to the resident native chief to have them distributed. Mr. Burton

took with him a great number for distribution along the coast, when he left us a few weeks ago; and he writes, that they were every where well received, and that the natives read them with much interest. As soon as he arrived at his station numbers inquired for gospels; but alas! he had none. Neither our pens nor our press can supply the present demands for books. Mr. Burton says in a letter to Mr. Ward: "The Lord seems now to have given the whole coast into our hands. Much depends upon the press. Reading is certainly very common, and a relish for it may easily be increased by giving them books which they can understand. Evans will, at the lowest estimation, require a thousand copies of each tract you publish. I think also we ought to make a vigorous effort to support a larger printing establishment, as tracts will certainly be called for, both more frequently and in greater numbers, than you can supply at present." There are very few native works in circulation among the Malays on this coast; those therefore who have a taste for reading, cannot gratify it, but by means of our books. This is a pleasing circumstance, and it is certainly an important object to supply those who wish to read, with such books, as will pour the light of day into their benighted minds.

We have another book of moral lessons in the press. It is that mentioned by Mr. Robinson, in a letter to Dr. Ryland, dated April 3, 1820, and published in the Herald for November in the same year. It has since that period undergone many corrections and alterations. A native who saw the manuscript, requested permission to take a copy; but was not allowed, lest it should get abroad with a number of errors. We hope there is good reason to conclude, that what a native would have given himself the trouble to copy, will not be read without interest.

During the last quarter another school book has been partly composed and put to press, which we shall call, in English, for want of a more appropriate title, Grammatical Lessons. The first part will consist of lessons on orthography; the second will contain lessons on etymology. The first part is in the press, and the printing considerably advanced. This little work is immediately wanted for the native schools. Nothing exists among the Malays in the shape of a grammar of their own language; nor have we ever met with a single grammatical rule. We shall print as large an edition as our paper will allow, there being reason to expect, that a book of this description will obtain a very general circulation.

The native schools were going on in a pleasing manner previously to the annual vacation; the total number of scholars in regular attendance was one hundred and twenty-three. The vacation is not yet over, but we hope a commencement will be made in a few days. The progress the scholars make is very gratifying; the old men are astonished to see themselves outdone by little boys. There is still much difficulty in securing the attendance of the children; their parents are but little sensible of the worth of instruction, and have their children very little under controul.

We mentioned in a former communication having sent a parcel of books to Moco Moco, at the request of some of the chiefs of that district. Some time ago, the native agent who transmitted them, brought a boy, about twelve years of age, to our central school, stating, that our books had been read and much approved, and in consequence, this boy had been sent for instruction, his friends not being willing that he should remain a buffalo any longer. The boy was admitted, hoping that he might be transformed from a buffalo to a man. He had to commence with the alphabet, and he has already shown, that he has some claims to be considered of the human species.

We are happy to state, that there is an opening for a native female school. The attempt has been made by a Mrs. Knaggs, a member of the church at Batavia, who accompanied Mr. Robinson to this place. She acquired the Malay character at Batavia, for the purpose of teaching a native school here, should an opportunity offer. She has now six scholars, and we hope the number will gradually augment; but we cannot, under present circumstances, anticipate the erection of another school. Mrs. Knaggs is not able to take charge of more than one, and as Mrs. Robinson is dead, and Mrs. Burton gone to join her husband, we have no other female attached to the mission. Malay women are much more accessible than the females of continental India, and will converse very freely with persons of their own sex. They think themselves honoured

by an intercourse with European women; so that a pious female might, in all probability, not only instruct the children, but also be useful among the mothers.

We have commenced a monthly lecture in Malay, for the purpose of giving instruction to the natives in geography, astronomy, history, and any other subject, which may be interesting to them. The first lecture was on geography. The subjects treated of were; The situation of the earth;—form of the earth;—size of the earth;—motions of the earth. Several of the native chiefs were present, and about fifty other persons; mostly men who have some little claim to information. The second lecture was on the peopling of the earth. Some days after, an old man said to Mr. Robinson: "I wish you would publish your last lecture, as I should be glad of more information on that subject; for I cannot believe the stories which the Malays tell us, about people falling from the clouds."

Our native congregation on the Sabbath is very small; the annual fast has done serious injury in this respect; but we are not without hopes, that we shall, in time, regain our lost ground. We cannot, however, allow, that the number of occasional attendants on the Sabbath, forms any true criterion of the state of the mission. If we would form a judgment, we must view things on a large scale, and take into the account all that is doing by conversation, books, and schools, and we shall then perceive, that the mission wears an encouraging aspect. We hope, however, that the word has not been spoken in vain. Without recurring to the information which many must necessarily have received, there is a poor Amboyna woman, who, to say the least, appears to be under very serious impressions. She has requested baptism, but though there appears reason to hope well of her, we have not thought it proper to comply with her request at present. She has given some proof of her sincerity, by separating from a man with whom she was living in an unlawful state. She has a daughter about fourteen years of age; whom she has placed under Mrs. Knaggs's instructions.

We send you the following short specimen of Muhammedan reasoning. Meeting a man one day in the Marlbro' Bazar, (market) who is remarkable for his good sense on common subjects, we inquired what proof he was able to adduce that the Muhammedan religion was from God. He replied: "This is the proof of it, Abraham built the temple at Mecca."*

"There is no proof that Abraham built the temple at Mecca; but could that be proved, it would not follow from thence, that the Muhammedan religion is true."

"The world exists; and that is a proof that God made it; the temple at Mecca exists, and that is a proof that Abraham built it."

"There exists a house belonging to you in the Bazar, and that is a proof that Abraham built it."

Several persons heard this reasoning, yet it is doubtful whether any of them were sensible of the futility of it. Such are the persons with whom we have to deal. What short of a divine power can enlighten their minds?

In England it is a common idea, that death is the consequence of sin, but in this country a different opinion prevails. The Muhammedans think, that men die merely because God has so ordained it, and not because they are sinners. According to their creed, the good angels will all die, and the angel of death himself will not escape. He will be in the agonies of death for a number of years, and will exclaim: "If I had known what dying was, I would never have been the angel of death." When told that death is the consequence of sin, they ask: "How is it then that infants die, for they do not sin?" How lightly must such persons think of sin, and how little are they sensible of its evil nature!

On Friday, May 14, we all three went to a Malay village, called Dusun basar, situate about six or seven miles from Marlbro'. This is the largest and neatest village in this part of the country. The number of houses is about sixty, and the inhabitants about three hundred. The village is divided into two parts, which are separated from each other by a ravine. Each part is situated on a small hill, and both parts are surrounded by a ravine. In one part is the balai or town hall; and in the other, the musjid or mosque. That part which contains the town hall has a much more respectable appearance than the other. The houses are neatly built of boards, and raised on posts about six feet high: some of these posts, like Robin-

* Not only did Abraham build this temple, but the angel Gabriel fanned away the mountains with his wings, to make room for its erection.

son Crusoe's stakes, are shooting out. How high these houses will grow which are supported by these living posts, it is not easy to say. The advantage of living posts is, that they do not decay. Common posts are liable to rot in a few years, at least that part of them which is placed in the ground, but these, of course, remain good as long as they live. The under part of the house serves for a barn or out-house, and, in most instances, contains large quantities of fire wood; while the vacant space is occupied by a swing, for the amusement of the children. We took up our abode for the day in the town hall, which, however, would not stand a comparison with an English hovel. It was raised on posts, about the same height as those of the houses. The walls were of bamboo, raised about three feet from the floor; the remaining space between the top of the walls and the roof, being open. The thatch was full of holes, and scarcely afforded a sufficient protection from the rays of the sun. The dimensions of this public building were about fifty feet by twenty-five, and it was, without doubt, the worst looking structure in the whole village. This village contains three priests, and as many scribes, besides several other persons who hold some office in the mosque. The chief priest sat down with us in the town hall, and entered into an interesting conversation on the subject of religion. He was very inquisitive about our religious sentiments, and appeared desirous of information. A part of the conversation ran upon some incidents in the histories of Adam, Abraham, and Noah; names very familiar with the Muhammedans. When we came to speak of Jesus Christ and the way of salvation by him, the old priest seemed to think, for the moment, that it was better to trust in the merits of Christ, than in his own good deeds. Several of the inhabitants of the village were present, and took a part in the conversation, while a feeling of mutual satisfaction seemed to pervade the whole assembly. It being Friday, the Muhammedan sabbath, they attended the mosque in the afternoon, and allowed us to be present at their religious exercises. The mosque is a small building raised on posts, with a floor of bamboo laths. It is about twenty feet square, and fitted up with a rustic pulpit, which is quite a non-descript, and of which it is not easy to give even a moderately correct idea. The bottom was a thick board placed on the floor of the mosque; in each corner of this board a post was inserted, and the four posts were joined at the top by cross pieces of timber. The pulpit was open all round, but the entrance was in the front. The steps were at the back, within side, and were like those of a common ladder, the bottom ones served for a footstool, and the upper ones for a seat. The priest placed himself upon them with his face towards the people, who all sat with their faces towards the pulpit. He then read a discourse in Arabic, which was sufficiently unintelligible to his auditors; still they listened with profound attention. The priest did not pray in the pulpit; that is the place for preaching or reading, not for praying. When they pray, every face is turned towards Mecca, this they call their kiblat, or point of prayer. The back of the pulpit is in the direction of Mecca, and the front just opposite to the door of the mosque. The people enter, and take their seats with their backs towards the door, and their faces towards Mecca. In this position the pulpit is in their front, and they are in the proper direction for prayer; but as the priest, while he is reading, has his back towards the kiblat, he must, when he prays, descend and turn his face towards the pulpit and the kiblat. Their attitudes of body, while engaged in their devotions, are very imposing, and there is a great appearance of reverence for the Divine Being. They sometimes stand erect, with their hands stretched out and the palms turned upwards; sometimes place their knees on the floor, and sometimes touch the floor with their foreheads. We could not but regret that they did not worship a God in Christ, and we were strongly reminded of the apostle's expression: "Bodily exercise profiteth nothing." Every individual had a small mat on which he sat, and which he either brings with him every time, or leaves in the mosque. The women bring with them a white upper garment, which they put on as soon as they enter the mosque, and take off again as soon as the service is concluded. They occupy a corner of the mosque by themselves behind the men. There were present about ten women and something more than twenty men. Each man brought his creese or dagger with him, which he laid on his mat during the time of prayer. The whole service occupied about an hour. Happy should we be

to see this masque turned into a place of christian worship, and these poor Muhammedans into the disciples of Jesus!

It has pleased the Lord to remove our much esteemed friend the Rev. C. Winter, the chaplain of the settlement. He was a good man, and remarkably meek and unassuming. When we met together, he was always ready to introduce religious subjects, and the last conversation we had with him was on christian experience. It was on Monday evening, just after the monthly prayer-meeting, when, according to his usual custom, he invited us to take tea with him. He spoke that evening from the story of the Philippian jailor; little thinking it was the last time he was to speak for God. The next day he was taken ill, and never appeared in public again. We were with him much during his last illness, and though his disorder, which was a fever, prevented his conversing freely, it was easy to perceive, from the little he did say, that his mind was in a calm and peaceful state. His patience under his sufferings; his entire resignation to the will of God; his tender affection for Mrs. Winter; and his thankful disposition to all his attendants, were truly admirable. It was on his death-bed, that he preached his loudest sermon: it was here, that he appeared the christian indeed. Surely none who witnessed this death-bed scene, could help exclaiming: "Let me die the death of the righteous, and let my last end be like his!" The settlement is now without a chaplain, and Mr. Robinson has been requested to take upon himself the performance of the duties, so far as he can, consistently with his own principles. This appointment will interfere in some measure with our engagements among the natives, as Mr. Robinson must now preach in English on the Sabbath morning, instead of going among the natives, which has hitherto been our constant practice; but it seemed right to comply with the wishes generally expressed, otherwise all public worship in English must have been suspended till the arrival of another chaplain.

Having now laid before you the state of our affairs, you will perceive, that there is no cause for discouragement, but abundant reason for thankfulness to our gracious Lord, who has set before us such an open door. We entreat your prayers on our behalf, and we hope that we ourselves, are becoming increasingly sensible of the need of prayer, in order to success. "Without me ye can do nothing," is a truth, which we wish to be always deeply impressed upon our minds. We might take encouragement from the general appearance of things, but we prefer looking to the Lord for the outpouring of his Spirit, without whose sacred influences, no sinner will ever be converted.

We remain, dear Brethren,
yours very sincerely,
W. ROBINSON,
N. M. WARD.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1822, to January 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Hants and Wilts Assistant Society, by Rev. John Saffery—			
Ashley	0	16	0
Batramsley	8	11	0
Blandford	2	2	0
Broughton	17	12	7½
Calne	2	2	10
Chippenham	2	0	6
Chittern	2	3	7
Clutton	1	4	1½
Crockerton	2	10	0
Devizes	32	19	0
Downton	4	7	0
Fareham and Titchfield	10	12	0
Frenchmere	0	14	0
Grittleton	2	15	9
Hartley-row	3	10	0
Heytesbury	2	1	0
Lockerly	4	0	0
Lymington	20	9	6
Malmesbury	8	18	0
Newport	2	2	6
Ringwood	4	11	0
Romsey	17	3	2
Salisbury, &c.	133	18	10
Shrewton	2	6	7½
Sodbury	4	3	6
Southampton	18	17	6
Trowbridge	10	13	6
Warminster	1	13	4½
Wellow	1	12	0½
Westbury	2	0	0
Whitchurch	20	10	0
Wimborn	6	13	6
	355	14	5½
Sums previously acknowledged in the present Year	346	5	5¼
	701	19	11¼

	£	s.	d.
Olney, Friends at, by Rev. J. Ivimey	2	4	0
Northampton, Friends, by Rev. T. Blundell	11	3	3
Weymouth, Subscriptions, by Rev. W. Hawkins	6	5	0
Nairnshire, (N. B.) Society for propagating the Gospel, by Rev. W. Barclay	5	0	0
East Dereham, Subscriptions, by Rev. J. Williams	19	1	10
Western Society, by Rev. R. Horsey,—			
Taunton 3 16 6½			
Exeter 17 5 5			
	21	1	11½
Rugby, Female Society, by Rev. E. Fall	6	13	6
Newport Pagnel, Friends, by Rev. G. Foskett	4	3	6
John Mortlock, Esq. by Mr. J. Phillips Donation	21	0	0
Friend, by Rev. Thomas Griffin Donation	1	0	0
Mr. Jonathan Cook, by William Burls, Esq. Donation	1	0	0
John Singleton, Esq. *Wigan*, by Mr. Brown Donation	1	0	0
A Friend to Missions, *Newark*, by Rev. W. Perkins	1	0	0
Lincolnshire Drill Man, by Mr. Dyer	1	0	0
Newcastle on Tyne, Auxiliary Society, by Mr. Fenwick	31	14	0
Trowbridge, Female and Juvenile Missionary Society, by Mrs. R. Harris	16	0	0
Bluntisham, Friends, by Rev. S. Green	3	15	0
Glasgow, Auxiliary Society, by Mr. James Deakin	170	18	8
including the following Sums.—			
Hutcheson Town, Relief Congregation, Auxiliary Missionary and Bible Society, by Mr. A. M'Caul Second Donation 10 0 0			
Glasgow, Female Association 57 11 8			
Carmunnock, Bible and Missionary Society, by Mr. Whyte 5 0 0			
Baptist Church, Kilbauken, by Mr. A. Watson 1 0 0			
Paisley and Renfrewshire Bible Society, by Rev. Robert Burns 20 0 0			
Kirkintulloch Missionary Society, by Mr. Baird 2 0 0			
Penny-a-week Association, in Rev. Messrs. Kidstone and Brash's congregation, Glasgow, by Mr. Thomson 10 0 0			
Legacy of the late Mr. John Peters, Airdrie 19 1 0			

FOR THE TRANSLATIONS.

Newcastle on Tyne, collected by Miss Angas	13	11	4
Friend, by Rev. C. Neale Donation	10	0	0

FOR THE SCHOOLS.

Committee for conducting the 'Youth's Magazine,' by W. B. Gurney, Esq. Second Donation	40	0	0

FOR FEMALE EDUCATION.

Birmingham Society, for Schools in Calcutta, by Mrs. Blakemore	10	0	0

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

MARCH, 1823.

MEMOIR OF MR. DANIEL SUTCLIFF.

WHILE the genius and talents of many are employed in endeavouring to perpetuate the fame of those who have attained to worldly distinction, and in exhibiting the principles by which they were actuated, though alas! their splendid career has not unfrequently terminated in bitter anguish and disappointment; it surely becomes the professors of religion to cherish the remembrance of those who, in their humble and retired spheres of life, have acted upon principles more congenial with the spirit of christianity; and who, by *patient continuance* in well doing, have sought for true *glory, honour,* and *immortality.*

Of this number was the late Mr. Daniel Sutcliff, a few particulars of whose life are here recorded. He was born of religious parents, residing in a secluded part of the vale of Todmorden, in the West Riding of Yorkshire. From the testimony which the deceased uniformly gave of their conduct, from his affectionate letters addressed to them when absent, and from the effects produced, it is evident that their method of training up their children was eminently judicious—neither too austere on the one hand, nor too indulgent on the other. The great objects they had in view were to preserve their offspring from the *evil that is in the world,* particularly from the contagion of bad example, and to inculcate a strict regard to the duties of piety and morality.

In comparing the present state of the christian church, when its boundaries are so much enlarged, with what it was in the last age, the great danger to be apprehended is, from too much conformity to the world, and remissness in the *religious* education of children. No period has been more distinguished by the eloquence of the pulpit, or by literary and religious publications adapted to the capacities of young persons, and the importance of education for general purposes in civil and commercial departments was never more acknowledged or acted upon; but though some honourable exceptions may be found, is there not reason to fear, that, in relaxing from the rigid discipline and laborious plans of catechising, which on some occasions might *discourage,* and even excite a degree of disgust, we have too much neglected that *nurture* and *admonition of the Lord,* enjoined by apostolic authority? May not many who profess great zeal to promote the interests of religion, in looking at the state of their own families, justly lament, with the church of old, "Mine own vineyard have I not kept;" family

devotion, and other branches of domestic culture, being neglected, or attended to in an irregular manner.

Respecting the early years of our deceased friend little is known, nor can we ascertain the period when his religious impressions commenced. He was an instance, among many others, of the propriety of Mr. Jay's remark in one of his publications, that these "are not always begun abruptly, or in a manner bordering on prodigy, but are often derived, under Divine agency, from pious education, family worship, parental instruction, holy example." His natural disposition was mild and inoffensive, and there is every reason to believe that the work of grace in his mind had been gradually progressive from his early youth. His principal youthful associate was his elder brother, the late Rev. John Sutcliff, who, while a member of the church at Wainsgate, being thought to possess promising abilities for the ministry, became a student at the Bristol Academy, and afterwards settled at Olney in Buckinghamshire. He was well known to the public as the intimate friend and coadjutor of Messrs. Fuller, Pierce, Carey, Ryland, and other worthies, with whom commenced the formation of the Baptist Missionary Society. Some further particulars respecting him, chiefly contributed by the subject of this Memoir, are given in the "Account of the Life, Ministry, and Writings of the late J. Fawcett, D.D." In the leading traits of character, a great resemblance was observable between the two brothers; particularly in an almost enthusiastic fondness for books, and a deep interest in whatever related to the success of the gospel at home or abroad. The sound judgment and scriptural knowledge of the younger brother, might have qualified him also for ministerial services; but from the delicacy of his constitution, his feeble voice, and natural diffidence, his views were not directed, at any period of life, to that sacred employ. The holy scriptures were his delight and daily study, and the other books, of which his library consisted, were exclusively on important religious subjects. That he was not a superficial reader is evident from the remarks and references to particular passages, which are observable in almost every volume. Among his manuscript papers are copious extracts, in a detached form, and many outlines of the sermons which he had heard from a very early period of his life till near its close. These methods of fixing in the mind what has been heard or read, so much recommended by Dr. Watts and others, have never been adopted and persevered in without great advantage.

Though our deceased friend seldom moved far from his own neighbourhood, except on a few visits to his brother at Olney, he acquired by the means abovementioned, and by occasional intercourse with ministers and other pious characters, such knowledge on theological subjects as has rarely fallen to the lot of private christians. The cause of Christ lay near his heart, and he was ready on all occasions to embrace opportunities of doing good, though he shunned every thing like ostentation and public notice. He was a contributor to the Baptist Magazine, and to other periodical works,* and a

* An essay on the *Importance of Correctness* in *Doctrinal Statements*,

few years before his decease compiled a Catechism for the use of Sunday-schools, which had an extensive circulation. In his personal demeanour he was sedate and contemplative, cautious in his language, and retired in his habits. Having never married, he lived almost alone after the death of his sister; but though this was his choice, and though he was not exempt from some peculiarities incident to such habits, he was far from being of a reserved, unsociable disposition. On the contrary, he took great pleasure in the company of his friends, and particularly in encouraging hopeful appearances among young persons, by the loan of books, and by suitable advice. It was probably owing in a great measure to his natural diffidence, that he had attained the meridian of life before he became a member of a christian church. His conduct, however, after he had entered into that relation was such as becometh the gospel of Christ. The Society will long have to regret the loss of his prudent counsels, and ardent concern for its welfare. As a relative and friend, he was steady and sincere in his attachments: his reproofs and admonitions were softened with kindness, and in seasons of adversity and affliction, he showed his tenderest sympathy and readiness to administer consolation. A near relative, in answer to some inquiries respecting him, says, "It is evident from the letters I have received from him at different times since we separated, that his mind was almost constantly fixed on divine things. I scarcely ever had a letter from him in which he does not express an earnest concern for the souls of his relations, and which does not contain exhortations to improve the present period, as we know not at what hour the Son of man may come."

In a life thus passed in the cool sequestered vale, it is not likely that there should be incidents of importance to relate: this account therefore will now close with some particulars of the state of his mind under affliction, and in the prospect of death.

For many years before his decease he was afflicted with an asthma, which increased upon him towards the close of life, with other attendant symptoms, indicating a decline of nature; but he was enabled to *possess his soul in patience*, and in the frequent reference which, in conversing with his friends, he made to his departure hence, he evidenced that calm resignation and submission to the divine will, which christianity alone can inspire. At the approach of the last winter, he was induced to remove to the residence of his only surviving sister, near Rochdale in Lancashire, both for the sake of society, and the attentions necessary in his debilitated condition. The following extracts from letters to some of his most intimate friends, will show the state of his mind at that period. "He in whose hand our times are, is weakening my strength by the way; and whether I shall have the pleasure of seeing you again in the flesh is doubtful. Praying for your prosperity, and for the prosperity of Zion, I request an interest in your supplications

with the signature *Synergos*, appeared in the Evangelical Magazine for October 1822, which was his last contribution. J. F.

The next article after this Memoir will be an Essay communicated to us by him, which we have not till now found room to insert. *Ed.*

also, that I may feel submission to the divine will while here, and finally obtain the mercy of our Lord Jesus Christ unto eternal life. Of late I have been much affected by some of the dying expressions of the Moravian, Mr. Gambold. He says, 'All that I can properly desire of my gracious Lord is, that he would be merciful to me, an unworthy sinner; wash me from my transgressions in his blood; keep me in communion with himself and his people; help me to behave rightly, at least not offensively, in my sickness; and be perceptibly near to me in my last hour, whenever it shall be.'" In another letter, in answer to one from the writer of this account, he thus expresses himself: "Yours of the 16th of February I received, and thank you for your concern and prayers. How often do we see that chastisement is what the children of God are partakers of! Doubtless there is need of it, otherwise He who takes pleasure in the prosperity of his servants, would not inflict it. Our concern is to inquire, Is there not a cause? and are suitable fruits produced? I have more asthma of late, and do not think appearances warrant much expectation that I shall recover strength before I go hence. Pray that God may be with me in the gloomy valley. 'God shall be with you,' said your dear father, and if God all-sufficient be graciously with us, what can we wish for more?" A letter to his pastor, dated February 19, contains the following passages: "I have not at present much pain, but I sometimes suffer from shortness of breath. My prayer is, that I may neither despise the chastening of the Lord, nor faint when rebuked of him; that I may know the rod, and hearken to all that he who has appointed it says to me in his holy word. I often feel a degree of tranquillity of mind, but am not, at times, without my fears lest it should be a stupidity, a dead calm, rather than that perfect peace, which is the effect of having the mind stayed upon God, and from right views trusting in him. I often think of what the late Mr. Scott said in his last illness, '*Any* doubt where *infinity* is concerned, is sufficient to do away all the consoling influence of hope.' My great encouragement is, 'God will hear the *desire of the humble.*' Pray that my desire may be such, and that I may have, in every respect, a right frame of mind as to my present circumstances, and all that may await me. Also that I may conduct myself in the poor remains of life, so as to be of some use to those about me, while they are kindly endeavouring to smooth the rugged path, and that I may finally obtain everlasting life."

Contrary to his own expectation and that of his friends in general, he began, in the spring season, to recruit a little, and returned to his own retired habitation; to which he was no doubt induced in order to have access again to his books, his silent but much valued companions, and also to enjoy the society of his religious connexions: but the hopes of his restoration were suddenly blasted by an attack of pleurisy, which his feeble constitution could not sustain, and in a few days it terminated his mortal existence, July 11, 1822, in the sixty-second year of his age.

The following is the account given by his pastor, in a letter to a friend then at a distance, of his last interview with him, and of

the feelings excited in his own mind on the mournful occasion. "I was not aware till last night that any change had taken place in the state of his health, when I was informed that if I wished to see him alive, I must not defer going. On my arrival I found him very ill, but in the full possession of all his faculties. The extreme pain which he suffered did not admit of his saying much, but what he uttered was very pleasing and instructive. In reply to my inquiry what were his views and feelings in the prospect of death, he said, 'My mind has been much exercised of late in thinking upon the plan of salvation, as revealed in the gospel; and I hope I feel increasingly satisfied with it, not merely or chiefly as a way of deliverance from suffering, but especially as a *holy* salvation.' After a short conversation respecting the separate state, and our prospects of meeting each other in a better world, he mentioned an article in a recent number of the *Eclectic Review*, which had particularly impressed his mind. It was the review of *Lawrence and Pring on Materialism*, in which the positions of those writers respecting the soul, and its necessary connexion with the organization of the brain, are clearly and satisfactorily combated. When afterwards asked if there was any thing which he particularly desired I would pray for, he replied, 'that I may not be suffered to sink into a state of insensibility, but that I may be truly aware of my real situation, and feel perfectly resigned to the Divine will respecting me.' In taking my leave of him, he held my hand for a considerable time, and with a look of great affection and seriousness said, 'Grace, mercy, and peace be with you!' I have no doubt it will be a drawback upon your present social enjoyments, to be thus informed of the death of one whom you so highly esteemed, and whose continuance among us we had so many reasons for desiring; but the pain is mitigated by the unhesitating confidence we have of his present bliss, and our regrets are forbidden by the conviction that it is *exclusively* on our own account that a single tear can be allowed to fall. I do indeed greatly lament his departure. I did not apprehend that his death could have affected me so sensibly, or that I was so much dependent on the friendship of any man. God grant that the removal of our beloved brother may only be a temporary cessation of that intercourse which has often refreshed and cheered us in this land of death!"

In the disposal of his small property he imitated the conduct of his brother, (both of them no doubt influenced by conscientious motives,) bequeathing a considerable portion of it to charitable and religious uses. For the Moravian Brethren, he, as well as his father and brother, had long felt sincere respect, particularly on account of their early and persevering exertions in the missionary cause; and to their Society, for the furtherance of the gospel among the heathen he left Twenty Pounds, to be paid, as well as his other donations, twelve months after his decease; to the Halifax Auxiliary Bible Society, Five Pounds; to the Northern Baptist Education Society, Twenty Pounds, with some valuable books and manuscripts; to the Trustees of the Baptist Meeting-house at Hebden-bridge, Ten Pounds, for liquidating a

debt, with some books for the minister and church; to the London Religious Tract Society, Five Pounds; and a legacy to the Baptist Missionary Society, the amount of which cannot at present be exactly ascertained, as it will arise from part of the residue of his property.

The funeral discourse was delivered by his pastor from Job xiv. 10, a short time after his decease, when a very numerous audience evinced the high estimation in which his character was held by his neighbours of various denominations. "Let me die the death of the righteous, and let my last end be like his."

J. F.

E—d. H—l, Oct. 18, 1822.

FAITH AND HOPE.

THESE terms are often confounded, but they certainly must be designed to convey distinct ideas. They may in some things resemble each other, but they are not the same thing. See 1 Cor. xiii. 13.

Some have represented *faith* as consisting in a persuasion, or confidence, of our personal interest in Christ and all the blessings of his salvation. Of course, these persons, when destitute of the assurance of *hope*, complain of *unbelief*, meaning thereby doubts about the safety of their own state. It is plain, however, that this is not that unbelief which is so severely reproved in the word of God. If we take our ideas from thence, we shall be led to consider *faith* and *unbelief* as somewhat different from confidence of personal safety and its opposite.

Respecting the *assurance of faith*, and the *assurance of hope*, (Heb. x. 22. vi. 11,) it may tend to improve our ideas of them if we inquire,

I. Wherein do they agree with or resemble each other?

1. They are both fruits of the Spirit. Rom. xv. 13.

2. Consequently they are both, in their true nature, only to be looked for in the experience and character of a true christian. Others are unbelievers, and without hope.—There are counterfeits; a faith which is not to the saving of the soul; and a hope which will make ashamed. Hence beware.

3. They equally admit of various degrees; strong, or weak.

4. Both of them will be assaulted by Satan.

5. In their exercise and tendency they both involve a measure of peace and joy; while they exclude boasting, and cherish humility.

II. Let us attend to the distinction between the *assurance of faith* and the *assurance of hope*.

This will appear if we define them.

Faith is the credit we give to the divine testimony: *hope* is a pleasing expectation of future good.

Faith is conversant about the *truth* of what God says: *hope* has respect to *our own interest* in Christ and spiritual blessings.

Faith (if we may so speak) asks, *May I* come to Christ? The answer from heaven is, Whosoever will, let him come! *Hope* asks, Have *I* come? Have *I* believed on the Son of God? Is Christ formed in *me?*

The *assurance of faith* has to do with the *truth* of the word of God. The *assurance of hope* has to compare the characters of God's people, which we find in his word, with our own expe-

rience and conduct. Hence we see there is always the same ground for faith; but we may not always have the same for *our* hope. To be without the *assurance of hope* may be the consequence and effect of *sin*; but it may be *duty* to doubt, and presumption not to do so. Confidence should not exceed evidence. Unless the assurance of faith and of hope be regarded as distinct, every one who is in doubt about his state must be considered as an unbeliever; yet many have enjoyed, and, at least for a season, have lost a good hope. One of these is essential to the *being*, the other to the *comfort* of a christian.

D. S.

Sequel to the Warrantable Grounds for understanding Scripture figuratively.

In the Baptist Magazine for November last, an attempt was made to ascertain "the Warrantable Grounds for understanding Scripture figuratively;" and, in pursuance of this object, it was conceived that there was but one scriptural warrant for adopting a figurative meaning; namely, the existence of a check to a literal interpretation. This general warrant, however, is resolvable into the six following particulars.

No. 1.—When, in the connexion of any portion of Scripture, there is a *declaration* of its figurative import.

No. 2.—When any portion of Scripture is *tacitly* acknowledged to be figurative, by its being so treated in a contiguous scripture interpretation.

No. 3.—When the literal meaning is inconsistent with *well-known* facts.

No. 4.—When the literal import of any prophecy, or "dark saying," is at variance with the *intelligible* portions of scripture.

No. 5.—When there is an identity in the things intended, and a diversity in the imagery employed.

No. 6.—When scriptural usage, or plain facts, justify the inference that a word or phrase comprehended, at the time it was adopted, a reference to some other meaning besides that which was principally intended.

The first five of these particulars have been already illustrated,* with the exception of a necessary addition to No. 4, which particular has only been considered as far as prophecy is concerned. But *all* the intelligible portions of Scripture may be resorted to, for the purpose of guarding us against a wrong interpretation of what is dark or prophetic. To illustrate this point we may have recourse to Psalm ii. 12, where we read "Blessed are all they that put their trust in him." Now from Acts iv. 25, we learn that the language used in the second Psalm is to be ascribed to David. It was David then who said "The Lord hath said unto ME, THOU art my SON;" and it was David too who said concerning the *same* Son, "Blessed are all they that put their trust in HIM." Consequently if this passage be interpreted literally, it will mean, *Blessed are all they that put their trust in DAVID.* But the plain portions of Scripture furnish a decisive check to this interpretation. For instance, in Jer. xvii. 5, we read, "CURSED be the man that trusteth in man." A *curse*, therefore, and not a *blessing*,

* See the Baptist Magazine for Nov. 1822, p. 459-465.

would have been the result of trusting in David.—But God DID have an ONLY SON, of whom it was, with approbation, foretold, "In HIM shall the Gentiles trust," Rom. xv. 12:—and of this same son it is affirmed, that he is "the TRUE GOD and ETERNAL LIFE," 1 John v. 20.—We are, therefore, irresistibly led to the Messiah, as the Son of whom David was speaking.

No. 6 more immediately concerns those who have commenced the study of the Original Scriptures, and its grand object is to secure the *cast of thought* that characterizes any portion of the Sacred Volume.* This sixth particular proceeds on the principle that the very same word that has a double reference in one age, may have only a single reference in the next. Thus, in London, the word Moorfields once meant a place with fields, but now it means a place *without* fields. The idea of fields, therefore, is vanishing, and the idea of place is about to take sole possession of the word: and future generations will think as little of *fields* when they speak of Moorfields, as the present inhabitants do of a *bridge* when they speak of Holborn Bridge.—In the same manner the Hebrew word YAD originally signified the hand or instrument of power. But in the application of the same Hebrew word to the tongue, we are presented with an important fact; namely, the facility with which primary ideas are displaced by secondary ones. For though we can trace a reference to the hand when the Hebrew word is applied to the right-HAND side or the left-HAND side of a river, yet in the tongue can no object corresponding to the human hand be either traced or conceived. Hence we see that the idea of *hand* is displaced by the idea of POWER,† of which the hand is only an instrument. On this principle words sometimes cease to be figurative; and, from such a transition of ideas, every vestige of the original meaning may eventually disappear.

Another example of a change of meaning may be furnished by the Hebrew Preposition that is used to express interiority. In this sense the word is employed when it is said of any object that it was burned IN the fire. But the fire in this case was viewed in a double aspect. It was the *place* IN which the object was burned; and it was also the *instrument* WITH which it was burned. In such a case it was easy for the idea of *interiority* to vanish, and for the idea of *instrumentality* to take sole possession; and then, and not till then, would a man be said to be slain IN a sword, or as we should express it, WITH a sword, the Hebrew preposition being used where interiority was impossible.—Again, the same Hebrew preposition conveyed the idea of *interiority* AMONG *several* objects. Hence, when idolaters are contemplated as swearing in the presence of surrounding deities, they may be said to swear AMONG the gods. But as no godlike objects were ever seen on such occasions, the idea of interiority would soon give way to a less definite idea connected with solemn swearing: and thus the preposition, which in its primitive acceptation ex-

* In the Baptist Magazine for April, 1822, the reader may see the mode adopted for ascertaining the cast of thought in Matt. vii. 7, 8.

† See Prov. xviii. 21, where we read, "Death and life are in the POWER of the tongue."

pressed interiority, was also used when men were said to swear BY one God; and this idiom is also adopted in the Greek Testament.

From the preceding observations we may see the necessity of caution in applying to any word those ideas which are furnished by tracing its Etymology. For he who decides by Etymology without consulting the usage adopted by the sacred Writers, decides *without* scriptural evidence; and he who infers from Etymology what such usage contradicts, actually decides *contrary* to scriptural evidence.

It is by no means true, however, that words always lose the ideas which they first conveyed; and hence arises the necessity of discrimination, in assigning to words their proper portion of meaning. It would be wrong to attempt a figurative interpretation of a word, till we have good grounds for inferring that it *is* a figurative word, and still further that it did not cease to be figurative when it was used in the passage in question. Thus No. 6 may induce us to collect the scattered rays of Scripture, and to concentrate them into a body of light, in which words and phrases may have their minuter features clearly distinguished.

As an instance in which the figurative meaning of words can be readily recognised, we may select Ruth ii. 12, where Boaz thus addresses Ruth: "The Lord recompense thy work, and a full reward be given thee by the Lord God of Israel, under whose WINGS thou art come to TRUST." Here the word wings is so evidently figurative, that nothing need be said to demonstrate it. In short, DIVINE PROTECTION is obviously intended; and yet the mind cannot lose sight of that inferior protection which is afforded by the wings of the feathered tribes. In fact, the cast of thought may be thus expressed: *As the hen affords protection by her wings, so Jehovah affords protection by the diversified agency which he employs.* Thus then there is such a twofold reference as to constitute a figurative expression; and this circumstance being ascertained, it follows, of course, as specified in No. 6, that a figurative interpretation is to be adopted.—Moreover, scriptural usage will show that the Hebrew word used for *trust* is also a figurative expression. Its original literal meaning is exemplified by a man who takes shelter IN * a rock, Deut. xxxii. 37—by the wild goats which seek a retreat ON the high hills, Ps. civ. 18—and by those of the feathered race which run INTO the shady retreat formed by the wings of the parent bird, Ps. lvii. 1—or which enjoy repose and security UNDER such sheltering wings, Ps. xci. 4. The abstract noun,† the reader may perceive, involves the same idea as the verb: and hence in Isai. xxv. 4, we read, "Thou hast been a REFUGE from the storm;" and in Ps. xciv. 22, we read, "My God is my rock of refuge," or my sheltering

* The diversity of refuge may account for the different prepositions that follow the Hebrew word for *trusting*; and the same circumstance too may affect the corresponding Greek words, not only in the Septuagint, but also in the New Testament.

† In all the instances of *trust* or *refuge* here selected from the Old Testament, a modification of the Hebrew verb *chasah* occurs; and the abstract noun is composed of a fragment of the word MAH (*what* or *that which*) and of the essential part of the verb in question. Thus MACHSEH means the object of trust, or *that which is trusted in*.

rock. The Hebrew word for *trust*, then, means taking *refuge*; and the Hebrew word for *refuge* means something that elicits *trust*: and thus Ruth was induced to say to Naomi, "Thy God shall be my God." Such a trust in God is *Faith in God*; and such a trust in the Great Redeemer is *Faith in the Lord Jesus Christ*—the Saviour who took a solemn farewell of Jerusalem in these remarkable words: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her WINGS, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 37—39.

Nor was it a light thing for the Jews to be thus left desolate by Christ.* In such a state they were unprotected by the "Rock of Israel" himself; and unsheltered by those wings which had protected their ancestors from Pharaoh and his host. For without such a withdrawment of Divine protection, it would have been impossible for the Roman armies to have succeeded. Nay, "How would one [Jew] have chased a thousand [Romans,] and two have put ten thousand to flight, unless their ROCK had sold them, and JEHOVAH had shut them up!" Deut. xxxii. 30. —Let it not, however, be supposed that the withdrawment of Divine protection from a nation affects the stability of the Divine promises. The truth is, that in the Jewish nation there were a few who waited for the consolation of Israel: and as long as such individuals were comprised within the pale of the Jewish church, there was reason to hope that the *many* would be preserved for the sake of the *few*. But when the promulgation of the gospel drew off the pious Jews to another communion, the Jewish church itself no longer contained those who put their trust under the shadow of the Divine wings. So that the promises were not weakened, but confirmed, by the destruction of Jerusalem. For an abandonment to diversified misery was the natural consequence of the departure of faith from among a people whose privileges had exalted them to heaven, but whose crimes had a tendency to precipitate them to the lowest hell.

As to the promises themselves, any thing that would prevent their fulfilment may be pronounced an utter impossibility. Thus the Apostle Peter argued that it was impossible for Death to have retained our Lord among his countless victims, because the speedy resurrection of the Prince of Life was numbered among the predictions and promises contained in the Jewish Scriptures. Acts ii. 24, &c.—So again, in our days, a person who takes refuge under the Divine wings, will as certainly

* For the sake of the general reader, the illustration of No. 6 is less extended than it would otherwise have been, and the idea of Divine protection furnished by Ruth's conduct, has been allowed to suggest a train of thought that may appear like a digression from the objects anticipated. Those objects, however, have not been forgotten: but for the sake of presenting them in a continued series, they are reserved for two future papers, the first of which is to comprise the RANGE of the Figurative Language of Scripture; and the second, the LIMITS of its Interpretation.

find security and blessedness as Ruth did. For any other result is an impossibility, as such protection is unquestionably promised also in the New Testament. One might, indeed, on a cursory view, suppose that much of Divine protection passed away with the Old Dispensation. But not one jot or tittle passed away from the promises of protection to the upright. Divine interposition, indeed, became less conspicuous, but not less real. For in the very same Epistle in which is recorded the abolition of the ceremonial rites, we have an authenticated copy of the charter of protection that was made to Joshua (Josh. i. 5)—to Solomon (1 Chr. xxviii. 20)—and to all Israel (Deut. xxxi. 6.) Thus was Providence effectually transferred from the Old Dispensation to the New. Hence the Apostle says, "Let your conversation (or conduct) be without covetousness; and be content with such things as ye have: for he hath said, I WILL NEVER LEAVE THEE, NOR FORSAKE THEE." Heb. xiii. 5.

We are not, indeed, to tempt the Lord, and follow the advice of Satan, by commanding the stones of the desert to become bread. For God has not promised to interpose by miracles. On the contrary, such an expectation is discouraged; for "if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke xvi. 31.—God is a God of infinite wisdom, and he knows best when to work by miracles, and when to work by the diversified agency, visible and invisible, that is in actual operation. Hence he has, in all ages, called his people "against hope to believe in hope:" in other words, to have a firm reliance on the promises, when appearances would have led to a contrary anticipation.—Let us advert to Joseph in the prison. The waves and the billows had gone over him: and so far was his integrity from assuaging the foaming waves, that it added to their fury. His reputation was blasted without a crime; and nothing seemed to be before him but sorrow upon sorrow. He was torn from all that were dear to him in the flesh, without the slightest prospect of seeing them again with mortal eyes. He was immured in a dungeon, where it seemed probable that he would languish out his days; and yet Providence seemed as silent as the tomb.—Now this is the point of view in which Christians sometimes have to contemplate their condition. We, indeed, are acquainted with the result of Joseph's afflictions; and know that the depth of his humiliation was the last advance towards his exaltation. But when Joseph was in the dungeon, such a result was in the dark unknown of futurity. At that period, therefore, it seemed impossible to account for the Divine procedure. God's way was in the sea, and his footsteps in the great deep.—But when he who trusts in God is thus passing through a valley gloomy as the darkness of the dead, Jehovah is with him, as he was with Joseph; and Jehovah's rod and staff afford sure protection from all *real* evil. Yea, "like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." At such a critical juncture, therefore, the believer may lift up his head for joy, knowing that deliverance is at hand: and ultimately he will give glory to

God for his dispensations, and gratefully acknowledge that he would not have been without such signal trials for all the kingdoms of this transitory world.

J. F.

Bromley, Middlesex.

Conversion of the Eunuch.

ACTS VIII.

REMARK I. *Observe here the ministry of angels.* "And the *angel of the Lord* spake unto Philip," &c. All the holy angels belong to the Lord. He is their Sovereign, and he perpetually employs them in rendering services to his adopted sons and devoted servants. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. This is a suitable ground of confidence, and a sufficient reason why the servants of God should *not fear*, though surrounded with the most appalling difficulties: the prophet answered to his servant, "Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw, and behold, the *mountain was full of horses and chariots of fire round about Elisha.*" 2 Kings vi. 16, 17. Even when the servants of the Lord are permitted to be in the power of their ferocious enemies, the ministry of angels is employed, in answer to fervent and united prayer, for their rescue, Acts xi. As soon as the spirit of a believer is dismissed from its fetters and its toil, these friends to redeemed sinners welcome it to the glories of eternity, and render it friendly assistance: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom." Luke xvi. 22.

"Lord, when I leave this mortal ground,
And thou shalt bid me rise and come,
Send a beloved angel down
Safe to convey my spirit home."

WATTS.

II. *The ministers of the Saviour may sometimes be directed into a desert, where the sphere of their labours is unpromising, and the smallest portion of success doubtful.* But even thither they are to go, in obedience to the heavenly voice; and the Lord may sometimes grant his ministers that portion of usefulness in such a situation, which may be withheld from them in *populous cities.* When the Lord by his *angel spake unto Philip, saying, "Arise, and go toward the South,* unto the way *that goeth down* from Jerusalem unto Gaza, *which is desert,*" he little thought with what an interesting character he should there meet. Obey the commands of the Saviour in the discharge of your ministry, and though you have a dreary waste around you, yet the Being who has sent you, will cause here and there a beauteous flower to appear, the culture of which will infinitely more than reward you for all the self-denial you may endure.

III. *The scriptures must be read diligently:* "The Eunuch was returning, and, sitting in his chariot, read Esaias the prophet." He was reading the *scriptures*—reading them in *solitude*—reading them when travelling, verse 28. "Was returning; and, sitting in his chariot, read Esaias the prophet." And what deserves particular attention, he was reading them with *reflection:* "I pray thee, of whom speaketh the pro-

phet this? of himself, or of some other man?" verse 34. His religion was not relinquished when the sacred hours of the Sabbath had expired, but *alone*, and in a *desert* far removed from the eye of those worshippers with whom he had mingled at Jerusalem, he sought communion with God in his revealed word. Christian, imitate his example. When the Bible is the *chosen companion of leisure and retired hours*, when the mind is so disciplined by divine teaching as to give a *marked* and *decided* preference to those lessons of heavenly wisdom contained in this best of books, it is an undoubted presage of a rich experience of the favour and love of God, and distinguished usefulness in his church. "I have more understanding than all my teachers: for thy testimonies are my meditation." Psalm cxix. 99.

IV. *The steps of the messengers of the Saviour are under the certain and infallible superintendence and guidance of the Holy Spirit.* "Then the Spirit said unto Philip, Go near, and join thyself to this chariot," verse 29. Blessed Monitor, though in the present stage of the Saviour's dispensation, we, thy unworthy servants, do not hear thy voice miraculously as Philip, yet may we be more than ever swayed by thy holy influences! Verse 39 informs you whose Spirit this was: it was *the Spirit of the adorable Saviour* that conducted Philip to the chariot, and caught him away from it when his work was done.

V. *Observe the importance of embracing every opportunity of usefulness, which, in the methods of divine Providence, opens to you;* and of not listening to those excuses which pride or sloth may have fabricated to satisfy the clamours of conscience, in allowing them to close up without a due improvement: "And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?" verse 30. They who are the messengers of the Lord to guilty men, ought constantly to inquire of those who may be providentially cast in their way, though it be probably at a time when, and in a place where, they little expected, "Understandest thou what thou readest in the scriptures?" It is true, the friends of the Saviour may not *now* have such a special appointment to this means of usefulness as Philip had; yet still are we clear from the charge of aggravated criminality, by neglecting it nearly altogether? Many are to be accused of rudeness in accosting strangers on the behalf of Jesus; but many more are to be blamed for their lukewarmness, under the paralyzing influence of which the most valuable opportunities of usefulness are lost for ever.

VI. *Observe the alacrity with which inquirers should avail themselves of instruction.* "How can I, except some one guide me?" Though the inquirer be wealthy, and competent to ride in his chariot, and probably learned in many of the sciences, yet these temporal advantages ought not to operate on the mind, so as to form a barrier to opening the state of the soul even to one who may be *persecuted*, poor, and meanly clad, but who is taught by the Spirit of God, and skilful in the scriptures. It is devoutly to be wished, that inquirers after the scriptural way of salvation were more ready to communicate with the ministers of the Saviour, and that the ministers of the Sa-

viour were more attentive to such infinitely interesting cases. The mind of the inquirer, instead of being burdened and distressed for months, might have its doubts easily solved, and the heart of the Evangelists would rejoice, in instrumentally contributing to the happiness and recovery of an immortal soul.

VII. *Observe the happy influence of the knowledge of Christ.*

1. It leads to the *honouring of the Saviour* by obedience to his ordinances, though these ordinances may be unpopular and despised. "As they went on their way, they came unto a certain water: and the Eunuch said, See, here is water, what doth hinder me to be baptized?" verse 36.

2. *Usefulness.* "There was a man of Ethiopia, a Eunuch of great authority under Candace queen of the Ethiopians;" and when he arrived in his country, notwithstanding the temptations to which his rank and situation exposed him, the probability is, that he began to preach the unsearchable riches of Jesus; and that the Lord made him the honoured instrument of planting churches in Ethiopia, or, as it is now called, Abyssinia: and thus the prediction recorded, Psalm lxviii. 31, received its fulfilment; "Ethiopia shall soon stretch out her hands unto God."

3. *Pleasure.* "And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the Eunuch saw him no more: *and he went on his way rejoicing.*" Obedience to the revealed will of the Saviour, and religious pleasure, are disjoined only in the foolish ideas of careless professors: in the scriptures they are inseparably linked together. If you would be happy, follow the Lord fully and *wholly*; and though this holy determination of mind may lead you into paths unpopular, and of which many speak reproachfully, yet you will find that "*great peace have they that love His law*, and *that nothing shall offend them.*" Psalm cxix. 165. "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John xiv. 21.

PERSIS.

BISHOP MARSH.

MR. EDITOR,

I send you the following quotation from the review of several pamphlets relating to Bishop Marsh and his clergy, in the Edinburgh Review.

"The Bishop not only puts the questions, but he actually assigns the limits within which they are to be answered. Spaces are left in the paper of interrogations, to which limits the answer is to be confined;—two inches to original sin; an inch and a half to justification; three quarters to predestination; and to free will only a quarter of an inch. His Lordship is himself a theological writer, and by no means remarkable for his conciseness. To deny space to his brother theologians, who are writing on the most difficult subjects, not from choice, but necessity; not for fame, but for bread; and to award rejection as the penalty of prolixity;—does appear to us no slight deviation from christian gentleness ..... We are not much acquainted with the practices of courts of justice; but, if we remember right, when a man is going to be hanged, the judge lets him make his defence in his own way, without complaining of its length. We should think a christian bishop might be equally indulgent to a man who is going to be ruined. The answers are required to be clear, concise, and correct,—short, plain, and positive. In other words, a poor curate, extremely agitated at the idea of losing his livelihood, is required to write with brevity;

and perspicuity on the following subjects:—Redemption by Jesus Christ—Original Sin—Free Will—Justification—Justification in reference to its causes—Justification in reference to the time when it takes place—Everlasting salvation—Predestination—Regeneration, or the New Birth—Renovation—and the Holy Trinity ..... His Lordship talks of the drudgery of wading through ten pages of answers to his eighty-seven questions. Who has occasioned this drudgery, but the person who means to be so much more active, useful, and important, than all other bishops, by proposing questions which nobody has thought to be necessary but himself? But to be intolerably strict and harsh to a poor curate, who is trying to earn a morsel of hard bread, and then to complain of the drudgery of reading his answers, is much like knocking a man down with a bludgeon, and then abusing him for splashing you with his blood, and pestering you with his groans. It is quite monstrous, that a man who inflicts eighty-seven new questions in theology upon his fellow-creatures, should talk of the drudgery of reading their answers.

"A Curate—there is something which excites compassion in the very name of a curate!!! How any man of purple, palaces, and preferment, can let himself loose against this poor working-man of God, we are at a loss to conceive;—a learned man in a hovel, with sermons and saucepans, lexicons and bacon, Hebrew books and ragged children—good and patient—a comforter and a preacher—the first and purest pauper of the hamlet, and yet showing, that, in the midst of his worldly misery, he has the heart of a gentleman, the spirit of a christian, and the kindness of a pastor; and this man, though he has exercised the duties of a clergyman for twenty years—though he has the most ample testimonies of conduct from clergymen as respectable as any bishop—though an archbishop add his name to the list of witnesses—is not good enough for Bishop Marsh; but is pushed out into the street, with his wife and children and his little furniture, to surrender his honour, his faith, his conscience, and his learning—or to starve!"

In reading the above, I was forcibly reminded of the severe address of Papirius Cursor to his master of the horse, Quintus Fabius Maximus Rullianus, because, during his absence, the latter had gained a great victory over the Samnites without his permission; —AD HÆC, QUÆ INTERROGATUS ES, RESPONDE: EXTRA EA, CAVE VOCEM MITTAS. ACCEDE LICTOR. Liv. Lib. viii. Cap. 32. There is, however, this difference in the two cases. In the instance referred to, the master of the horse had acted improperly in disobeying the command of the dictator; whereas in the present case, the Bishop of Peterborough puts questions to his clergy, which the constitution of the church of England, by the enactment of articles to be signed by them, has rendered unnecessary, and the requiring of an answer to which exposes them either to the temptation of disowning the sentiments contained in the articles, to the belief of which they have solemnly sworn, or to the danger of being turned out into the world without any means of subsistence.

T.

We have heard that Bishop Marsh has withdrawn these questions. It is not improbable; since the impolicy, not to say the folly, of persevering in them, could not but be perceived by all the other bishops, and by all the noblemen and gentlemen of England.

Editors.

REV. THOMAS SCOTT.

"I DESIRE to thank God that, in these United States, there is *no* power, civil or ecclesiastical, that *could*, by any possibility, keep down in poverty or obscurity such a man as Thomas Scott. If Mr. Scott had attached himself to any one of the evangelical communions in this country, he would have obtained its highest emoluments and honours; because where the people *choose*, as well as *pay*, their own clergy,—under Providence, a man's piety, talent, learning, and character,

conduct him, in the ordinary course of human affairs, to eminence and influence. But in a state church, where the secular government and secular patronage are *all*, and the people *nothing*, ecclesiastical preferment *never can* be directed generally into an evangelical current." —*Thoughts on the Anglican, and American Anglo Churches in America.* By John Bristed, Counsellor at Law. 8vo. 10s. 6d. Mr. Bristed is a member of the American Anglo Church, or Episcopal Church in America.

Mr. Bristed's Objection to the Church of England.

"My objections to the Church of England are confined exclusively to her *political* position; her close alliance with the state; her system of patronage, whether lay or clerical, excluding the congregations altogether from any choice of the clerk who is to minister to them spiritually; and her provision of tithes. Her liturgy, articles, and homilies, are all strictly spiritual; and when faithfully set forth, and supported by the preaching and living of evangelical clergymen, are eminently calculated, under the gracious influences of the Holy Spirit, to call men from darkness into light, and from the power of Satan unto God."

State of Religion in America.

MR. Bristed maintains, that throughout the United States, pure evangelical religion is much more generally diffused than within the pale of the Church Establishment in England; that the standard of morals is higher; that the number of religious institutions exceeds, if possible, those of England; and that the principal religious denominations are making conjoined and vigorous efforts to increase the provision of ministers by the foundation of theological seminaries.

Ministers in America.

Mr. Bristed's Estimate of the number of ministers in America is as follows.

Methodist, travelling preachers	1000
local preachers	4000
Baptist	3000
Congregational	1600
Presbyterian	1300
Episcopal Church	300
All other denominations	600
	11,800

DISTRIBUTION OF TRACTS.

THE Bible is the book of God. Every other book, great or small, is more or less valuable, as it helps us more or less to understand and value God's book. The small publications of the *Religious Tract Society* are intended to be circulated in due subordination; and the friends of the institution will consider that they do not attain their end, unless they promote the reading of the scriptures, wherever the tracts are received.

Our tracts are distributed many ways. We drop them in the path when we walk by the way. We bestrew the hedges—we cover the tombstones. We present them to the passing stranger—we scatter them on the seats of our places of worship, or give them away at the doors. We convey them in letters—we pack them up in parcels. By stage coaches and waggons and ships we send them not only to the most distant parts of the British Empire, but to the ends of the earth.

In all this we "cast our bread upon the waters, hoping to find it after many days." It is probable that many of them are lost, torn, and abused; but a single glance at the value of one soul immortal, persuades us to think with indifference of the loss or abuse of thousands and tens of

thousands, while we have reason to believe that one miserable sinner has been saved by means of our endeavours, with an everlasting salvation.

In the solemn day of judgment, many hidden things, good and evil, will be brought to light. We indulge the pleasing hope, yea, we cherish a delightful confidence, that in the illustrious day of the Lord, it shall appear we have not laboured in vain. But while here on earth, we hope to see of the fruits of our labours, and we have already seen and heard from well-authenticated reports, what is amply sufficient to excite us to multiply our labours. Men of Israel, in all your tribes—help.

The Committee of the Parent Institution publishes periodically Extracts of Letters they have received, which, in a few years, under the Divine blessing, will swell into a volume of facts —facts duly examined, such as will please and astonish the friends of Christ, of all denominations, and abound in many thanksgivings to God.

Communications of this kind, well authenticated, and sent post paid to the Depository, in Paternoster-row, No. 56, will always be thankfully received.

Stepney. W. N.

Obituary and Recent Deaths.

Mr. BENJAMIN BEDFORD.

Since the Memoir of Mrs. Bedford was written, which appeared in our last number, Mr. Benjamin Bedford, whom we there mentioned as her bereaved partner, has been also called to leave the transitory scenes of this mortal state. His death took place Dec. 20, 1822. For many years preceding his removal; and until disabled by the infirmities of advancing age, the deceased had been in the habit, either statedly or occasionally, of preaching the gospel, with much enjoyment to himself, and acceptance to others; and though, from some peculiar circumstances attending a long and trying affliction, with which it pleased Divine Providence to exercise him, he was precluded from the full enjoyment of its consolations, we trust, and humbly believe, that he too has now joined in the song of triumphant praise to redeeming mercy. His age corresponded within a few months with that of his late companion in life, whom he was destined so soon to follow.

Mr. GEORGE ALNER.

On Sunday evening, Feb. 2, 1823, a funeral sermon was preached at Bank Buildings, Weymouth, for the late Mr. George Alner, only son of Mr. Alner, deacon of the Baptist Church at Weymouth. His last days were attended by some circumstances of a peculiarly striking and consolatory nature, and eminently calculated to furnish an instructive lesson to the living. The passage selected as descriptive of the state of his mind, and appropriate to the solemn occasion, was taken from Zech. xiv. 7; "*At evening time it shall be light.*"

The morning of his life was bright and promising. He was born of pious parents, and trained up in habits of the strictest propriety. Favoured with the advantages of a religious education, he appeared in his early youth to be under the influence of christian principles and feelings. He was regular in his attendance on public worship, and engaged with interest and activity as a teacher in a Sunday-school. Many of his letters, written when a

lad, breathe a spirit of serious concern and warm piety. His sun seemed to rise in a clear, unclouded sky, and gave the promise of a serene and happy day. But alas, the pleasing dawn was quickly overcast; and when the season of youth had passed away, its fair and flattering hopes began to fade; the lustre of his character became obscured, and the tenour of his after life was dark and troubled. Allured by the gaieties, and drawn aside by the vices of the world, he fell into habits of dissipation and excess. It is unnecessary to enter into the particulars of his melancholy history. Suffice it to say, that he became an outcast from the society of his nearest relatives and best friends; abandoned in principle and in practice; lost to every sense of propriety, to every moral and religious obligation. The lowering clouds of adversity gathered thick around him, and he had often to feel the chilling blast and pitiless storm. But we would draw a veil of oblivion over the distressing detail, and hasten to the closing scene: a scene worthy to be had in lasting remembrance. His course was rapid as well as disastrous; for at the age of thirty-eight, after passing through various vicissitudes, he returned to his father's house—to die.

It sometimes happens after a stormy and tempestuous day, that the clouds at length disperse, and the setting sun bursts forth in all its splendour, and gilds the evening with tints of richest hue, and sheds a glory all around. Thus in human life there are cases in which the evening of a dark and comfortless day closes in peace, serenity, and hope; when the light of divine grace beams upon the troubled and guilty spirit, and scatters the shades of ignorance, depravity, and despair. *At evening time it shall be light.*

Soon after his return to his father's house, his aged aunt breathed her last, and this circumstance appeared greatly to affect his mind. At first he entertained a sanguine hope of recovery, but increasing weakness soon convinced him that such an expectation was vain; and no sooner did he begin to reflect on that eternity to which he was fast hastening, than his sins seemed to rise in condemnation against him, and his heart was filled with deep distress. Conviction had occasionally flashed upon his conscience during his career of profligacy, and many a bitter pang of remorse had he endured; but now he seemed to feel more keenly than ever the aggravated guilt of his former life, and the weight and burden of his sins pressed heavily upon him. He frequently expressed to his attendant, with every mark of sincere contrition, what a vile sinner he had been; and stated his fears that there was no mercy for him. Being reminded of the ability and willingness of Christ to save, he replied, he did not doubt it, but still he could not take the comfort to his soul. A sense of his lost and dangerous state led him to frequent and earnest prayer, and in the silence of the night he was often heard pleading for pardon in the language of the penitent publican in the temple, "God be merciful to me a sinner!" For some time his hope was feeble; and, although much concerned for the salvation of his soul, there was no decided proof of a change of heart having taken place. On one occasion, when a friend inquired the state of his mind, "I want," he replied, "a *former* hope," at the same moment seizing the bed-clothes with a convulsive grasp, expressive of the earnestness with which he felt. By degrees, however, he acquired a stronger faith, and was enabled to cast his guilty soul on that Redeemer who is all-sufficient, and mighty to save. The invitations and promises of mercy were very sweet and consolatory to his mind; particularly the fifty-fifth chapter of Isaiah; *Ho, every one that thirsteth, come ye to the waters*, &c.

He was frequently delirious, but when sensible he appeared perfectly resigned to the will of God; not a murmuring word escaped his lips. He was indeed a patient sufferer, and particularly grateful for all the kindness which he received. When asked if he had any wish to live, he replied, "I have no other wish to live, but to make my father's last

days comfortable, and to prove to him what a change has been wrought in my heart. I would not for all the world live the life I have done; but I trust that I should manifest that I am a new creature in Christ Jesus." On the Sabbath before he died, he felt his end approaching: but he enjoyed a most happy and delightful frame of mind;—saying, he was not afraid to die—death had lost its sting. He spoke of his dissolution with perfect composure, and exhorted all around him to watch and pray, and to be stedfast and immoveable. He said it was the last Sabbath he should spend on earth, but he was looking forward to an eternal Sabbath of rest. He said, he had a bright and glorious view of the heavenly world, and longed to be there. He then repeated part of "Vital Spark," and attempted to sing; but his voice failed. Two days before his death, he called his son to his bed-side, and gave him a most solemn and affecting charge, telling him to listen to the words of a dying father: "Do not give yourself to the follies of the world as I have done: attend to the one thing needful, and walk in wisdom's ways. Fear the Lord, and he will provide for you; trust in the Saviour, and he will never leave you; watch and pray, for you know not how soon you may be called into eternity." On another occasion, when very near his end, he addressed his aged father, saying, "All is well—father, I am going: your time will not be long; we shall meet again; we shall be a happy family in heaven; there I shall see my dear mother; what a blessing!" On the night preceding his death, he said to his attendant, "Do you know that hymn, Salvation? Yes, I have indeed found it a balm to every bleeding wound, a cordial to my fears." Being reminded that he was now, in all probability, passing through the valley of the shadow of death, "Yes," he replied; "but I fear no evil: thy rod and thy staff, they comfort and support me." Soon after, he faintly articulated, "Tell me, my soul, can this be death?" His last moments were perfectly calm and peaceful, and he expired without a struggle, and almost without a sigh.—Thus, in a manner truly wonderful, did divine grace brighten the evening of his day; and shed a ray of celestial hope upon his departing spirit.

The overruling providence of God was strikingly displayed in one passage of his history, which is worthy of being recorded. About two months previous to his return, he was in imminent danger of being buried in a watery grave. Being off the coast of Newfoundland, the boat in which he was going on shore upset, when two of his companions were drowned, and he himself with the greatest difficulty reached the land, completely exhausted with cold and fatigue. The chill which he at that time caught, settled on his lungs, and laid the foundation of that disease which terminated in his death. But who can help admiring that unseen hand, which rescued him from danger, at a time when he was totally unfit to die; which conducted him in safety to his native country; and which brought him to his father's house, where every temporal comfort was secured to him, and every religious advantage was enjoyed? He was not left to perish at a distance, where no friend was nigh to whisper peace to his troubled conscience, and point him to the only refuge for the guilty. In the bosom of his family and friends, he received the most affectionate and unremitting attention; and their earnest solicitude for his immortal interests was owned and blest of God.

In him we behold a striking illustration of the extent of the Divine mercy. Like the prodigal, he had wandered far and spent his substance in riotous living; but when reduced to the extremity of want and wretchedness, he came to himself, and said, "I will arise, and go to my father," &c. And what a reception did he meet with! Not only was the heart of an earthly parent opened to embrace him, but his heavenly Father has, we trust, encircled him in the arms of his everlasting love, and arrayed him in the robes of salvation. The rebellious Ephraim, when penitent,

received a free and full forgiveness; and the workings of Divine compassion are finely pourtrayed by the prophet: *Is Ephraim my dear Son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.* In this case we behold not only the sufficiency, but the sovereignty of Divine grace; we see that it can soften the hardest heart, subdue the most inveterate prejudice, and purify the most polluted mind. There is a mystery both in its application and in its efficacy, which we admire and adore. God speaks in the character of a sovereign; *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* He can save even in the latest hour, and none have sinned beyond the reach of pardon.

This too is a case from which we are fairly warranted to infer the utility of prayer. He was a child of many prayers. He had praying parents, and praying relatives; and amidst all his wanderings as a wretched outcast, never did they cease to intercede on his behalf, when surrounding the domestic altar, or bending the knee in secret at the footstool of mercy. The answer was long delayed, but how richly did it descend at last upon his head! Prayer is registered in heaven: its benefits may not be immediately apparent, but they will be ultimately experienced; and often in proportion to the delay, is the fulness of the blessing when at length bestowed, Patient and persevering prayer shall never lose its reward. What an encouragement for parents to pray for their children; to be earnest and importunate at a throne of grace on their behalf!

We cannot close this short account without a caution against presumption. Let none presume upon a death-bed repentance. A case like that we have recorded is not a common occurrence. It does not lie in the ordinary course of Providence. It is a rare example of mercy manifested in the close of life, and ought to excite our admiration and gratitude and wonder. Let those especially who are in the morning of their existence, guard against the dangers and temptations of the world, and not imagine that they may pursue a career of profligacy, and die happy at last. No space may be allotted for repentance; for who can calculate upon the future? And this narrative itself ought to deter from such an infatuated course, since it shows that the path of guilt is surrounded by a deep and settled gloom, from which nothing can relieve the mind but a return to God. May those who are in the meridian of life, anticipate its final close; and may the evening of our day be light!

W. H.

Review.

The Porteusian Index; or Family Guide to the Holy Scriptures, chiefly compiled from the Works of Bishops Porteus and Gastrell, Drs. Samuel Clarke and Watts, Rev. W. Gilpin, J. Brown, and other eminent Divines. Eighth Edition, considerably enlarged. 12mo. Half-bound. 114 pp.

We are strongly inclined to think that the success of the infidel and antichristian party has been greatly over-rated. But if it should be permitted to increase, it will be powerfully counteracted by such excellent little books as this now before us, seven editions of which have been rapidly sold off, and the eighth, we have no doubt, will be succeeded by many others.

To this edition have been added, a harmony of the gospels—the series of prophecy relating to the Messiah—and various useful scripture-tables.

A New Self-Interpreting Testament, containing many Thousands of various Readings and parallel Passages, &c. By the Rev. John Platts. Part I. 176 pp. Sewed. s.6d. Fine paper 7s.

THIS appears to be the laborious compilation of a minister well affected to evangelical truth, and deserves the encouragement of all who are desirous of promoting scripture-knowledge. The author (who we think is a minister either of the Scotch Establishment, or of the Secession, somewhere in the north of England) refers to Scattergood, Lloyd, Blaney, Canne, Brown, and Scott; and more particularly acknowledges his obligations to Fox and Cruttwell. We sincerely wish he may live to accomplish his proposed task with success.

Anecdotes, accompanied with Observations; designed to furnish Entertainment and Instruction for leisure Hours. Selected and compiled by J. Thornton. Two Vols. 12mo. 275 & 286 pp. 8s.

The Fulness and Freeness of Spiritual Blessings as they are revealed in the Gospel, and their Adaptation to the Wants and Miseries of Man, opened and illustrated. By J. Thornton. 12mo. 166 pp.

MR. Thornton appears to be indefatigable in his labours to promote the welfare of mankind. These "Anecdotes" contain a mass of instruction of great value. The child's question "Is it true?" will sometimes occur; and we recommend it to the worthy author, to give more fully in the next edition, as far as he can, his authorities. The anecdote of the present emperor of Russia, in vol. I. p. 184, was taken, probably, from the "Reports of the Royal Humane Society."

The other little work is divided into five short chapters; and appears to be well adapted to instruct the young inquirer, and to guard him against the antinomian abuse of scripture, by which so many have been injured, if not finally destroyed.

ANALECTA; *or Pocket Anecdotes, with Reflections: designed as an agreeable Companion for the social circle. By the Rev. James Churchill.* 12mo. Boards, 395 pp. 4s. 6d.

Two hundred and sixty-seven anecdotes are here arranged under appropriate heads, and accompanied with sensible, pious, and useful reflections, or improvements. Generally speaking, the anecdotes and remarks will be found worth reading, and are well adapted to promote the knowledge and improvement of our juvenile readers. We a little wonder Mr. Churchill should have thought the following worthy of a place in his collection.

CCXXIII. *Candour promoted by affliction.*—"A BAPTIST minister, whose infirmities disabled him from preaching, obtained the assistance of one of the Independent denomination. It being the sabbath on which the ordinance of the Lord's-supper was to be administered, his christian brother proposed to partake with them at the Lord's table. "There was a time," says the dying Baptist, "when I should have refused, but I dare not do it now. I feel myself a dying man, and can now see the impropriety of making a mere circumstantial a barrier to free communion among the followers of the same Saviour." After the Pædobaptist had preached, the pastor of the church, in a very affectionate manner, proposed the minister they had heard, to be admitted to the ordinance with them. This was granted, and the Pædobaptist minister enjoyed the gospel feast among his Antipædobaptist brethren. We hope the pleasure was mutual. The two ministers parted very affectionately: the afflicted Baptist minister died soon afterwards, but the other never could learn that this *irregularity* occasioned him any repentance on his bed of death. No; nor is it likely that it will give rise to a moment's pain in the breast of any of our Baptist brethren, when they are equally near to heaven."

We do not remember having read any thing so severe, which has been so softly expressed. But though severe, it is more specious than solid. Is it true that the strict Baptists do think the scriptural administration of baptism a 'mere circumstantial' in religion? Do they not think themselves bound by the consideration that *so hath the Lord or-*

dained, and therefore they have no discretion to alter *the law* of *the house*, but are bound to *observe all things* which the Lord Jesus has *commanded them*, and in *the order* in which he has prescribed them? Mr. Churchill may call it "Candour," when men think themselves at liberty to *dispense* with any command of Christ, in order to be thought liberal by their fellow-christians. But we can assure him that strict Baptists are governed by *conscience*, in what he considers as a want of *candour*, and that they have no apprehension that "even on a dying bed," or when "near to heaven," they will feel a moment's pain for having strictly and conscientiously obeyed their Lord and master. They have learned, as Protestants and dissenters, the value and authority of the divine maxim, "One is your master even Christ." And Mr. Churchill will do well to attend to the apostle's address, *Why dost thou despise thy brother, or why dost thou set at naught thy brother? for we must all stand before the judgment-seat of Christ.*

Serious Musings. By Joseph Jones, M.A. 118 pp. Bds. 2s. 6d.

THIS volume, in a style of composition between prose and poetry, is introduced by an elegant preface full of serious and pious thoughts, and admirably adapted to promote the reader's spiritual benefit. We give the following as a favourable specimen, from pp. 20, 21.

"OFT shall humility engage my thoughts;
That mildest, meekest virtue; high in rank:
Close in the train of wisdom always found;
A gentle, modest, unassuming grace.
How pleasing is the lily of the vale!
How fair the violet of early spring!
Sweet is their fragrance; lovely is their form;
And these in calm retirement spread their charms.
He walks serenely o'er a vale of tears;
Now speaks as genuine penitence inspires;
Or now with gratitude and lively joy:
Himself is nothing; the Redeemer all.
Spirit of grace! pour on my mourning soul
A strong and vital renovating beam:
My heart with deep humility inspire;
Invest me with it as a lovely robe."

A Preference for a Sect not inconsistent with the most ardent Attachment to the whole Church of Christ, &c. A Sermon preached at Eagle-street, Nov. 24, 1822. By Joseph Ivimey.

THIS Sermon, the author tells us, was occasioned by an article in the *Eclectic Review* for October last, in which (p. 123) the Baptists are charged with being "the most sectarian of sects—the most fortified and intrenched within the narrow circle of their own communion." To meet this charge, the zealous preacher not only exhibits the avowed *principles* of his denomination, but makes a bold and manly appeal to *facts*, which we cordially recommend to the notice of our readers. And if there be still among our friends some few remaining, who hesitate to support our academical institutions, we invite them to take into their gravest consideration, what Mr. Ivimey has suggested in this sermon, which was preached in aid of the funds that support the Academy at Stepney.

William Barlow: a Sketch from Life. By Esther Hewlett, Author of Eliza Harding, Legend of Stutchbury, &c. 12mo. pp. 224.

THE modest author, whose literary merits are known to our readers, thus explains the circumstances which led her to employ her pen upon the little, but instructive, work now before us.

"About three years since, a considerable sensation was excited by the publication of many bold and insidious attacks upon Christianity. At that time a wish was expressed by several persons, high in the literary and religious world, for a work in which the most popular objections against our holy religion should be stated and answered, and the influence of infidel sentiments on the morals and happiness of individuals and of society exemplified in a familiar manner. In consequence of the frequent repetition of this suggestion, the author was induced, though with considerable diffidence, to make the attempt."

We strongly recommend this work as well adapted for the use of religious families in this evil day of infidelity and profaneness. Its sentiments and style are chaste and correct, at once calculated to amuse and instruct the young and inexperienced, and to shield and protect the unwary and unsuspecting, from the evil tendency of infidel books and tracts. Heavenly wisdom

and faithful history are so blended, that we think every family that can afford it, should purchase it, and lend it to their poorer friends and neighbours.

If there is a defect, it is in the writer's not having censured the spirit and conduct of Mr. and Mrs. Barlow, which appear to us to resemble what was so severely reproved, and so awfully punished, in Eli the aged judge of Israel, *who connived at the sins of his sons*, and, though reproving them, did not *restrain them*. We look in vain for the tone of authority in these good but weak people, which parents should employ. They seem to speak and act towards their "dear William," as if he were a young gentleman who must not be reproved with severity, even though he should refuse to come to family prayer on a Lord's-day morning, or to attend public worship with his parents. They also suffered vicious young men to visit the family, which they should not have done, however fascinating or sensible. We fear the picture too correctly represents many religious parents, and shall be happy should the publication of this interesting work reach a second edition, that the omission we have pointed out may be supplied.

The author frankly states, that "she has felt it necessary to avail herself of the powerful aid of some of the most able advocates in behalf of christianity, in reply to the objections of infidels. The works mentioned are "Leslie's short and easy Method with the Deists; Bishop Watson's Apology for the Bible, Fuller's Gospel its own witness: Gregory's Letters on the Evidences of Christianity; and Cecil's Reasons of Repose."

NO ENTHUSIASM: *a Tale of the present Times.* 2 Vols. 12mo. Bds. pp. 317 and 298. 12s.

AFTER having read with attention these volumes, expecting to find some *hero* of the tale exhibiting elevation of mind, sublimity of ideas, and strong and ardent feelings in religion, without being carried beyond the sober dictates of truth and reason, either in conversation or conduct, we confess we felt disappointment, and were ready to inquire, "Where in these volumes, or to whose character, are we to look for the facts which exemplify the title?"

Although we may be thought rather cynical in our feelings, and antiquated in our taste, respecting religious writings, we cannot help calling in question the propriety of stating its divine principles, or sacred influence, through the plot of a romance, or the scenes of the drama. There was a time when a celebrated tragedian said, in order to account for the superior effect produced upon men's passions at the theatre to that at the church; "We stage players represent *fictions* as if they were realities, whilst you divines represent *realities* as if they were fictions." But we have lived till passing events are represented as "No Fiction;" and these again are contradicted by "Facts opposed to Fiction." We have been doomed to see "Happiness" producing misery; and personal attacks by the pen, answered by an appeal to the laws! if not to the yet more *gentlemanly* mode of the pistol!! But are any of these things the sober appeals of christianity to the understandings and hearts of men? Are these the legitimate weapons of the cross for carrying the holy war into the territories of Satan? "'Tis pitiful to court a grin when we should woo a soul!"

We shall perhaps incur the displeasure of some of these ecclesiastic-romance writers, and be sentenced to fill a vacant *niche* in the temple of *Happiness*; thus adding to the "Tale for the Grave and the Gay," a picture for ornamenting—

> "This dull room, and that dark closet,
> Those hangings with their worn-out graces,
> Long beards, long noses, and pale faces:
> Oh! such an antiquated scene
> Will overwhelm them with the spleen!"

To be serious, we very much suspect, whether it adds any *degree* of honour or reputation, for ministers of evangelical religion to be able to write in a *style*, which proves how much of time and attention must have been devoted to the observation of the manners of those who are *lovers of pleasure more than lovers of*

God, in order to acquire ability for furnishing exact and full-length portraits of those vices and evil passions which *ought not to be once named among us as becometh saints.*

Our advice to our readers is, to be very careful how they spend their money for that which is not bread; for such in our opinion are religious novels! It is not desirable for the sake of finding amusement for young persons, that they should be exposed to the temptation of thinking that there is no *reality* in what they are reading. Works of this description, with a few exceptions, are not adapted to preserve them from Enthusiasm, or to promote their happiness: they are much too flippant to instruct the *grave*, who will be infinitely better employed if they "retire and read their Bible to be *gay*."

The Importance of educating the Infant Children of the Poor; showing how 300 Children, from eighteen Months to seven Years of age, may be managed by one Master and Mistress; containing also an Account of the Spitalfields Infant School. By Samuel Wilderspin, Master of the said School.

EDUCATION generally begins too late. If the parents have neglected the child from eighteen months to seven years of age, they have probably made woful work for the schoolmaster and the scholar too. This is one of the most entertaining little books we have ever seen. Mr. W. F. Lloyd has given it a preface, and it is dedicated by the author to Joseph Wilson, Esq. the founder and supporter of the Spitalfields Infant School. Mr. Wilderspin appears to be admirably fitted for the delicate and delightful task assigned him. We are glad to learn from p. 41 that there is also a Westminster Infant School; and we earnestly hope they will soon be established in all our cities, and especially in all the manufacturing towns.

The Martyrs: a Poem. By the Rev. Joseph Jones, M. A. 12mo. Boards. 150 pp. 3s.

THIS poem is introduced by a very modest preface, in which the pious author contends, and we think successfully, that mediocrity is not to be despised. Whatever is useful is valuable. His object is to feed the flame of devotion; and the time is coming, when some writers of more splendid poetic talents will, wish, in vain, that they had employed their time to the same noble purpose.

Queries addressed to those who deny the Doctrines of the Trinity and the Atonement of Christ; to which are added, some Remarks on "Fripp's Summary View of the Evidence for the Truth of Unitarianism." By W. Carpenter. Half-bound, 111 pp. 1s. 6d.

THESE Queries, thirteen in number, appear to us to be drawn up by a writer who is evidently well acquainted with the controversies to which they belong. In the arrangement of the passages of holy writ which form the answers, he acknowledges that he has derived assistance "from that invaluable little work, 'The *Catholic Doctrine of the Trinity*,' by the late Rev. W. Jones." He has given us also a compendious view of the deity of Jesus Christ, and of the personality and deity of the Holy Ghost, from Dr. Clarke's "Scripture doctrine of the Trinity." The student in divinity will find here, at the very low price of eighteen pence, a manual of inestimable value in his inquiries into those sublime and awful subjects.

Mr. Fripp, it appears from this little volume, is a gentleman of considerable talents, and of great candour as a controversialist, who, on account of his Unitarianism, has quitted the establishment of which he had been a respectable member. He has summed up his "Evidence for Unitarianism" in twenty-four propositions.

Here follows a specimen,

I. "The expressions, Trinity, Triune-God, God the Son, God the Holy Ghost, never once occur throughout scripture.

XVI. He (Christ) is never once styled God-man in the New Testament.

XX. The book of Acts is decidedly Unitarian throughout."

On these, and indeed on all the

other propositions which he has taken the pains to classify, Mr. Carpenter has made many sensible observations, which we can cordially recommend to all our readers, and more especially to those young persons who are not yet "rooted and grounded" in Christ.

The First Report of the Boston General Baptist Auxiliary Missionary Society; October 31, 1822.

From this report we rejoice to learn, that the Missionary Society of our General Baptist brethren, though it has not been in operation more than five years, has already nearly seventy auxiliary societies and associations; that four missionaries have safely arrived at the place of their future labours, the city of Cuttack, in the kingdom of Orissa, near the famous temple of Juggernaut; and that the society hopes shortly to send more. We wish them good success in the name of the Lord.

A Retrospect of the Proceedings of the British and Foreign Seamen's Friend Society and Bethel Union, from October 1821, *to October* 1822, *read before the Right Honourable Admiral Lord Gambier, at the Third Anniversary of the Institution, held in the City of London Tavern, &c. &c.*

This Report is drawn up with great ability. It is rich in facts, and full of encouragement to all who seek the salvation of those who live on the great waters. Among many other things it has been ascertained, that "the number of persons and their families connected with the *Thames* appear to be about 60,000, for whose religious instruction no specific instruction was made." We hope the reported rivalry between this Society and that of the "Port of London," will be found nothing worse than a high spirit of emulation, leading the agents of both to promote on evangelical principles, the present and everlasting welfare of a large and interesting portion of our fellow-subjects.

Euthanasia; or the State of Man after Death. By the Rev. Luke Booker, LL.D. Vicar of Dudley. 169 pp. Bds. 12mo. 4*s.* 6*d.*

It is natural for a man who is about to embark on a long voyage, to walk in silent and profound meditation on the shore of that ocean on which he is soon to be launched. We shall all soon be beyond the gates of death—in the intermediate state—looking for the last judgment! And happy are they who in faith, and hope, and love, are "waiting for the adoption, to wit, the redemption of the body."

Dr. Booker is a pleasing writer. The doctrine of scripture is explained in an elevated flowing style, well sustained throughout; and the classical allusions, with illustrations from science, will render this little book highly acceptable to persons of liberal education. He examines with a philosophic eye the analogies of nature, and the deductions of reason; and then produces in detail the evidence from the Old Testament and the New. At length he conducts the reader to this happy conclusion.

"The Redeemer of the world, through the efficacy of his atonement, is the foundation of all our hopes. It is through his merit that the sting of death is drawn; and the strength of sin is obviated by the expiation which he has made. Through an interest in him, we contemplate the resurrection of our bodies from the grave with calmness and tranquillity, as an object of our wishes rather than of our fears. Though the grave is a gloomy passage, it is but a subterraneous road to bliss." P. 161.

In the appendix there is an "Extract from a poem on the soul, dedicated to Queen Elizabeth, by Sir John Davis." We copy two stanzas, regretting that we have not room for more.

"Then as a Bee which among weeds doth fall,
Which seem sweet flowers, with lustre fresh and gay;
She lights on that, and this, and tasteth all;
But pleas'd with none, doth rise, and soar away.

So when the soul finds here no true content,
And, like Noah's dove, can no sure footing take,
She doth return from whence she first was sent,
And flies to him that first her wings did make.

The Duties of Children explained, in seven short Sermons; particularly addressed to National and Sunday Schools. By a Clergyman. 100 pp. Sewed. 1s. 6d.

THOUGH children are far more capable of receiving instruction by preaching than is generally supposed, there are but few preachers who have the talent for giving that instruction in a manner at once acceptable, and useful, to a child. The writer of these sermons is evidently much accustomed to converse with children; and he has written with great simplicity and affection, in accordance with evangelical principles, on the following interesting topics. "The Child's Duty to God explained—The Child directed to Jesus Christ for Salvation—The Duty of Children to their Parents—The Behaviour of Children one towards another—The Duties of Children under Instruction—The Child prepared for going into Service—The Importance and Blessing of Religion to the Young."

Questions and Answers upon Watts's Divine and Moral Songs for Children. pp. 108.

THIS is a well-meant attempt to assist in the early instruction of children. It may in many instances be a useful guide, but we hope in most of our Sunday-schools the generality of teachers are competent, without such help, to propose the greater part of these questions. We should recommend all of them carefully to read over the "*Observations*" interspersed, and by all means to attend to the improvement of their own minds; for we cordially concur with this author in the objection "*to having mere words taught, without any meaning being attached to them.*"

The Christian Indian of North America: A Narrative of Facts. 18mo. pp. 46. 6d.

VARIOUS circumstances connected with the Moravian Missions in North America are here detailed, particularly the life and conversion of an Indian named John Papunhank. The style in which this little narrative is written corresponds with many of the accounts published by the United Brethren, but it does not appear to be printed by that respected community. The profits arising from the sale are to be appropriated to the erection of a chapel at Sandy in Bedfordshire.

Clark's Chart of the World; exhibiting the prevailing Religions, the Form of Government, the State of Civilization, and the Population of each Country, together with the various Missionary Stations.

THIS is a well-executed map on Mercator's projection, in which the degree of civilization is shown by very careful colouring, and the governments, religion, and missionary stations by emblems. The foot of the sheet contains an explanation of the various emblems and colours used, together with a table of the christian population of the globe; another table of the inhabitants of Europe; and a third of missionary stations. We hope the last will soon be found exceedingly inadequate, and that the purchasers of this useful sheet will find it necessary often to make additions with the pen to the interesting list. Ere long too, whatever may be the forms of government, the *crescent* and the *pagan altar* will doubtless need to be blotted out to give place to the *cross*. When looking upon this map, the eye affects the heart. How much remains to be done before the kingdoms of this world shall have become the kingdom of our Lord and of his Christ!

Companion to the Parent's Grammar. Sewed. 10 pp.

List of English and Latin Words which are derived from the same Origin, intended to illustrate "The Companion to the Latin Grammar." Sewed. 12 pp.

THESE two books are by the ingenious author of "The Parent's Grammar, The Student's Manual, &c. &c." They are in a running hand, and are intended to be copied by the pupils.

"The pupil should, in the first instance, be directed to copy the Latin of each lesson, and then be required

to give the English of each word, without the aid of this book. He should then transcribe into a second copy-book the English, and, after the lapse of some days, be required to write the Latin under each word. During the intervals of time devoted to copying, the pupil should study the Parent's Grammar, and arrange each part of speech in the manner pointed out in that work." *Advertisement.*

These works form a continuation of the author's plan of tracing English words to their Latin origin, which custom, (says Mr. Jones,) if it prevailed with all instructors, "would render the utility of the Latin language more permanently felt; nor would it be so readily forgotten in manhood, after the long and fruitless pains that have been taken to acquire it in youth." There are some errors, which will require to be corrected in a future edition.

LITERARY INTELLIGENCE.

Just Published.

Observations on Forgiveness, &c. by Rev. James Clark. 6d.

Services at the Ordination of the Rev. James Parsons, at Lendal Chapel, York, Oct. 24, 1822. Introductory Discourse by Rev. W. Vint. Charge, by Rev. E. Parsons. Sermon, by Dr. Raffles.

Sequel, &c. or, The Contrast afforded by Christians and Infidels at the close of life. 12mo. 142 pp. bds. 4s.

Innes's Sermon. sewed, 66 pp. 2s.

Cawood's Funeral Sermon, for Rev. T. Best, sewed, second edition. 46 pp.

Rev. James Knight's Sermon before the University of Oxford, Nov. 24, 1822. 35 pp. sewed.

Elton's Microscopic Scenery, containing 43 Transparent Scenes, on which are represented upwards of 100 of the most interesting Objects discoverable by the Aid of the Microscope, (uniform with the transparent Orrery, and Astrarium,) with descriptive pamphlet. 15s.

Hymns for Seamen, First and Second Parts, by Robert Joyce, with a Preface by Rev. Alexander Fletcher.

A Summary of the Principles and History of Popery, in five Lectures on the Pretensions and Abuses of the Church of Rome. By John Birt. 8vo.

In the Press.

Memoir and Select Remains of Miss Mary Shenston. By her Brother and Sister. 12mo.

Appeal for Religion, &c. by the Rev. Edward Irving, A.M. Minister of the Caledonian Church, Hatton-Garden. 1 vol. 8vo.

A Farewell Testimony; containing the Substance of two Discourses, preached in the Parish Church of Debenham, in the View of resigning the Living and seceding from the Establishment. By William Hurn, Vicar.

Intelligence, &c.

History of the Baptist Church, HAMSTERLY, DURHAM.

Among other advantages connected with the publication of a work like the Baptist Magazine, it is not a trifling one that we are enabled to place before the eye of the future historian the leading events that occur in most of our churches in the present day, and occasionally, at least, to explore the mines of their former history. It is, however, a fact, that we have often lamented that our good forefathers, not aware of the importance attached to the history of particular churches, did not observe so exact an account of passing occurrences as we have been taught to do; hence our patience has often been tried when we have had an opportunity of examining an old "Churche Boke," to observe the irregularity, carelessness, and neglect not unfrequently shewn. Nor was the writer of this account quite free from this regret, when collecting information from the church book at Hamsterly, of the origin and history of that ancient and respectable society. The best account that can now be made out is laid before the reader.

1651. The Rev. *Thomas Tillam,* a member of the baptized church assembling in Coleman-street, London, under the care of the Rev. Hanserd Knollys, was sent to preach the gospel in the four northern counties. He came to Hexham, in Northumberland, October 27, and on July 21, 1652, in-

corporated a church, consisting of eleven men and five women, whom he had previously baptized in the name of the Holy Trinity: during the first year considerable accessions were made to its numbers, so that at its close their members were twenty-nine in number. In this and the following year they sent two or more of their gifted brethren to extend the cause of Christ in Scotland.—1652. During this year *S. Anderton*, one of the gifted brethren whom the church had called to assist Mr. Tillam in the ministry, records an account of Mr. *Goare* or *Gower* (the name is spelt both ways indiscriminately), the minister of NEWCASTLE, writing in the name of the church at Newcastle to the church in Coleman-street, preferring twelve charges against the conduct of Mr. Tillam, among the principal of which are numbered, His owning independent churches as churches of Christ—taking up children in his arms to dedicate them to God—singing psalms and hymns with the world—laying hands on the baptized, &c. &c.

1653, first day, first month. A letter was sent to the church in London, under the care of Hanserd Knollys and John Perry, entreating them to give their consent to let their "precious brother," Thomas Tillam, become their pastor, urging the spread of error in the north, particularly of quakerism, as a reason why their request should be granted. To this the church in Coleman-street expressed their readiness to accede, if Mr. T. could answer the twelve charges preferred against him.—"Third of second month. *Thomas Tillam* and *S. Anderton* were sent to intinerate in CHESHIRE, from which county Tillam had married his wife, and here, through their labours, many precious souls [did] fly as a cloud and as doves to their windows.—The fourth month, fourth day, a child of the divell came from Rome to ruine this church, and with great subtilty made a most glorious confession of Christ, pretending that he had been a Jew, and that his name was Joseph Ben Israel. After his declaration in the parish house, he was baptized: but the Holy One of Israel, our gratious Protectour, brought the hellish imposture to light before he had any church communion. Ever blessed be his glorious name for this greate deliverance.—The fifth month, third day, we prepared for the greate worke at STOKESLEY; seven members engaging in the journey, where Mr. William Kaye the minister, and nineteen with him, were baptized by Thomas Tillam, a work of wonder, calling for our high praises. In our journey going and returning, eight persons were baptized, and are since added to the church at Hexham."—Among these eight appear the names of John and Ann Jobling, or more properly *Jopling*: they were probably husband and wife. From that period to the present, this family have ranked among the principal supporters of the cause of God here, and several of them have honourably filled the office of deacon. At the end of this year the church seems to have had 83 members.—1654. *Anderton*, before mentioned, became the enemy of Mr. Tillam, and attempted to make a schism in the church; and though he was excluded, things were in so unpleasant a state that Tillam left. A letter appears in the church book from him, from which it appears that he went from them to London, where he was ordained, and sent to labour in Cheshire.—1655. But for the friendly interference of the church at Newcastle, the cause here, in consequence of divisions, would have been reduced to nine.—1660, the tenth day of fourth month. The church, after many tender admonitions, withdrew from Thomas Rowcastle, because he held from Rom. xiv. 5, that he was not bound in duty from any command or practice to give a seventh part of his time to the worship and service of God; judging it to be a doctrine not according to godliness, 1 Tim. vi. 3—5. "After this," say the records, "the church here began to decline their duties, break off their meetings, and forget their post, whereupon miserable effects ensued, so that most of them returned to folly." Then follows a very interesting account of the exertions of the Rev. Mr. Turner, pastor at Newcastle; and of the church at EADSBRIDGE (on Darwen), to bring them to repentance.—1674. A meeting for fasting and prayer was held at the house of one of the brethren at *Ardley*, where 18 of them renewed their covenant, and received the Lord's-supper from the hands of *John Ward*, who had been baptized in 1652, and elected pastor or elder in 1655; for several succeeding years they used all possible means to unite the wandering brethren.—1678. Mr. John Ward, elder of this church, who was a skilful mineralogist, being employed by a mining company as their steward, visited Lancashire once in every eight weeks, where he preached in the neighbourhood of

HAWKSHEAD-HILL; at which place, on the 15th of the fourth month of this year, he, with Mr. Robert Blenkinship of Broughton in Cumberland, formed a church, which is still in existence.—It appears that by this time the church had become extensive, having places of worship at HEXHAM, COLD ROWLEY, and BITCHBURNE. They therefore called to be co-pastor with Mr. Ward *Mr. Henry Blackett.* This venerable man was born in Dublin about 1639, of Protestant parents, who fled from that city with him in their arms about the middle of the night, between October 22, 23, 1641, and so escaped the dreadful massacre which began on the 23rd, in which about 100,000 Protestants were burned, buried alive, drowned, ripped open, &c. by the Catholics of Ireland. See *Sir John Parson's History of the Massacre, taken from examinations upon oath.* The merciful providence by which the parents of Mr. Blackett were warned to flee, was this. They had an Irish girl, who was a papist, for his nurse: when she put him to bed on the evening of the 22nd, she was overheard by one of the family, having kissed the child, and weeping, to exclaim, *My dear Henry, I must sleep with thee no more.* This being reported to the parents, gave them an alarm. The girl was immediately called and examined; when at last, being much pressed, affection for the child triumphed over superstition; she disclosed the intended massacre, and the parents fled with their family, and mercifully escaped, as a bird from the snare of the fowler.

1699. The Northern Association of Churches was formed at the house of Mr. Blackett at Low Bitchburn, about four miles from HAMSTERLY. Bitchburn was now become the principal seat of the church. A large room in the dwelling-house of Mr. Blackett served for their place of assembly. The liberality of this good man found board and beds, with stabling for the horses of his distant hearers, often lamenting that his accommodations were not so large as his heart.—1705, Oct. 23, died at Bitchburn the above-named *Henry Blackett*, aged sixty-six; just sixty-four years after he had been literally "snatched as a brand from the burning." "He was," says my account, "a famous preacher in his day."—1711. *John Ward*, who had been one of the pastors of this church ever since 1655, wrote to the church, lamenting that his infirmities would not allow him to engage in active duties, as he had done—congratulating the church on their possessing such an abundance of gifts, and wishing them to look out from among themselves one or more pastors. The Association this year also passed a resolution, "That praise and thanksgiving be returned to God, for the gifts he has raised up in this church." They chose as pastor *William Carr*, who visited Ireland in 1714, and was pastor also in 1720; but when either he or Mr. Ward died, I cannot ascertain from any MS. I have seen. The name of the latter occurs in a document in my possession in 1714, and Mr. Ivimey *states his death to have taken place about 1727.

1715. About this time the first meeting-house at Hamsterly was built, and the Northern Association held its annual meeting there this year. In 1718 I find the church called "The Church of Christ at HAMSTERLY AND DERWENT-WATER." During the ministry of Mr. Carr he was assisted by *Michael Wharton* and *Gabriel Fell.* About the latter person some correspondence passed with the church at TURVER in Lancashire, the people at Turver not being pleased that the church at Hamsterly were not willing to dismiss him to become their pastor. —1748. *Isaac Garner* was dismissed on the 8th of the third month from the church at BROUGHTON AND OULTON in Cumberland, to become the pastor at Hamsterly, which office he honourably filled till his death, which took place on the 19th of September, 1758, aged forty-one. His death was a great loss to his family and the church. He left four children, and his wife pregnant with the fifth: all his five children became members of the church.—During the ministry of Mr. Garner, he had for an assistant a Mr. *David Fernie*, a Scotchman, who introduced into the church the system of Hyper-Calvinism, for which they found it necessary to exclude him, and a few members who adhered to him. He, however, formed a church at the JUNIPER DYE-HOUSE, four miles from Hexham, where he preached for a few years once a month. To this church the late excellent *Mr. Hall of Arnsby* first belonged. Mr. Fernie afterwards preached at Hexham; but at length the church dwindled away, the few remaining members joining the church at Cold Rowley.—After the death of Mr. Garner, and the removal of Mr. Fernie, the

* History of English Baptists, Vol. II. p. 253.

church was supplied by two of their own members, viz. *Cuthbert Crawford, and Joshua Garner*, a first cousin of the late pastor.

1770. In December of this year the late excellent *Charles Whitfield* came from the church at Newcastle to supply them, and remained on probation till May 27, 1774, when he was ordained pastor. The late Mr. Hartley of Haworth gave the charge from Acts xx. 26; and the late Mr. Crabtree of Bradford preached to the church from 2 Thess. iii. 4. About this period the present meeting-house, calculated to seat about three hundred persons, was erected; to which was added, after some years, a vestry, with a school-room over it.

1779. The church called to the ministry the Rev. *Isaac Slee*, who had been a minister of the established church at Plumpton in Cumberland, and who was afterwards the affectionate and useful successor of Mr. Hartley at Haworth.—1785. It was found that the distance between Hamsterly and Cold Rowley was too great for one pastor, with the requisite concern for his health, to preside over both branches of the church. It was therefore recommended that those who resided in the neighbourhood of ROWLEY should form a separate Society: this was done, and on October 12, the Rev. *John Ross* was ordained pastor of this new church, consisting of twenty-four members. Mr. Whitfield delivered an excellent sermon (now in possession of the writer,) to pastor and church, from 1 Tim. v. 17. Over this church, with its branch at HINDLEY, the Rev. *Wm. Fisher* at present presides with ability and usefulness.—1793. Eighteen members were dismissed, to form a new church at SNAPE in Yorkshire, and the Rev. *Thomas Terry* was ordained as their pastor.—1795. The church called to the ministry the Rev *Samuel Ruston*, the present pastor of the church at Broughton in Cumberland.—1819. The venerable Charles Whitfield, compelled by infirmities, resigned his pastoral office, and entered on his reward July 18, 1821.

Although several persons have occupied the pulpit as probationers, we believe this church is yet destitute of a pastor. May the Great Head of the church set a man over the people after his own heart. The congregation is still good. A respectable Sabbath-school is connected with it; and in 1790 a congregational library was instituted, which has done much in expanding the faculties, and improving the minds, of the present generation.—It is a circumstance not a little to the honour of this church, that during the long period of one hundred and seventy years, every pastor they have had, has died with them.

"So let the bright succession run
Through the last courses of the sun;
. . . . .
Pastors and people shout his praise,
Through the long round of endless days."

J. B.

ORDINATIONS, &c.

Extract of a Letter to the Rev. Mr. Ivimey from Graham's Town, Cape of Good Hope.

Jan. 1, 1821, seven persons, who had been baptized, formed themselves, after making a profession of their faith, into a church of the Particular Baptist denomination, at SALEM, three miles from this place. Soon after, Martha Rayner was baptized in a river opposite to the meeting-house, and added to the church.—The second anniversary was held on Lord's-day, Jan. 6, 1822, when it was unanimously agreed to have quarterly meetings for the convenience of members living at a distance. At the quarterly meeting in June, Sarah Paine was baptized and added to the church: on the same day likewise were admitted three who had been baptized in England. Mr. W. Miller was unanimously chosen pastor, and Mr. R. Pryor deacon.—At the commencement of this year a door of Providence was opened for the preaching of the word at Graham's Town, where some of the members resided: Mr. Miller preached every Thursday night.—In August, Divine Providence led Mr. Miller to reside at Graham's Town, and shortly after Mr. and Mrs. Pryor.—All the members except three were now living in Graham's Town, and the Lord by a particular providence prepared a place to meet in on the Lord's-day.—Mr. Miller commenced preaching in a carpenter's shop on the Lord's-day, and administered the ordinance of the Lord's Supper. Thus was the church transplanted from Salem to GRAHAM'S TOWN.—See our last Number, p. 72, where our readers will learn that a subscription is carrying on there to build a Baptist Chapel, towards which object some of them may probably be willing to contribute.

Any sum transmitted to Mr. Ivimey, 20, Harpur-street, will be forwarded to Graham's Town.—The work of the Lord continues to be carried on at *Salem* in a most remarkable manner, especially among the young, who are thanking God that ever they came to Africa. God is blessing the preaching of the word, and pouring out an abundant measure of his Holy Spirit. The most delightful accounts may be expected from this place.

BETHEL UNION.

On Thursday-evening, February 13, 1823, a convenient place for divine worship was opened in Lower East Smithfield, for the accommodation of Sailors, Watermen, Lightermen, &c. under the direction of the North-East London Auxiliary Seamen's Friend Society and Bethel Union; on which occasion a sermon was delivered to an attentive audience, by the Rev. Joseph Ivimey of Eagle-street, from Psalm lxi. 1, 2. On the following Lord's-day a Sunday school was formed for the instruction of children of the above classes. There is the prospect of much good being accomplished, under the divine blessing, in the populous, and hitherto much neglected neighbourhood of East Smithfield and St. Catherine's. Divine service will be carried on every Lord's-day evening, commencing at half-past six o'clock.

SUFFOLK AND NORFOLK ASSOCIATION. Held at Grundisburgh, June 4 and 5, 1822. Moderator, Mr. Cole. Ministers engaged; Messrs. Row (2 Cor. v. 20), Marjoram of Harwich (Zech. iii. 9), Ellington (Phil. i. 27), Goldsmith (John xv. 26), Payne, Hervey (1 Cor. iii. 11), Hoddy, Cole (Psalm xlv. 3, 4), Hupton, Reynolds (Zech. xiii. 1), Thompson. Hubbard (Matt. v. 8), and Lemon (Acts xi. 23). Circular Letter, *The Duties of the Officers and Members of a Gospel Church*. Number of members 2581. A new church is formed at Harwich. Next Association at Clare, June 3 and 4, 1823.

THE WILTS AND SOMERSET ASSOCIATION will hold their next Meeting at Mr. Porter's Meeting-house, Bath, on Easter Tuesday. Mr. Walton of Trowbridge to preach in the morning.

R. Edmonson, Secretary.

Missionary Hymn.

Be summon'd all ye pow'rs of song,
A lofty theme our thoughts employs;
We vie with that celestial throng,
Whose perfect minds, whose mighty joys,
Immortal hallelujahs raise
To great Immanuel's worthy praise.

His all-creating pow'r adore,
Which from dark chaos spoke a world,
Bid earth be dry, and oceans roar,
And to their spheres, the planets hurl'd:
But most extol that wondrous grace
Which ransom'd Adam's guilty race.

O pour the melting strains along,
Ye *winds*, in your prepetual round;
Ye *floods*, the news of love prolong,
Ye *hills*, reverberate the sound;
From pole to pole the theme convey,
And usher in the gospel day.

Hail, blest Redeemer, Prince of Peace,
O'er all the earth thy sceptre wield;
Thy pow'r and glory wide increase,
Make all thy foes submissive yield,
Till ev'ry tribe, and ev'ry land,
Shall willing bow at thy command.

Ye heralds of salvation, fly
On wings of sympathy and love;
Ye *Missionaries*, speed your way,
Make known the message from above;
Ye harbingers of peace, declare
How great the Saviour's glories are.

For soon the barren wilderness
Shall bloom like Sharon's fragrant rose;
And num'rous plants of sov'reign grace
Their grateful odours shall disclose.
Roll on ye years, the period bring,
When all shall own that Christ is King.

Bury St. Edmunds, Suffolk. C. E.

A Morning Hymn for Family Worship.

Almighty Father! God of grace!
To thee this morn we pray,
On thee our confidence we place
For life throughout the day.

Teach us to worship thee aright,
Our stubborn hearts subdue;
Teach us to choose the paths of light,
And all our pow'rs renew.

Preserve us, Lord, from sudden death,
From dangers and disease;
Thou canst supply our frames with breath,
Or stop it if thou please.

Lymington. J. R.

Longing to praise Christ better.

Dear Saviour, tune my voice
To sing thy worthy praise;
I fain would in thy love rejoice,
And on thy beauties gaze.

I want to feel thy love
Implanted in my breast:
How slow my cold affections move
Towards their heav'nly rest!

How great thy mercies are!
And shall my voice be still?
O! listen to thy suppliant's prayer
For gratitude and zeal.

My mind, how slow to sing
The myst'ries of thy love!
Yet still from Thee my comforts spring,
Thou Source of joy above.

How long shall I complain
Of dear departed joys?
O gracious Dove, return again,
And raise my pensive voice.

'Tis sin beclouds my sight,
And leads my soul astray,
To wander in the shades of night,
And mourn thy long delay.

O that this stubborn will
Were quite resign'd to thee!
Help me thy pleasure to fulfil;
Thy mercy 's all my plea.

SYDNAS.

Lamenting the Distance of my Affections from Christ.

"Set your affections on things above, not on things on the earth." Col. iii. 2.

"Draw me, we will run after thee."
Song i. 4.

Thou Source of happiness divine,
Thy smiles are dear to me:
All creature-comforts dimly shine,
Jesus, compar'd with thee.

Thy genial beams, eternal Sun,
Can cheer me from above:
Oh! cherish what thou hast begun,
And melt my soul to love.

These dark thick clouds that hide thy face
Disperse like "morning dew;"
Indulg'd with Jesus' dear embrace,
My wants are very few.

Draw my affections near to Thee;
Still upward let them rise:
Oh! let the magnet stronger be,
That draws them to the skies.

O purify them more and more,
And purge away their dross;
When more refin'd, they'll oftener soar,
And glory in thy cross.

SYDNAS.

Calendar for March.

10. Moon passes Mercury I. 30 aft.
12. Moon passes Mars XI. 45 aft.
12. New Moon VI. 34 aft. She is too far north for the Earth to pass through her shadow.
14. Moon passes Venus VIII. aft.
16. Moon passes Saturn III. 15 morn.
17. Moon passes the Pleiades.
17. Moon passes Jupiter VIII. 15 aft.
21. Sun enters Aries IX. 49 morn.
22. Herschel South VI. 46 morn.
23. Moon passes Regulus.
25. Sun (as to longitude) between the Earth and Mars X. morn.
26. Full Moon V. 41 aft. She is too far south to pass through the Earth's shadow.
27. Moon passes Spica Virginis.
30. Easter Sunday.
31. The following Stars south.—Morning;—Spica Virginis 0. 41; Arcturus I. 33; Antares III. 44; Rastaben V. 17; Altair VII. 7; Fomalhaut X. 12; Markab X. 20. —Afternoon; Mirach 0. 24; Menkar II. 17; Aldebaran III. 49; Rigel IV. 29; Orion's Girdle IV. 51; Sirius VI; Castor VI. 46; Procyon VI. 53; Pollux VI. 57; Alphard (Cor Hydræ) VIII. 41; Regulus IX. 21; Deneb XI. 2. Their altitudes (when south) at London, in the same order;—28°. 59°. 13°. 90°. 47°. 8°. 53°. 73°. 42°. 55°. 30°. 37°. 22°. 71°. 44°. 67°. 31°. 51°. 54°. Explanation. Spica Virginis 28°. Arcturus 59°. &c.

CORRESPONDENCE.

We acknowledge the receipt of a letter from "W." In reply; we cannot prevent him from excluding from our List of Congregational Baptist Churches, every one that contains a Pædobaptist member, if he is resolved to do so. But we hope he will, in that case, exclude from the Congregational Pædobaptist churches every one that contains a Baptist member; after which we will thank him to inform us how many Congregational Pædobaptist churches in the kingdom there are remaining.

Irish Chronicle.

Extract from the Journal of the Rev. J. M'Carthy.

Jan. 1, 1823.

DEAR BRETHREN,

This being the first day of the new year, I have been taking a retrospect of the operations of the Committee, relative to the mission in this country, from the time of the formation of the Society to the present moment. I reflect on it with pain and pleasure. With pain, because more permanent and general good has not been done; and with pleasure, that good has yet in some measure been accomplished. At the time, when I was engaged by the Rev. Mr. Lyimey and the Rev. Mr. Anderson to itinerate in this island, except our stationary brethren, I had none to help me in the good work; now, there are six fellow-labourers in the Lord. Where there were no churches of our denomination, now there are six. True it is, indeed, their numbers at present are small; yet I have reason to believe of the members in general, that their conversion has been genuine, and I hope they are permanently fixed on that Rock which cannot be moved. If we could conscientiously dispense with the ordinance of baptism, and accommodate the feelings of the effeminate on the one hand, or receive all who propose themselves for admission into our churches on the other, we should soon have the number of our members wonderfully augmented: but these are things that cannot, that ought not to be done. It is much better to prosper with a few, than to incur the displeasure of the Almighty with many. The people of Ireland are not credulous: many of them are now reading the word of God for themselves; and I entertain no doubt but ere long "the little one will become a thousand, and the small one a strong nation." O that the Lord may hasten it in his time!

A line of operation is now drawn across the kingdom; Mr. M'Kaag meets Mr. Wilson on the Sligo direction, Mr. Wilson and I meet at the Scotch-quarters, and I go within eight miles of Templemore, where Mr. Davis occasionally preaches, and he sometimes extends his labours even to Waterford. Thus on that direction, and through that tract of country, containing about two hundred miles from shore to shore, the gospel is preached unremittingly by the above-mentioned brethren. Though seldom, yet I sometimes go to Dublin, and from that within about twenty-four miles, where Mr. Thomas preaches: so the line is continued to Cork, and from Cork to Youghal, by the reciprocal labours of Mr. Keen and Mr. Hamilton. Hence the gospel is extended over the major part of the kingdom by the Itinerant ministers of the Society.

From the Rev. Josiah Wilson to the Secretary.

Boyle, Jan. 22, 1823.

MY DEAR BROTHER,

With this you will receive the monthly journals of the inspectors in my district, and the quarterly from some of the Sabbath Readers, in each of which you will be pleased to find that the little leaven is increasing. This, in connexion with the positive declarations of God's word, is what keeps up our spirits, and animates our exertions, in this land of spiritual darkness and death.

Knowing that now and then individuals are brought "out of darkness into marvellous light," and are "translated from the kingdom of Satan into the kingdom of God's dear Son," inspires the expectation that in God's own time, multitudes shall be seen to "fly as a cloud, and as doves to their windows." The value of one immortal soul is a consideration calculated to have the same influence. These ideas combined, present such objects to the contemplation of the

spiritual labourer in Ireland, as prevent his heart from fainting before the numerous obstacles that present themselves to the accomplishment of his wishes.

But though these obstacles are so numerous and formidable, yet I think there is an increasing desire evinced to obtain information on religious subjects; and that the attendance in most places where I preach continues to be very encouraging, particularly in this town: and last evening we had an unusual crowd of persons, in consequence of my giving notice that I would endeavour to improve an event of rather a singular nature that had occurred. Two persons of colour, the only two that were in the town, died here within four days of each other; they were not living together, but had both been indisposed for some weeks, during which time I occasionally visited them, and one of them I have no doubt is now in glory. I was happy in bearing my humble testimony, that the scripture declaration is true, which says, that "God hath made of one blood all nations of men;" in opposition to the horrid practice of making one part of God's intelligent creation the slaves of the other. Too nearly allied to which, is the treatment which persons of colour experience from many, even in what is called "the land of liberty."

One of these persons was in rather respectable circumstances, and had long attended the means of grace; but clearer evidence of his knowing and loving the truth was most desirable. The other, whom I saw the day before his death, in reply to the question, How are you? said, "Very weak, very low as to my body, but I am joyful in my soul." Being asked, what occasioned that joy, he replied, "A hope of interest in Jesus Christ; I have no other hope—I am a sinner, but the blood of Christ gives me peace." Some other answers were given to questions on similar subjects, which were not so satisfactory; but it is thought that it was more from an inability to express himself clearly on the subject.

This happy soul ascended to bliss, out of a poor, weak, dark body, from a confined, cold, and dirty cabin; off a little straw, covered with a ragged sheet, and the only covering that the poor invalid possessed was a small blanket and a piece of stuff! But in this situation he repeatedly said he was happy.

Oh what pitiable, what wretched characters are those, who would endeavour to rob the world of the religion of Jesus Christ! or would withhold the scriptures from their fellow-creatures, by which a knowledge of salvation is to be attained! Who would not rather spend his life in the most strenuous exertions to make known the one, and to disseminate the other.

I am happy to hear that there are Bibles and Testaments coming: there is such a spirit of inquiry for them, that it is most desirable it should be met. I am thankful for some of the books that were presented to the Society by different friends; these are of great use in disarming prejudice. I have nothing particular to say about the schools at present; the severity of the weather prevents many of the children attending, being half, or more than half, naked. Opposition is again prevailing, in some districts, of a very formidable nature, but the various, and often unexpected, means by which it has hitherto been counteracted, together with hope of assistance from a higher source, encourages perseverance.

Yours affectionately,
J. WILSON.

From the Rev. William Thomas.

Limerick, January 22, 1828.

MY DEAR SIR,

I have paid the school-masters and mistresses their salaries, which they received with the greatest gratitude to the Society. You, the gentlemen of the Committee, and friends of the Society, will be pleased to hear that several of them received premiums of £5 and £7 each from the Education Society in Dublin; their inspector was so much pleased with the state of the schools, and the number and progress of the children.

Notwithstanding the priests' dreadful conduct, the school under Lady O'B. opened the first week after Christmas, with forty-two children; when the priest went to take down their names to curse and excommunicate. Her Ladyship says in her letter to me, that Rian the master was very stout, and told him he would make him pay for it if he broke up his school. I inclose her Ladyship's letter. Rian is a clever, enlightened, and persevering man. I removed him from Clonerty, where he commenced under

the Society about two years ago, and put another in his place, and placed him in the front of the battle; as I knew he would stand fire, and would not run back. He was a papist when he became one of the Society's schoolmasters, but he is no longer under the cruel yoke of Antichrist and Satan.

I have been to Dromoland, and encouraged them to "go forward."

On Lord's-day, the 5th of January, I preached at O'Brien's Bridge to two large congregations; and the next evening at Birdhill, in Mr. O.'s parlour, and though there is only one poor Protestant family on Mr. O.'s estate, there were twenty persons to hear. Mr. and Mrs. O. and Mr. F. their agent, are excellent people, and shining lights in a dark and dreadful place. They sent for me to preach for them. On Tuesday arrived in Limerick, and had the meeting for reading the scripture, conversation, singing, and prayer. The next evening preached on board a ship. On Thursday and Friday I intended to have left town, but the weather was so severe, and I felt so full of rheumatism and pain from a cold, which I caught in a wet bed, that I was obliged to stay at home. On Lord's-day morning, the 12th, my mind became very uneasy, and I began to fret, fearing I could not preach that day, as it is impossible to do it in the Court-house, it is so cold and inconvenient. I went to the quay, and got a ship: we hoisted our "Bethel Flag:" I thought to have preached in the cabin; but there was such a crowd assembled, that they could not find room. I feared I should suffer from the open air, yet I was determined not to put my light under a bushel, and stood upon the deck, and preached to a multitude who were on the deck and on the quay. I have just gone through the same way this week, as I did the preceding, and preached twice at O'Brien's Bridge last Lord's-day, and at Birdhill in the evening. Last night we had our meeting for reading the scriptures, &c. and to-night, pleaseProvidence, I shall preach on board a ship. I have been out nearly all this winter, and for want of a meeting-house, my congregation, which I raised here under the most inauspicious circumstances, have, since the cold weather set in, been obliged to go to other places for accommodation.

I am, my dear sir, in the best wishes, ever yours most sincerely and affectionately,

WM. THOMAS.

From Mr. William Moore to the Rev. J. West.

Sligo, January 18, 1823.

REV. SIR,

The very night I posted my last Journal, a circumstance occurred which affords cause of thanksgiving, in which we see how often the Lord makes use of the most weak instruments to accomplish his purposes: this will appear by the following narrative of a poor simple woman, that never learned a letter, nor understood one word of English, and had undergone sore trials and afflictions. About twelve months ago she gave me a history of her life and trials; and in the course of conversation she made some remarks on priestcraft. This gave me an opportunity of reading and explaining the plan of salvation to her, and comparing it with the abominations of popery, which I perceived she understood. I also perceived that her memory was strong, as she frequently would recollect past questions, and have the answers repeated. I frequently met her afterwards, but from our first conversation she did not go to mass. The night first alluded to, when I met her she said, "You have satisfied me on every subject but one, and that subject you have never touched on. Tell me now, is there either good or harm in the ointment at the hour of death?" I said, "If there were neither good nor harm, it would be a thing merely indifferent; but, on the contrary, I will prove to you it is the seal of perdition. This I will prove from the Catechism you have learned in your infancy." This opportunity, as will be seen, occurred providentially: the question and answer in the Catechism are, "What does the sacrament of the ointment do?" "The sacrament is a cooling in our sickness, strengthens us against the temptations of the devil, gives health often to the body, but at all times it promotes the health of the soul, and cleanseth from the remainder of all sins forgotten in confession." This subject came just at the proper time. I had read for her, and often before shewed her, that the blood of Jesus only cleanseth from all sin. She said, that she knew, but in conversation she knew not what to say on the subject, as she was always browbeaten by the enemies of the truth. I then read a few verses in the Revelations, and convinced her that it was the mark of the beast; seeing the

name of Jesus, and the merits of Jesus, are never once mentioned during that process; and the poor departing soul departed, solely resting and trusting for salvation in time and eternity to that abominable mark. Every sentence she understood. I mentioned it was a providential meeting; for the next day there was a neighbouring woman at the point of death. She went to visit her, and it being the season of confession with the priest, not one of them could come to her: the dying woman exclaimed, What should she do! that she was lost eternally! Said the visitor, "Have you no hope of salvation besides from the ointment?" "O no," replied the dying woman. "Did you never hear of Jesus?" "Yes," said she. "And cannot you trust the salvation of your soul to the merit of his blood?" "O," said she, "I think I cannot be saved, if I am not anointed!" It would be thought incredible, nor could I myself believe, that the woman could explain the gospel so clearly and plainly, only when relating the whole narrative to me, she said, "Every word you told me I recollected, and I got such strength, and courage, and freedom of speech, that every word came so freely and fluently to my mind, as on no other occasion I ever experienced." I was so surprised, or rather doubtful, whether it was possible; "Mary," said I, "tell me what did you say: tell me the whole of it." She began and repeated the whole exhortation, which the most experienced believer could not have exceeded; from first to last there was something truly astonishing in this circumstance; the dying woman paid the greatest attention, and at length the stream of tears flowed, and her first emotions were, lifting up her hands she prayed most fervently for her instructor; most sincerely thanking the Lord that he had spared her to hear of that name by which a sinner could be saved. But what is most remarkable, she declared, that she saw as clearly and plainly the way a sinner could be saved, and added, "Eternally lost should I have been, were it not that the Lord had directed you into this house: and I can now die rejoicing, and not trouble a priest." There was another woman present, that also was convinced, in like manner, and most sincerely prayed, and thanked God that he had spared her to see and understand his salvation. The sick woman died that night. When the former woman was proposing the questions to me, relative to the ointment, little did I think that she would be the instrument of the conversion of a soul before that time next night: but how unsearchable are the ways of God!

Monies received by the Treasurer.

	£.	s.	d.
Daniel Liston, Esq. Donation	5	0	0
Bill from Worcester, by Rev. H. Page	31	10	1
Small Subscriptions by Mrs. Phillips, Bristol	10	0	0
Lyme, Library School per Mrs. Flight	2	0	0
Half-year's Interest, per Mr. Lewis, to Christmas	7	10	0
For the Trowbridge School, per Mr. Salter	8	0	0
Wm. Sabine, Esq. Islington.	5	0	0
Dartmouth, One-third Penny-a-week Society, per Mr. Larwell	2	4	8

By the Secretary.

Mr. Munday, Wardrobe-place	0	5	0
Mrs. Oakley, by Rev. Mr. Keeble	1	0	0
Subscriptions and Donation from Rev. G. Jayne, Campden	3	0	6
Elizabeth Coles	0	7	0
Rev. J. Williams, Radcliff	1	1	0
Donation by Mr. James Roy of Bromley, collected in Farthings	1	0	0
Mr. Olive, Cranbrook, by Rev. Mr. Exall	1	0	0
Eros, Heddenham	5	0	0
Northern District of the South-east Baptist Association, Brecon, per M. Jones, a Bill, £15 14*s.* 6*d.* Half to the Mission, and Half to the Baptist Irish Society	7	17	3

From the Executors of the late A. C. Buckland, Esq. of Frome, the Sum of Seven Pounds Seventeen Shillings and Seven Pence; being One-third Part of his Share of the Profits arising from a Work, entitled "Letters on Early Rising," and directed by his Will to be applied to the Purposes of the "Baptist Irish Society."

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated

Serampore, July 4, 1822.

The most perfect harmony subsists, as far as I know, between us and the younger brethren, the Independents and the Episcopalians, and I believe a divine blessing attends all our labours. I expect to receive two persons into the church to-day, and I believe there is scarcely a month in which there are not additions to more than one church. A great number of excellent pamphlets are printed, by one or another, in the Bengalee and some other languages, which contribute not a little to the edification of believers, and to the stirring up of a spirit of inquiry in a people whose most prominent feature is apathy. There has also been a great change in the circumstances of the natives themselves. There are now three newspapers printed in the Bengalee language, and one in Persian. In these many things connected with heathenism, as well as Christianity, are discussed by the natives themselves, and facts brought to light respecting the blackness of idolatry, which might otherwise have been sought for in vain. That spirit of establishing and maintaining schools, especially charity-schools, which now prevails, and is much increasing among the natives, some of the chief men for wealth and respectability among them coming forth, and voluntarily taking an active part in these institutions, is to me a matter of great encouragement. They now unite with Europeans, and Europeans with them, in promoting benevolent undertakings, without servility on their parts, or domination on ours. God is doing great things for India, and for all the world.

About fifty years ago, one of the sovereigns of Europe was employed in writing fourteen volumes of lampoons on Christianity; Voltaire, in all his multifarious much-read publications, constantly made Christianity the butt of his ridicule and sarcasm. The Encyclopædists attacked Christianity in a more grave manner. Gibbon and Hume did the same; and a host of novelists, writers for the theatre, and pamphleteers, followed in the rear; if not actually saying, as the Abbe Barruel asserts, "*Ecrasez l'Infame,*" at least acting up to the spirit of what is charged upon them by that writer. Now sovereigns on their thrones declare themselves on the side of religion, and encourage Bible Societies and other Associations to do good; while all ranks, from the noble to the slave, unite to promote the same object. Who that loves God or man can behold the present state of things without thanks to God?

CALCUTTA.

Extracts from the Journals of the Junior Brethren, at different periods in 1822.

February. A young man of good natural abilities and liberal education came forward, saying, he should like to propose to us a few questions, if we would be good enough to answer

them. As we had just closed the service, and the people were all standing round, we told him if he had any thing to advance, to say on. He began, as is usual with the natives, by asking a question, which was this: Does not God impel us to sin? We replied in the negative, stating, that whatever God did he would certainly approve, and that it was evident from their own shastras God did not approve of sin, because he had prepared hell as a state of punishment for sinners. Again, it was stated to him, that according to their own shastra the instigation and perpetration of crimes were the same, and with what justice could a judge punish a thief after he had instigated him to steal? and with what propriety could a father blame a son for being wicked, after he had been the abettor of all the wickedness he had committed? and if such conduct would be detested among sinful men, how could it apply to a just and holy God? He then inquired, Is the mind its own God, and has it the power of determining its own volitions? We replied, No—that God moved us to all that was good, and that he created man at first in righteousness and true holiness, and that Satan tempted man to sin, and still continues to tempt him. He then asked some questions, which led us to give him an account of the fall of Satan, and the subsequent fall of Adam, with which he appeared to be quite satisfied. Still, however, he asked again—Does not God pervade every thing, and do we not live and move in him; and must he not on this account be the first Mover of all we do? We replied, that it was true that God was in every place, but that he was present as a witness, and not as an instigator of the wicked conduct of men. We told him, that he himself might be present in a certain place, and see some persons well and others ill employed; he might simply notice and rebuke the latter, and proceed to encourage the former; and that thus God was present in all places, beholding all that was doing; frequently rebuking the wicked, and convincing them that they were doing wrong, and affording encouragement and support to those who were seeking his favour, and striving to please him; so that his ubiquity, instead of encouraging, ought rather to deter us from all sin.

As night now drew on, the young man retired, seeming rather nonplussed than convinced, and adding, that he had a paper written on the subject, which he would bring with him another time, and see if we were able to answer all the questions which he had to propose. We told him to do so, and seriously exhorted him to remember that God was a holy Being, and that unless our sins were pardoned through the sacrifice of Jesus Christ, we must certainly sustain the weight of them in that place of torment which he had prepared for all the workers of iniquity.

14. In my way to Doorgapore this evening, I called at our Bengalee Boys' School at Gowree Ber, and held a long examination of the head class in our Bengalee Scripture Catechism. Four of the boys repeated almost the whole very correctly, and answered a variety of questions with great propriety. On one of them repeating the answer "All men are sinners;" I asked him what sins *he* had committed? He replied, "A few days since, when I saw a school-fellow steal a pen from another, and when the master, suspecting it, asked me about it, I told him (because the boy who had taken it was my friend,) that it was his own. By my asserting this, the boy to whom it belonged never got it; and thus I broke the commandment, which says, 'Thou shalt not bear false witness against thy neighbour.'" I was delighted with the ingenuousness of the boy, and at the close of the examination, turning round to a number of strangers who had come to witness it, I appealed to them, whether the religious instruction afforded the children was not a great blessing, as it thus softened the heart, and led the person who received it, to acknowledge and repent of his sin? They all expressed themselves highly pleased, and promised they would endeavour to get more scholars to attend.

The following Extracts from rival native newspapers in Calcutta, on the subject of "Concremation," or the burning of widows, will shew that the minds of intelligent men in Bengal begin to revolt at this detestable practice.

From the Sungbad Cowmuddy of March 18, 1822.—"It is well known that the custom of the Hindoo widows burning themselves with their deceased

husbands, has been carried to excess; for they not only burn those in the prime of life, but also those that are pregnant at the time; all this is strictly forbidden in their own shaster. And it is also reported that the widows are made to eat something which intoxicates them, and are thus burnt against their inclinations. O what a horrible practice! such treatment is contrary to all the shasters, to religion and mercy; since their own shasters expressly declare, that those widows who are pregnant, or have not attained the age of maturity, should not burn themselves on the funeral piles of their deceased husbands."

In another Bengallee newspaper, named Summachar Chundrika, is the following account.

"Concremation. A bramhun of Aunerpoor, aged about fifty-five, being very sick, was carried to the Ganges at Augorepara. His wife and two sons accompanied him thither; and on Thursday, the 7th of March, the night of the full moon, he died. The next morning his faithful wife burnt herself on the ghaut at Serampore, on the funeral pile of her husband, without the least sign of pain, or symptom of reluctance, to the utter astonishment and discomfiture of her enemies."

"Having read in the Sungbad Cowmuddy, some improbable assertions advanced as to Concremation, before I pass my judgment upon them, and print it in the Chundrika, I beg leave to ask the Editor of that paper the two following questions, and if they be satisfactorily answered, I doubt not but his proposed reformation may take place. 'How did he come by his information, that widows who are pregnant at the time, or have not attained the age of maturity, are made to eat something which intoxicates them, and then burnt on the funeral piles of their deceased husbands?' Was this the result of the liveliness of his own imagination, or has he printed that story in his Cowmuddy, tending to revile the manners and customs of his own country, merely to please some foreigners, whose manners and customs are quite different from ours?'"

"To the Editor of the Summachar Chundrika.

"Sir—I write to you, with the consent of many well-bred, virtuous, and rich inhabitants of Calcutta, on the following subject, the insertion of which in your paper will greatly oblige me.

"So much has been written in the Sungbad Cowmuddy of the 5th of March, Number 14, about the violence and injustice exercised in Concremation, that it is beyond probability; for if a man through malice, strength, or artifice, were to kill a person even secretly amidst a thick forest, it could not remain undiscovered; since, besides the EYE that is ever observing every thing which passes in this world, there are magistrates appointed to preserve order and peace in this country. And the magistrates never allow a woman to burn herself with her husband, before they have given the subject a serious and cool consideration, and found the woman to be devoid of all the passions, and to have a constant faith in her husband. The Editor of the Sungbad Cowmuddy, merely to expose himself, has thus written in his paper, that 'those widows who are pregnant at the time, or have not arrived at years of maturity, are made to eat something which inebriates them, and then thrown upon the burning piles of their husbands.' It is a proverb among the vulgar, that a guardian is always disagreeable to a lewd woman, moonlight to a thief, Ghrytu (clarified butter) to a drunkard, and a chaste woman to one of the contrary character. One cannot injure another with impunity.—A woman burns herself publicly before all her relations and friends.—I would therefore advise the Editor, rather than ridicule those who conduct themselves consistently with religious principles, to mention the names and residence of the persons who brought him such intelligence, that we may obtain information from them respecting such murderers, and then endeavour to make them feel the justice of the government; otherwise he must be held as an infidel, or one deprived of the use of his reason.

"BIPRUDDOS."

"March 10, 1822."

The following remarks, by Mr. Pearce, on the state of native society in Calcutta, deserve attention.

Though it is well known that within the last twenty years idolatrous festivals have been celebrated by more families, and at more expense than formerly, it is a fact that within the last

two or three years, many very rich families, who were before in the habit of celebrating them, have discontinued the practice, and that altogether idol worship in Calcutta is decidedly on the decline. At present the minds of the natives, as they begin to doubt the power of their deities to save, and of the bramhuns to forgive sins, (a belief they have hitherto held most implicitly,) are falling into a disbelief of truths established on better evidence, and, as in Roman Catholic countries, especially in France, appear to have gone from superstition into infidelity and atheism. We have to address them, therefore, more under similar circumstances to profligates in Europe, and to establish as much the existence and justice of the true God, as the folly and wickedness of worshipping idol deities.

The Journal for March terminates with the following reflections by Mr. Yates.

In reviewing the last month's (March) intercourse with the natives, my mind is chiefly struck with the pretexts brought by them to excuse themselves in the neglect of divine things. The natives of Bengal are noted for making excuses, even to a proverb, so that there is scarcely any among them that is not acquainted with this saying: "The Bengalees for pretexts, the Chinese for ingenuity." The number of frivolous objections urged by them against the gospel, and the constancy with which they are repeated, when considered apart by themselves, are truly discouraging, but when viewed in connection with the divine word, and circumstances as they exist in christian countries, appear less formidable. No one can converse with them for a single day, on serious subjects, without being struck with the peculiar force of this passage, Luke xiv. 18. "*And they all with one consent began to make excuse,*" &c. From this it is evident, that it is now as it was in the beginning, and if in a nation distinguished above all others for its religious knowledge and privileges, one says, "*I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused;* and another, *I have bought five yoke of oxen, and am going to prove them: I pray thee have me excused;* and another, *I have married a wife and therefore cannot come;*" we need not wonder that the laters should say, "*Depart from us, for we desire not the knowledge of thy ways.*" Yet when these paltry excuses are made, whether in a christian or in a heathen land, the man who desires the salvation of souls cannot help exclaiming, "O that men were as wise about their eternal, as they are about their temporal interests! How joyful a work would it then be '*to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, and to preach the acceptable year of the Lord.*'"

One day last week, a middle aged brahman came into our new place of worship on the Wellington road, and appeared to listen with great attention, to what was advanced. Not understanding our order, he attempted several times to ask some questions, but perceiving that the person speaking did not attend to him, he waited patiently to the end, when he said, "This way may be very well for you, but ours is equally good for us; they are only so many ways which will at last all meet in the same point; otherwise all our forefathers are gone to hell, which we can never believe." We endeavoured to convince him that God was one, and that there was but one way of approaching unto him, and asked him if he and we had to travel on a flat and extended surface, as he supposed the earth to be, to one place on a given day, whether, supposing that in the morning he should set out for the east, and we for the west, we should meet in the evening? He readily granted we should not. We then told him to search the scriptures, and he would find the way of salvation marked out in them so different from any thing contained in their shasters, and of so different a tendency, that they could never lead to the same place, and that if the one we recommended led to heaven, his must necessarily lead to hell; these being the only two places which remain for us after death. "Are then," said he, "all my forefathers gone to hell?" To this we replied, that it was not for us or him to say what was their condition,—that God was just, and would judge them according to the light which they possessed; but that it was certain if after hearing the gospel he despised and rejected it, he could not

he cannot. We informed him that in this respect he was not differently situated from us, for that many of our forefathers had never heard this good news, and that had we rejected it on that account, we should still have been like him, idolaters and exposed to the wrath of God. We assured him that this had not always been the religion of our country, but that it was one which, like the sun, was essential to the happiness of all the inhabitants of the earth. This discussion lasted more than half an hour, during which time, great numbers of people were collected, and the place was filled. After it was finished, we prayed, and they all quietly dispersed.

We regret to add to these particulars, that information has been very recently received of the death of Mr. Harle: further particulars will appear in our next. Mr. Colman, the American Missionary at Cox's bazar, and Mrs. Price, at Rangoon, also, have both been removed by death!

RANGOON.

Extract of a Letter from Dr. Price to Mr. Lawson.

Rangoon, Feb. 4, 1822.

We arrived here in good health on the 14th of December, and found brother Judson well, and as heavenly minded as we had anticipated. We felt happy at having reached our place of destination—but the sight of so many wretched fellow-creatures perishing for lack of knowledge, caused a sensation of much gloom to mingle with our pleasure. Here we are comfortably settled in the best house in the place, which at first sight reminded me strongly of one of our American barns. We enjoy good health, have plenty to eat and drink, and are blundering on with the language in hopes ere long of turning some of these sinking souls towards him who is lifted up to draw all men unto him. The converts appear most of them stedfast, humble, and devoted. A few additional inquirers keep up our spirits; but in general all is cold and dead as to the prospect of immediate additions. Brother Judson has family prayer every evening in Burman, and public worship in the house every Lord's-day afternoon. Last evening we sat around the sacred table, ten of us, all flat upon the floor. Brother Hough and family arrived yesterday fortnight, which has added much to the pleasantness of our situation. I have witnessed the burning of a priest—a solemnity attended with mirth, and dances, and shouts, with drums and sockets, and finished by large squibs, from three to six feet long, and proportionably thick, fired with almost inconceivable velocity against the elevated ornamented scaffold on which the old saint is deposited, and which setting it on fire, after repeated attacks, burnt it to the ground. This festival is certainly the strong hold of Satan in this country. All performed in honour of a religious character — the chief men sanctioning it by their presence, and especially the grand display of fireworks, must rivet Satan's chains in an almost inconceivable measure on these deluded mortals.

We see almost every day the stately elephant and gigantic buffalo; but what excites our constant wonder is the incredible number of pagodas, which raise their tall spires on every side, of every size, and every age—but all of one form, solid within, with a false door, and a little image of Gaudama guarding the entrance. The first week of our arrival, Mrs. P. and myself were walking, and happening to approach too near a very large and sacred pagoda with our shoes on, we were driven without ceremony down the steps, and warned not to trespass in future. The Burmans appear very wild and uncouth in their manner and address.

SAMARANG.

Extracts from Mr. Bruckner's Journal.

JULY 25.—Went to a village of Javans, where I have been already many times; have had a great deal of talk with them about the gospel, and where some men gave me sometime a little hope that they be brought to think about their souls, as they seemed to listen now and then with some pleas-

sure to my message; but now I found them busy at their work, and paid no attention to my coming. I went then to some other part of the village, where a young man asked me whether it were true, as their priests did tell them, that men after death did become pigs, if they did not learn to pray? I spoke then to him on prayer, and enjoined it on him to pray to God, for the opening of his eyes to see the right way, and to incline his heart to follow it. He said he was very willing to pray, if he knew but how to pray. To him and another present, I spoke farther on the gospel. Then I returned to the others, who had in the mean time finished their work. They told me of a person who had just died. I took occasion to urge it on them to be prepared for death; to seek the Lord by earnest prayer that they might be converted; though they said 'yes' to what I advanced, they did not show much concern, as if they were quite safe.

29th.—Went over the river into a village, where I had frequently had conversations with the people on the gospel. I entered into a hut, when soon after the priest of the village came, and others besides. The priest asked, what were the intention of the sacrifices which their first religious teachers were offering.* I replied, that he as priest ought to know their own intentions better than I could tell them; adding, that now all sacrifices were abolished by the only perfect sacrifice of Christ; and that he who meant to please God by his own sacrifices, rejecting the only acceptable one, was like him who made a sacrifice of a dog. I spoke a length of time on the subject, enjoining it on them to believe in the sacrifice of Christ for the salvation of their souls. They listened with some attention to what I spoke; but I had again to show them, that Jesus was infinitely superior to their Mahomet, a topic which I rather avoid, if possible; but if they themselves speak of Mahomet, I dare not conceal the truth.

August 1.—Entered a place where I found a few people sitting together: one of them knew me, though I did not know him. He spoke a great deal to the others about me, that I was not like other Europeans, that I was a priest, a holy man. I heard all quietly. I had gained so much by his talking in that way to the others, that they began to have some confidence in me. I then began my message to them, by mentioning how corrupt man is by sin estranged from God, and that it was necessary for every one to turn to God, and to be renewed in his mind, and to have his sins pardoned. Then I asked him who had such a smooth tongue, whether he did know on what terms God would accept sinners. He confessed his ignorance about it. I then declared to them how God, from infinite love, had sent his Son into this world, in order to suffer and die for sinners; and that those now who would believe in him, should be accepted. They listened with attention. One asked, what was the punishment for a person who did not know how to pray, but who was no thief or extortioner? undoubtedly referring to himself. I replied that this was certain; that if a man be not truly converted, and believed in Christ, he could not enter the kingdom of God, &c.

* It is still the practice among the Musselmans here, who want to fulfil all religious rites, to kill every year a buffalo or a goat for a sacrifice of atonement. The flesh of the animal is then divided, and sent in pieces to the holy men, and part of it is eaten by such as have been judged worthy to attend the ceremony.

JAMAICA.

SEVERAL letters have been received from this interesting part of the missionary field, since we announced the arrival of Mr. Tinson in October last.

It was then stated, that circumstances had occurred to prevent his fixing at *Manchineel*, as originally designed, but this disappointment seems to have been over-ruled for good; and there is much reason to hope that, should it please God to preserve his life, he may be the instrument of much good among the negro population of *Kingston*. It appears that, independently of Mr. Coultart's congregation, which is of itself more than enough to oc-

cupy all his attention, and exhaust his strength, in that oppressive climate, there is a large body of coloured persons, who have associated together for religious services for some years, but under very great disadvantages as to the means of instruction. From this Society Mr. Tinson has received a very urgent request to settle over them, and he has thought it his duty to comply. It is pleasing to add, that the magistrates very readily granted licenses both for Mr. Tinson and the place of worship in which he preaches.

At *Flamstead* Mr. Tripp has entered upon his work with an encouraging prospect of success, and is treated with great kindness by the gentleman on whose estate he resides. The labours of Mr. Godden at *Spanish Town* have been much interrupted by illness; in consequence of which, the Committee have recommended him to return to England, in the hope that the change may be blessed to his restoration.

Under date of 5th October, Mr. Coultart writes:

"I baptised *one hundred and seventeen* persons in August, among whom were nine of the most respectable persons of colour we have yet had to offer themselves to our communion. Two persons of this number particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ah, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink bout any ting good till me hear a brother read, *if me no born agtin me no see kingdom of God.* Me dont know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read, de book no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for *me* goodness, but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me.'"

We make no comment on this interesting anecdote: it will speak for itself! We are sorry to conclude this notice of Jamaica by stating that a short letter from Mrs. Coultart, dated November 18, contained the painful intelligence that both Mr. Coultart and Mr. Tinson had been attacked by fever, and were then confined to their beds! Our readers will unite with us in the anxious hope and prayer, that the Lord of the harvest would spare his servants, to labour a little longer in a field which appears more than usually productive!

HONDURAS.

LETTERS have been received from Mr. Bourne, dated Dec. 3, which contain the mournful intelligence of Mrs. B.'s death. It appears that the settlement has been visited by an intermittent fever, which has proved fatal to a great number of the inhabitants. Mr. B. states, that his own health had been mercifully continued, and that he had embraced several opportunities of speaking on the truths of the gospel to the people around him; but as yet his prospects are rather unsettled, and the distressing bereavement he has sustained will render his situation increasingly trying. May he be supported by the consolations of that holy gospel which he is gone to preach to others!

Contributions received by the Treasurer of the Baptist Missionary Society, from January 20, to February 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Cambridgeshire, and part of Huntingdonshire, by Rev. T. Middleditch.*			
Melbourn	19	5	8
Royston, Old Meeting	8	12	8½
Shelford	3	0	0
Harston	0	19	0
Streatham	4	5	1½
Soham	3	2	4
Isleham	3	18	9½
Swavesey	5	8	6½
St. Ives	6	5	0
Haddenham	3	11	1
Over	1	18	3
Willingham	2	2	3
Earith, Mr. T. Leigh	5	5	0
Ramsey	1	4	1
Chatteris	5	10	0
Wisbeach	10	3	7½
Cottenham	1	9	0
Burwell	3	4	7½
Small Sums	1	10	6
	90	16	1
Essex, Auxiliary Society, by Rev. J. Wilkinson, (In addition to £20 3s. 8d. already acknowledged)			
Earls Coln	3	0	0
Potter Street	5	0	0
Harlow	22	3	3
Halstead	2	10	0
Rayleigh	4	1	0
Old Samford	1	17	1½
Saffron Walden	23	11	6
	61	2	10½
Montrose, Society for Missions, &c. by Mr. James Dow	10	0	0
Dundee, Auxiliary Society, by Mr. Gourlay	40	0	0
Loughton, Missionary Association, by Rev. S. Brawn	5	0	0
Lynn, Friends, by Rev. J. P. Briscoe	2	13	0
Hemel Hempstead, Female Missionary Association, half-year by Mr. Nash	10	14	5
Boxmoor, Missionary Box, at Mrs. Hobson's	1	13	0½
Honiton, Penny Society, by Mr. William Thomas	2	0	0
Dartmouth, Auxiliary Society, by Mr. Larwill	4	2	5
Trowbridge, Collection and Subscriptions (including Life Subscription of £10 10s. from Mr. Robert Harris)	38	6	3
Quarterly Subscriptions at the Missionary House	1	1	0
Canterbury, Juvenile Missionary Society, at Rev. Mr. Blomfield's	7	0	0
Northern District of South-east Baptist Association, by Rev. J. Evans	7	17	3
Bewdley, Collection by Rev. Mr. Brooks	3	0	0
Princes Risborough, Balance of Contributions	2	15	9

* We regret that through an accidental circumstance, this statement should have been delayed till now. It ought, regularly, to have been inserted in our Number for December last.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

APRIL, 1823.

A SERMON BY THE LATE DR. DAVIES, ON PREDESTINATION AND ELECTION.*

I AM called to address you on a very difficult and abstruse subject, concerning which very learned and very pious men have thought differently. I have therefore a right to expect that you will hear me with patience and candour. But I do not desire that you should receive any thing which I shall advance, if it should not appear to be founded on the evident testimony of divine revelation.

The passage I have chosen as the ground of the present discourse is,

EPHES. i. 11.

"*Being predestinated according to the purpose of him, who worketh all things after the counsel of his own will.*"

THE doctrine of the divine decrees is among those deep things of God, of which our ideas must be very obscure and inadequate. *Canst thou by searching find out God? Canst thou find out the Almighty to perfection?* I desire to receive the admonition which these words convey, and to proceed in the discussion of the subject with diffidence and humility; remembering, that secret things belong to the Lord our God, but to us, things that are revealed. It cannot be denied that the scriptures speak largely of the purposes and decrees of God;—it is therefore a natural inference that we are concerned in them, and ought to study to be acquainted with them, as far as such a knowledge will minister to our establishment and improvement in real piety. For in my apprehension, truth is important, and to be contended for, not merely or principally as an article of our creed, or part of the system of doctrines which we embrace, but on account of the influence it has on evangelical holiness, and spiritual consolation. This is the end the Lord proposes in the revelation of the truth; and the same we should aim at in the study of it. But never is it more likely to answer this purpose, than when it is proposed with great plainness and simplicity, agreeably to the representations made of it in the scriptures. Learning and ingenuity may serve to guard it against the attacks of error and to handle a variety of questions, which tend rather to amuse and entertain, than to edify the soul in real piety; but our peace and holiness, our establishment and consolation, must be derived from the truth itself, independent of the aids of logic and philosophy. I shall not, therefore, attempt a long detail of the sentiments which different

* For this article we are indebted to the Rev. Dr. Ryland

persons or parties have entertained with regard to the subject before us, or of the controversies which have been agitated concerning it, but endeavour to lay before you the doctrine of scripture with the greatest plainness, and the clearest evidence I am able. Without any particular attention to the context, I apprehend that the text affords us these important observations.

Obser. I. All the dispensations and operations of God are conducted according to a plan laid down in his own purpose and decree—"who worketh all things after the counsel of his own will." With this general observation, and founded upon it, stands another of a more special nature; viz.

Obs. II. The purpose of God in a very peculiar manner embraces as its object the everlasting state of those that shall be saved. — "Being predestinated."

Respecting the first and general Observation, the following propositions will fully express my idea of it, and I trust will contain the idea conveyed to us by the sacred scriptures.

Prop. 1. The Lord has laid down in his eternal thoughts, the scheme and plan of all his works.

No prudent man will embark in any design which is great and important, without first of all digesting the scheme of it. He considers, in the first place, the *end* itself which he proposes; and then chooses the *means* which are best suited for its accomplishment: and in this consist principally the wisdom and prudence by which one man is distinguished from another. But how vast and momentous are the works of God, in creation, in providence, and redemption! That the design proposed in all his works might be infallibly effected, he digested the plan of the whole in his own eternal thoughts, and established it by his decree. Hence it is said, *Known unto God are all his works from the beginning of the world*, Acts xv. 18. His omniscient eye commanded a full view of every thing within the bounds of possibility; his wisdom decided what creatures should be called into existence, in what situations they should be respectively placed, and what events should take place from the birth of time to the dissolution of the world. The truth of this doctrine depends on the truth and certainty of a Providence. If Divine Providence concerns itself in the minutest as well as in the greatest events;—as the great God cannot form any new designs, what he acts must be the accomplishment of an eternal purpose. But when the blessed God is represented as concerting the plan of his works, we are not to imagine that it required the least degree of painful study; for to the infinite mind every object is at once present, nor can it feel the least degree of embarrassment or uncertainty.

2. The decree which regulates all the works of God, originates in his own sovereign good pleasure. *He doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?* Dan. iv. 35. But what do we mean to assert, when we maintain, that the purpose of God is absolute and sovereign? Not that the blessed God acts capriciously, after the manner of human tyrants! Let not such a dishonourable thought be ever

entertained in our breasts! For in the deepest of God's counsels, and the obscurest of his dispensations, the measures of his government are conducted with the highest wisdom; and though we may be unable to account for the reasons of his conduct, yet are we to assure ourselves, that it is directed by infinite wisdom, and the highest reason. But by the sovereignty of his purpose we intend, that his determinations are guided by the free choice of his own will. It is true, there are enemies who attempt to prevent the execution of his designs, and to interrupt and disturb the plan of his operations; but they cannot affect his purposes, nor cause him to adopt one measure contrary to the choice of his own will. The enemies of God, even when guilty of the utmost opposition, are unintentionally accomplishing his purposes; as is most remarkably evident in the death of Christ. *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and with wicked hands have crucified and slain*, Acts ii. 23.

3. Though the designs and operations of God are so various and complex as to the objects of them, yet through the mutual connexion and dependence of every part, the whole tends to one end; so that the plan is but one, and the decree but one.

I am sensible that what has been advanced by some speculative divines respecting the *unity of the divine decree*, tends rather to perplex an abstruse subject, than to assist the judgment of the illiterate. Yet the *unity of the decree* is an important idea, and capable of illustration. We may conceive of a machine of a very complex nature, containing a great number of parts, moving in connexion and harmony to accomplish some valuable ends. But, though we cannot comprehend the structure and use of every part, when we see the motion and effect of the whole, we conclude that the inventor constructed it according to a single plan or idea of the whole. Now the designs of God are all directed to his own glory as the ultimate end. There are other subordinate ends; but this we must ever allow to be the first and chief. To accomplish this, an amazing number of agents are employed in heaven and on earth, and every part of the creation; the powers and operations of these agents are very various, and in some instances opposite the one to the other; yet the whole is so over-ruled by the great Sovereign of all, as to accomplish the end he proposed, and to issue in his own glory. Vast therefore as the plan is, in the mind of God it was conceived at once, and dwells there as one *simple idea*.

4. In the plan itself, as well as the execution of it, the wisdom and holiness and justice of God are eminently displayed.

We have asserted the absolute sovereignty of God in the formation of his decrees; yet this does in no degree obscure the lustre of any of his perfections. He is wise in counsel, as well as mighty in strength. Holy and reverend is his name, just and true are all his ways. As to the view of mortals, clouds and darkness surround his throne; yet justice and judgment are the habitation thereof; mercy and truth go before his face. We must, however, acknowledge, that in this particular, our faith must rest on the perfections of his nature, and the testimony of his word. For events may take place, the wisdom and

propriety of which we are not able to perceive, and which it may be difficult for us to reconcile with the attributes of his nature. But it is no way strange that the particular parts of a design so vast and comprehensive, should baffle the conceptions of such imperfect creatures. However, let us rest in this persuasion, that a God of infinite wisdom presides over the world; and that when the plan is completely executed, we shall admire the propriety and beauty of the whole.

5. The divine decrees are immutable and infallible.

Weak men are often obliged to alter the designs they have formed, and even to abandon them, from a want of ability to execute them. But it is not so with the blessed God. Why should he alter the decree he has once made? Can any thing new come to his knowledge, or with which he was not before acquainted? With sacred reverence I would speak it, there is not an idea in the divine mind now, which was not there from eternity. The plan which infinite Wisdom has once formed, can never be improved. And since Omnipotence is intrusted with the execution, it must certainly and infallibly be accomplished. Therefore he himself has said, *My counsel shall stand, and I will do all my pleasure.* Fallen men may join with apostate spirits in counteracting his designs; yet even this will conspire to the accomplishment of the universal plan.—Upon the whole, the Lord reigneth, let his people rejoice. Let us confess and adore the divine sovereignty; with submission let us bow to every dispensation; in pious resignation let us wait for the winding up of the vast design; and we shall finally see, that this gracious God has connected our everlasting happiness with the illustration of his own glory.

Obs. III. The purpose of God, in a very peculiar manner, embraces as its object the everlasting state of those that shall be saved.

This is the branch of our subject which requires our most particular attention. But should I attempt to handle it according to its importance, I should necessarily trespass too much on your time; I must therefore endeavour to lay before you a very compendious view of it.

I shall give you my view of the doctrine of election in this general definition of it.

Definition. By election I understand a gracious divine purpose, whereby, out of the free mercy and sovereign good pleasure of God, a definite number of the fallen race of man are predestinated to obtain grace here, and glory hereafter.

I wish you to observe that this is the light in which I undertake to vindicate the doctrine; and I will venture to assert, that this is not the light in which it has generally been opposed: another representation has been given of it, in order to render it absurd, and to expose it to ridicule. I would also observe, that the number of those who shall be finally and eventually saved, is not affected by this doctrine. For that a certain number and not all mankind shall be saved, is generally acknowledged; and that number, as well as the individuals belonging to it, is this moment, yea, was from all eternity, as well known to the blessed God, as it shall be when the everlasting fate of all has been determined in the day of judgment.

That those who are foreknown of God as heirs of blessedness shall certainly enjoy it, all will admit. The only question therefore is, Whether their salvation, as to the certainty of it, is to be ascribed to the determination of the free-will of man, or to the sovereign purpose and grace of God. The latter I have asserted, and hope by scriptural arguments to establish; and in order to this I shall attempt to illustrate and confirm the several ideas included in the Definition.

1. Election is a divine purpose or decree. This scarcely needs confirmation. See Rom. ix. 11; *That the purpose of God according to election, might stand.* I might collect other proofs; but it is needless, as I am not sensible that the proposition has ever been disputed. But whilst in words it is allowed, the force of it is evaded, by insinuating, "that it means no more, than that God has determined that the godly shall be saved." According to this, the purpose of election will mean no more, than "that God has delineated in the scriptures the character of those who shall be saved, and decreed that as many as answer that character shall obtain salvation." But this will be sufficiently refuted, if in the sequel I am able to show, that the acquiring of the christian character is the result and effect of election.

2. Men as fallen into sin and misery are the objects of election. Some have very loudly asserted, that the decree which determines the everlasting state of men, viewed them merely as creatures, and not reduced by the fall into a state of sin and misery. Nay, one author has very particularly asserted this, with respect to the non-elect. The sentiment he maintains, if not his very words, is to this effect: "If God when he resolved to pass them by, had viewed them as sinners, and not merely as creatures, the decree would have been an act of justice, and not of sovereignty." I mention this merely, that it might be understood, that it is not in this light I maintain the doctrine. That in the choice of his people God considered them as in a state of sin and misery, is sufficiently evident from this consideration, that it is referred to his grace. See Rom. xi. 5; *There is a remnant according to the election of grace.* Now every candid person must allow, that in the style of the New Testament, the term *grace* includes all that is implied in *mercy*, though it expresses more than mere mercy. Besides, the objects of election are called the vessels of mercy. And the very text, which of all others most strongly asserts the sovereignty of God's purpose, ascribes it to his mercy. *So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy*, Rom. ix. 16. God made man upright, and crowned him with honour, by investing him with his own image; but man fell from this state, and involved his whole race in guilt and misery. In this deplorable condition God saw us lying helpless and hopeless. When he saw, he *pitied;* in infinite compassion he resolved, that all should not perish, but that a divine relief should be provided.

3. Election is not merely the appointment of families and nations to enjoy the means of salvation, but of certain individuals to enjoy actual salvation.

A very celebrated author, who has written in opposition to this doctrine, has asserted, "that the

distinguishing titles by which christians are denominated in the New Testament, such as elect, called, justified, adopted, and sanctified, are to be explained by the manner in which similar titles are applied, in the Old Testament, to the body of the Jewish church and nation; and that this is the true key which will enable us to enter into the meaning of the apostolical writings, and especially the epistles of Paul." The apostle Peter expresses the privileges of christians in this very striking language; *Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.*—But the Lord uses very similar language respecting the Jewish nation; *If ye will obey my voice, &c. then ye shall be a peculiar treasure unto me, above all people: and ye shall be a kingdom of priests, and a holy nation.* Compare 1 Pet. ii. 9, with Exod. xix. 5, 6. Hence it is inferred, that these titles belong to christian professors at large, or the visible church; and that they express not their certain salvation, but the enjoyment of those means and privileges, the wise improvement of which will terminate in salvation. This interpretation is supposed in this respect to be more reasonable, since it cannot be thought that those christian societies did not contain some unsound professors, or hypocrites. But however plausible this sentiment may appear, the scriptures will sufficiently establish the contrary doctrine, as asserted in the proposition before us. I would first refer you to the words of Christ himself; *Many are called, but few are chosen*, Matt. xxii. 14. Now if election intended no more than the enjoyment of the means of salvation, the called and the chosen would have been the same persons, and no distinction could have been made betwixt them. The words of the apostle Paul are parallel, *The election hath obtained it, and the rest were blinded*, Rom. xi. 7. The apostle, after treating largely of the great blessing of justification, observes, that *the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness*, Rom. ix. 30, 31. But after indulging his grief over the infidelity of the Jews, he comforts himself that they were not all in that melancholy case. *What then?* That is, The whole body of the Jewish nation did not obtain justification by faith: but *the election hath obtained it, and the rest were blinded.* I therefore appeal to every one, whether the apostle does not refer the distinction which took place betwixt the believing and the unbelieving Jews, to the election of grace as the cause of it. The consequence is therefore most evident, that the election which caused this difference must be personal. For since the outward means of salvation were brought indiscriminately to them all, election cannot be considered as the reason of the difference, without allowing it to be personal.

But this will receive a farther confirmation, when it is added, that the ultimate end and object of election is eternal salvation. This follows evidently from that remarkable text, *Whom he predestinated, &c. them he also glorified*, Rom. viii. 30; where these distinguishing privileges are placed in such a connexion, as shows the final glorification of

the saints to be the grand object of the divine purpose. See 1 Thess. v. 9; *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.* Also 2 Thess. ii. 13; *We are bound to give thanks always to God for you, brethren beloved of the Lord; because God hath from the beginning chosen you to salvation, &c.* This being the object of the divine decree, we must either acknowledge that election is personal, or that the purpose of God may be defeated and fail of its accomplishment. I therefore conclude that election is the choice of a certain number to salvation.

But there have been some who have acknowledged this, yet have asserted, that the decree is founded on the foresight of faith, repentance, and good works. In opposition to this I add,

4. That the decree of election is absolute and unconditional, not founded on the foresight of any worthiness in the objects of it, but arising from the sovereign good pleasure of God.

This will stand on the decided testimony of one passage, if there were no other. *There is a remnant according to the election of grace; and if by grace, then is it no more of works; otherwise grace is no more grace. But if it be if works, then is it no more grace; otherwise work is no more work,* Rom. xi. 5, 6. But when we assert that the decree of election is absolute and unconditional, let not our meaning be misrepresented or misunderstood. It is far from my intention, as I am persuaded it is from yours, to maintain, that election supersedes the necessity of faith, repentance, a new heart, and holiness of life. We firmly believe, that without faith it is impossible to please God; that all impenitent sinners must perish; that except a man be born again he cannot see the kingdom of God; and that without holiness no man shall see the Lord. But we maintain, that the purpose of God does not rest on the foresight of these qualities; and that they arise from the decree as their original spring and cause. This will appear evident from the following testimonies. Eph. i. 4; *According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.* In which words we are evidently taught, that God chose his people, not because he foresaw they would be holy, but with a design to make them holy. They are also *predestinated* by him *to be conformed to the image of his Son;* which intimates that his design concerning them is, to render them like Christ in holiness in this life, that they may be like him in glory hereafter. And the execution of the decree is represented in this manner by Peter, 1 Epistle i. 2; *Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ.* Which is equal to saying the divine purpose is carried into effect, by the sanctifying operations of the Holy Spirit. Consequently the proposition is confirmed by every passage of scripture which ascribes the beginning and progress of religion to the grace of God. For to assert that by a gracious influence the saints are prepared for glory, is in effect the same as to say that they were eternally ordained to it. But it may be objected, that in the passage last quoted, as well as in

another place, election is connected with the *foreknowledge of God*. To this I would answer, Since not the *pious qualities*, but rather the *persons* of the elect are said to be *foreknown*, it must be very unreasonable to oppose this to the clear evidence produced on the other side; and in the very places where the word occurs, every religious endowment is ascribed to a divine agency. From what has been now advanced, it is most evident that holiness is as much the end of election as eternal happiness and therefore there is no room to plead, that the doctrine is unfavourable to the interests of real piety.

5. The decree of election is immutable, certain, and infallible. That is, it renders the salvation of its objects not merely *possible* or *probable*, but *certain* and *infallible*. This necessarily follows from the *nature of a divine purpose*. For if the blessed God has once resolved to advance any of our race to glory, what can cause him to alter his resolution? He perfectly foreknew every thing in their character and circumstances, so that nothing unforeseen could intervene to prevent the accomplishment of his purpose. Nay, such a change is totally inconsistent with the very nature of God. The eternity or duration of God does not admit of a succession; and therefore there can be no succession in his purposes. What he once resolves to do, he never departs from. Therefore, if election intends the appointment of some to obtain life and glory, it must remain immutable, and will certainly be carried into effect. This I would confirm with our Lord's words, John x. 28, 29; *I give unto them eternal life, and they shall never perish*, &c.

I beg your patience while I state, in a very brief manner, a general argument, which at once concludes for the whole of the doctrine for which I have been pleading.

1. It is the plain doctrine of scripture, that the whole human race are involved in such depths of sin and misery, as to have no ability in any degree to restore and save themselves.

2. When any are recovered from this deplorable situation, and brought to a state of salvation, the happy change is ascribed to God as its author, and is produced by the operation of his Spirit.

3. God will not abandon his own works of grace; but where he has begun the good work, he will perform it unto the day of Christ.

4. This therefore must have been his purpose and design from eternity; since it would be a denial of his perfection to suppose, that any new designs can enter into his mind, which were not adopted by him from eternity. On the whole, the question is, Is man his own saviour, so that his final happiness should depend on his own resolutions and exertions; or receives he the blessing entirely as the gift of God through Christ, and as the effect of the operation of his grace? The former is not free from impiety; but if we admit the latter, then we must receive the doctrine for which I have pleaded.

There are several important questions connected with this doctrine, the clear statement and solution of which would throw much light on it, as well as vindicate it from objections; but having exercised your patience sufficiently already, I can take no notice of them. I must therefore

proceed to a brief Improvement of the subject: and I conceive that there are two very important purposes, which the real belief of this truth is suited to answer.

1. To mortify the pride of man, and lay the sinner prostrate in the dust before the Lord.

Dost thou believe that thou art a child of God, and dost thou entertain a hope of eternal blessedness? Then I would ask, Who hath made thee to differ? and what hast thou that thou hast not received? What will it avail us to hold in theory the soundest doctrine, if our hearts are under the reign of pride? I am bold to declare, that the humble and contrite heart, which mourns before God, and adores the sovereignty of his grace, is of greater value than all the orthodoxy we can boast. Here I might easily show, that no doctrine can so strongly enforce a compassionate and forbearing, a meek and candid spirit, as that which we have been considering. We owe all to sovereign goodness; let us therefore cultivate benevolence and kindness.

2. To support and encourage the people of God under all their burdens and discouragements. If this doctrine be true, then the *eternal God is your refuge, and underneath are the everlasting arms. Who shall separate from the love of Christ? Trust therefore in the Lord for ever.*

3. Let us hold and profess this grand truth soberly, consistently, scripturally.

This we shall do, if we hold the connexion of the means with the end. And this will excite us to pursue holiness as the way to glory. *Ye are my witnesses, saith the Lord.* The honour of the truth depends much on our spirit and our conduct. May we be enabled to show, that the doctrines of grace are according to godliness, and productive of holiness.

Letter written by the Rev. Robert Robinson, and read at an Association held at Hemel Hempstead, May 14, 15, 1776.

HONOURED BRETHREN,

We cheerfully embrace this opportunity of publicly addressing you, and of expressing in this manner our approbation of the grand principle of all trust in your societies, the *responsibility* of officers to those who appoint them. In obedience to your own free nomination we have attended this Association, and agreeably to your direction we send you this account of it. It appears by the several letters sent from the churches in this connexion, and by the accounts given by the ministers and messengers present at this Association, that the churches on the whole are in a prosperous state. All the congregations are supplied with ministers; the ministers are zealously employed in the duties of their office; the people respect and attend the public ordinances; and although there are some just causes of humiliation and complaint, yet there are far more causes of gratitude and praise. In order to preserve your present prosperity, and to promote your future edification, permit me to remind you of the importance of the principles, the practices, and even the peculiarities of your churches, and to recommend each to your particular attention.

Religious PRINCIPLE is of the utmost importance to our

churches: the very being of them depends on it. For, as they are not supported by the state for any temporal purposes, they cannot long subsist without it; or, if they do subsist awhile, they are unanimated carcasses; they have *a name that they live and are dead.*

God is an infinite Spirit, an object of contemplation, but not of vision. His excellence visible in all the works of nature, and in all the ways of Providence,—and just and proper *notions* of his perfections including the virtues that are necessarily connected with the revelation of those perfections to us,—from that system of natural religion, which St. Paul calls *the truth of God*, and which, for its utility as far as it goes, should be inculcated among christians.—Christianity elucidates and confirms the truth of natural religion, and it also reveals other facts, which the highest human penetration could never have discovered. Of this kind are the introduction, the extent, and the penalty of moral evil; the plan of redemption; the person of the Redeemer; and the present and future state and felicity of the redeemed. Christianity collects the divine glories into a point in the person and offices of Christ, displaying a brightness so striking as to fix and affect every beholder, and at the same time cooling and softening the object, so as to render it at once the most magnificent and the most condescending, the most formidable and the most amiable object in all the compass of contemplative thought. Here God appears supremely terrible to sin, and supremely good to the sinner. In punishing our substitute, he sits the inflexible Judge, surrounded with all the terrible pomp of omnipotence; and in pardoning the principals, he displays a love beyond the softest compassion of the tenderest heart. The knowledge and belief of these articles produce in the heart a disposition to universal holiness, which expresses itself in a pious conformity to natural obligations, and to the positive institutes of religion; in a benevolent discharge of every social duty to our fellow-creatures; and in a regular veneration for ourselves. The good man views his high and *holy calling*, and rises superior to the slavery of sin. Every idea that operates in this matter is a *religious principle*, and miserable is the state of those who are destitute of it. An unprincipled mind is an easy prey to every vice. Some individuals, void of the knowledge of the *miserable moral state of man*, are full of pride and presumption; others, destitute of faith in the *atonement*, are involved in distress and despair; while others are rioting in the excesses of this life, and violating every divine command, to gratify their senses and their passions, through their fatal ignorance of a *blessed immortality*. If whole societies retain the ceremonies of religion, after they have lost their faith and knowledge, they resemble a dead carcase placed in a living attitude, and wrapped in a gaudy shroud. If, therefore, brethren, you value your own happiness, or that of your children, and families, and friends, and above all, that of the church to which you belong, you must inculcate *religious principle*; you must point to the *Teacher sent from God*, and say to those around you, "This is God's beloved Son, hear him."

This leads us to the second article, the importance of the PRACTICES of your churches. Beside

the general practice of every moral virtue, and of every christian grace, you will, we dare say, pay a particular attention to those practices which have a tendency to instil the principles of religion.—*Make conscience of a regular attendance on public worship*, as often as the church meets for this purpose.—Attend diligently, with your families, to the word preached by your pastors: it is the power of God to salvation. Be present in your places before the worship begins; avoid dissipation and indolence while it continues; stay till the service is over; then meditate on it in retirement; turn it into prayer, or converse with one another on what you have heard. The last part of divine service is a fine expressive significant part of it. The minister, who is the *ambassador of Christ*, spreads holy hands over you, and prays on your part that *the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost*, may be, and declares on God's part that parental regard is with you all, to which you cannot but say Amen.—Public worship among you receives no solemnity from architecture, instrumental music, history, or painting; yet it has a peculiar solemnity when it is performed with *reverence* and *godly fear*. John the Baptist was a plain homely man; but Herod *feared him*, knowing that he was a just man and a holy.—*Keep up family religion*, — the reading of the holy scriptures, singing, and prayer, or the last at least. A little forecast will gain you time for this twice a day, and study to make it short and agreeable, that it may not disgust, but edify your families. — *Catechise your children and servants;* either by requiring them to repeat by heart four or five questions and answers in a printed catechism to you once a week, and by familiarly explaining them to them; or by requiring them to repeat to you by heart one verse of scripture every day, from which you may derive familiar questions, and lead them by this means into a habit of thinking, reflecting, and reasoning, on the great truths of religion. How happy will you be to see the good seed *bring forth in one child thirty*, in another sixty, in another a hundred fold! How happy, in your dying moments, to be able to say to a pious son, *I go the way of all the earth; but thou art a wise man, and knowest what thou oughtest to do!* You should pay the greatest attention to this branch of family religion, in order to wipe off that foul scandal which some zealots have cast on us for not sprinkling our infants, as if we were careless about their salvation, because we omit a superstitious custom. — *Maintain private social meetings*, for singing, prayer, and christian conference; habituate yourselves to *weep with them that weep, to rejoice with them that rejoice, to bear one another's burdens, and to promote one another's temporal interest*. Deal with one another; employ one another; intermarry together; give one another advice and assistance; consider your whole species as your brethren; but regard your own community as your family.—Finally. Be *patient, prudent*, and *tender* to *one another's infirmities*. Conceal them from the world; let the too common practice of whispering them among yourselves sink into disuse; pity and pray for the weak; *exhort them* by the *mildness* and *gentle-*

ness of Christ to take heed to their ways, but by no means exasperate them. Time and patience have done wonders in recovering backsliders, while contrary dispositions, productive of violent measures, have been attended with scandalous effects. Pay particular attention in the choice of your officers to men of a soft healing spirit; they are an unspeakable blessing to a christian church: and of them learn to exercise that *meekness* of *wisdom* which an apostle recommends.

Lastly, Brethren, allow us to recommend to you an attention to the PECULIARITIES of your churches. You hold some truths which moral philosophers profess; some which the Greek church and the church of Rome hold; some which other Protestant churches maintain; and others which are peculiar to yourselves. Do not neglect to inculcate those truths which others hold; if *many* teachers do *virtuously*, labour to excel them all. But particularly enforce truths that are peculiar to your societies, and for the sake of which you have separated from your brethren. Support the right of private judgment and liberty of conscience, in opposition to all human authority, in matters of religion. Acknowledge Christ alone as the Head of the church, and maintain the sufficiency of the holy scriptures as the rule of faith. These general truths include the frame and constitution of your churches, the number and character of your officers, the mode of divine worship, the positive institutions of religion, the terms of admission to the ministry and church-membership, the free choice of your ministers, and the nature of your discipline. With the knowledge of these truths Providence hath entrusted you; may it be your holy ambition to say, when you give up your accounts, "*Lord, thou deliveredst unto us five talents; behold we have gained beside them five talents more.*"

The principles that distinguish our churches are but little known to the bulk of our countrymen. Some look at them without examination; others view them through false mediums; and, which is worse than all, many who act upon them, do but half understand them, and cannot at all defend them. The Lord make you *spiritual men*, judging all things, and able to give a *reason* for the *hope that is in you*. There is nothing in your principles destructive of the peace of civil society; nothing hostile to government. We have no dissertation in scripture on the best form of government, whether it be monarchical or republican; we hold nothing injurious to any religious association; we distinguish between the *constitution* of a church and the members who compose it, and venerate the last for acting up to the best of their knowledge, while we reprobate the first as unscriptural in its frame, unsociable and violent in its temper, and unfriendly to the growth of religious knowledge, primitive morality, a chaste faith, and universal love. If others, after all we have said, will not make these distinctions, we have only to say, *He that is unjust, let him be unjust still.* Be you diligent, brethren, to impart clear notions of these articles to your children; and not only labour to make them christians, but strive also to form them wise, conscientious, and peaceable Dissenters; ornaments to our churches, and com-

forts to yourselves. Be not unmindful, brethren, of the support of your societies. Your pastors ask no emoluments; your churches have none to bestow. Conscience makes us your ministers; and it is to your credit, as well as to your comfort, to enable us to *provide things honest in the sight of all men*. Your voluntary tithes are our support; and your free contributions the support of your places of worship, and the relief of your poor. To enable you to discharge these duties, you must avoid the fashionable vices, and the expensive luxuries of the times; you must try to excel in your several professions; you must be industrious in getting, and frugal in using, the blessings of Providence; you must commend yourselves to your fellow-citizens by ingenuity, integrity, punctuality, humanity, affability, sympathy, hospitality —in a word, by uniting in your own persons, the decency of the man with the dignity of the christian. Virtue will not fail of its reward in your churches. You may perhaps gain nothing of this world by the practice of it; but you will acquire that affection and esteem of your brethren, and that reputation in the house of God, which you will value beyond all riches; and you may even contemplate that most transporting of all periods, in which the Arbiter of all will say, in the hearing of all, "*Well done, good and faithful servants, enter ye into the joy of your Lord.*"

And now, brethren, we *commend you to God*, and *to the word of his grace*. We bear you on our heart before the Lord, and you will, we doubt not, *pray for us*. The Lord make every one who comes into your societies like Rachel and like Leah; may each build the house of Israel, do *worthily* in his country, and be *famous* in his church. May each be a habitation of God, through the Spirit; and, as the house of Obed-edom was blessed for the ark's sake, so may the church be blessed for their sake!

ROBERT ROBINSON.

The COMMON *and the* SPECIAL *Influence of the Holy Spirit.*

The distinction important.

REAL distinction on every subject is so.—This distinction is of frequent recurrence in the sacred writings.—It assists in explaining many affecting occurrences connected with a profession of religion.—It is, in short, of great *practical* utility.

The distinction stated.

By the *common* influence of the Spirit of God is intended, whatever may be ascribed to that divine Agent in those persons who nevertheless are *not* "saved in the Lord with an everlasting salvation."—By his *special* influence is meant, his effectual operations in those who believe with the heart unto righteousness—"endure to the end"—and inherit life eternal.

The distinction illustrated.

COMMON.	SPECIAL.
"My Spirit shall not always strive with man." Gen. vi. 3.	"Thy people shall be willing in the day of thy power." Psalm cx. 3.

COMMON.	SPECIAL.
"He that heareth the word, and anon with joy receiveth it: yet hath he not root in himself, but dureth for awhile;—by and by he is offended." Matt. xiii. 20, 21.	"Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. i. 5.
"Ye do always resist the Holy Ghost: as your fathers did so do ye." Acts vii. 51.	"The word of God which effectually worketh also in you that believe." 1 Thess. ii. 13.
"Many of his disciples went back, and walked no more with him." John vi. 66.	"I will put my fear in their hearts, that they shall not depart from me." Jer. xxxii. 40.
"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. xii. 2.	"The gifts and calling of God are without repentance." Rom. xi. 29.
"Holding faith and a good conscience; which some having put away, concerning faith have made shipwreck." 1 Tim. i. 19.	"Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ." Philip. i. 6.
"Who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace." Heb. x. 29.	"But, beloved, we are persuaded better things of you, and things that accompany salvation." Heb. vi. 9.
"Them who draw back unto perdition." Heb. x. 39.	"Them that believe to the saving of the soul." Heb. x. 39.
"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Pet. ii. 21.	"I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." Jer. xxxi. 33.

The distinction improved.

Such a consideration of divine influence strongly suggests the necessity of personal examination. Taking too much for granted is a fruitful source of error on a variety of subjects: and, in the great affairs of personal religion, mistake is serious. The inquiry, therefore, should be commenced with devotion, and conducted with faithfulness: carefully omitting whatever might be claimed by an unrenewed mind, and allowing that only to stand, as evidence of unfeigned faith, which must be referred to a gracious change of heart, by the effectual working of the Holy Ghost; as,—poverty of spirit—

purity in heart—hungering and thirsting after righteousness—and "charity," which "suffereth long and is kind."

Nor can it be inferred, that in those instances (and which, perhaps, are more numerous than is generally imagined,) where only the *common* influence of the Spirit of God has been experienced, no real or important advantage has been derived. Let no one think either preservation or reformation from gross vices of trivial consequence. If he that stole, steal no more; if he that was intemperate become sober; if he that was impure be now chaste; and if he that was slothful be now usefully and diligently occupied;—must not he, and all connected with him, derive considerable benefit from such a conversion? And, as the judgment of the great day will proceed on principles of infinite rectitude, is it too much to suppose, that a distinction will then be made between the comparatively moral and the presumptuously wicked? For it is not *knowing* the way of righteousness, but *turning* from the holy commandment, which will be an aggravation of final condemnation.

But, with what holy earnestness should caution be administered, lest any rest in the *form* and continue destitute of the *power* of godliness! Especially should those young persons be affectionately admonished, in whom a pious education, uniting with a naturally amiable disposition, may have produced a concurrence in evangelical sentiments, and such a conformity to religious observances as may have procured for them admission into the christian church; who may, notwithstanding, be unacquainted with that spiritual renovation, without which, the Saviour declared, none can enter into the kingdom of heaven.

And, on the other hand, how solemnly should they be warned who cast off fear, and restrain prayer before God! Who hold the truth in unrighteousness, or turn the grace of God into lasciviousness! Who, from having been the avowed friends and zealous advocates of divine truth, become its insidious opponents and bitter calumniators! Let such persons be reminded, that "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men."

"But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of the Lord Jesus Christ." In what exalted strains of devout gratitude, then, should such persons acknowledge their immense obligation to him who "hath not appointed them to wrath, but to obtain salvation by our Lord Jesus Christ:" and, whenever it is asked, "Who maketh thee to differ from another, and what hast thou which thou hast not received?" with what adoring humility and thankfulness must they reply, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake!"

The Curate of Hackney.

SIR—The curate of Hackney, in his late furious attack upon the British and Foreign Bible Society, has adverted (p. 217) to a certain "New England Company, founded during the usurpation," which he describes as "assimilated in its processes" to the missionary institutions of the present day, but as having "sunk into insignificance," and "not left a wreck behind," while, at the same time, it is said to possess "a largely accumulated fund which it is not able to appropriate." I shall certainly not attempt to reconcile the apparent discrepancy of this singular statement, but my object is to inquire whether any of your correspondents can furnish an *authentic* account of the history and present state of the society referred to? The insertion of this query will probably oblige others, besides

Yours respectfully,
LECTOR.

PEDANTRY EXPOSED.

THE following is an exact copy of the title-page to a large folio on *Matthew*, containing more than nine hundred pages.

{Theologicall Questions / Dogmaticall Observations / And Evangelicall Essays}
upon
the Gospel of Jesus Christ according to St. Matthew.*
Wherein
About two thousand six hundred and fifty necessary and profitable questions are discussed; and five hundred and eighty speciall points of doctrine noted; and five hundred and fifty errors confuted, or objections answered: together with divers arguments, whereby divers truths and true tenents are confirmed.
By RICHARD WARD,
sometime Student in the famous Universities
Of {Cambridge / St. Andrews} in {England / Scotland} and
Master of Arts of both the kingdoms; and now a preacher in the famous city of London.
1640.

* *Mark* was ready too; but the writer tells his readers in the "Epilogue," that he should not send *him*, till he saw how they treated *Matthew*.

A ridiculous Metaphor, used by Balthasar Gratian.

"THOUGHTS flow from the extensive coasts of Memory, embark on the sea of the Imagination, arrive at the port of Genius, and are registered at the custom-house of the Understanding."

THE WELSH CLERGYMAN.

IN the year 1782 were published the banns of marriage between a young man, and the daughter of a Baptist, who had not received baptism, nor the name of baptism, in Langoedmôr near Cardigan. When the marriage-day arrived, and a number of the friends of the young couple had accompanied them to church, Mr. Jones the curate, agreeably to what had been before reported of his intention, said, that he could by no means marry them, unless the bride would first submit to baptism, and, for the time, he adhered to his word; but to the great honour of her name and memory, the young woman refused to sell her religious principles; the company returned disappointed, the dinner was eaten, and all retired to their homes. But the late Rev. W. Williams, a Baptist mi-

later in Cardigan, and who was also one of His Majesty's Justices of the Peace, wrote a letter of complaint to the Bishop of St. David's, and received an answer by the first opportunity; and as we have a correct copy of the bishop's letter now before us, we present the reader with some of the more important extracts.

Aberguili, Oct. 8, 1788.

Sir,—I received a letter from you of the 13th ult. Mr. Jones, the curate of Langoedmor, had called upon me a few days before, when he gave me an account of the matter complained of in your letter. I was extremely sorry to find that Mr. Jones had been guilty of such a mistake; and I soon convinced him that he had acted very improperly; and lest he should again fall into such an error, I wrote him a letter on the subject, immediately after the receipt of yours. It has been intimated to me that something of the kind happened in this bishoprick about twenty years ago, and that there are still some young priests in Dyfed and Cheredegion, who hesitate about the lawfulness of marrying persons unbaptized. The week before last I wrote to some of the senior priests in these counties, requiring them to inform their younger brethren, that when persons apply for marriage, *the minister is to make no inquiry about the religious sentiments of the parties;* and if there be no obstacle arising from relation or consanguinity, and all things required in the act of the 26th of the late king, be fulfilled, he is to go forward to administer the marriage; and if he refuse to do so, under these circumstances, he will subject himself to the utmost rigour of the law.

"I shall always be ready to take due notice of every complaint like this, that you, or any other Protestant Dissenter, may find it necessary to bring before me; and I hope, from the care I have taken on this occasion, no cause will be given you to complain in future.

"I entreat you to convey my respectful compliments to the gentlemen who met on this occasion, and be pleased to accept the same yourself, from, Sir,

Your most obedient humble servant,

JOHN ST. DAVID'S."

It is scarcely necessary to add, that Mr. Jones married the young couple without saying any thing more about baptizing the female.

Seven Gomer, Oct. 1822.

Obituary and Recent Deaths.

MR. RICHARD BRAND

Was born at Great Hale, about six miles S. E. of Sleaford, nearly in the centre of the county of Lincoln, Dec. 13, 1747. His father, Mr. Edward Brand, was a pious and respectable tradesman, who by his profession brought up a considerable family, most of whom were subjects of genuine piety: he removed from Great Hale to Kirkby Laythorp, where he died.

His only son Richard, in his younger years was much addicted to the pursuits of what the world call mirth, pleasure, and innocent amusements; but during his residence at Kirkby Laythorp he became acquainted with a serious

young friend,* to whose conversation and example he attributed his first serious impressions of his lost state and condition by nature, which terminated in his repairing to the cross of Christ for salvation.

About this time the pious lady of the late Lord Robert Manners of Bloxham introduced the ministry of the gospel into that neighbourhood in the establishment, and settled one of the six young students who were expelled from the University of Oxford for reading, praying, and expounding the scriptures, (the Rev. Benjamin Kay,) as the officiating minister of Bloxham and Digby; and hither, at the distance of about five miles, he and his friend travelled together to hear the precious sound of salvation, which is the only salutary balm for a sin-wounded and sin-burdened conscience. About 1767 he removed to Sleaford, and, shortly after, to Boston; but Providence opening a door for his removal and final settlement at Swineshead, he removed thither, where he spent the remainder of his life.

Whilst at Boston, and after his removal to Swineshead, he became a hearer of the Rev. Wm. Watts, pastor of the Particular Baptist church at Donnington and Boston, where he preached every alternate Sabbath; after whose death, in about 1768, the Rev. Wm. Coates accepted of the pastoral office. In 1769 our friend, being convinced of the propriety of believers' baptism, and desirous to become a decided follower of Christ, offered himself as a candidate, and was baptized; and from that time he continued a constant and persevering attendant upon the public means of grace, as well as upon more private and social religious services, whenever his health and circumstances would admit, till his death.

The writer has been favoured with an intimate acquaintance with him of more than fifty years, and can with justice say, that his character has been untarnished as it respects the church, his family, and the world, except the infirmities of human nature, from which the best of men cannot claim an exemption.

He placed all his hopes for life and salvation upon the Rock of eternal ages, that permanent foundation, which never fails in a trying hour, and against which the gates of hell shall never prevail: he lived near to his God, and often enjoyed the consolations of the gospel. He was a highly respected and honourable member of the church about fifty-three years, to which he gave a strong testimony of his attachment by walking nine miles, whilst he was able to continue his attendance, as well as by a donation of one hundred pounds prior to his death, toward liquidating a debt upon the chapel. He manifested his attachment to the cause of Christ, by cheerfully contributing his assistance in promoting it, under whatever name or denomination the appeal might be brought. He was a decided Calvinist; but of a catholic spirit, possessing the warmest attachment to all who love our Lord Jesus Christ in sincerity, by whatever name distinguished amongst men.

He was visited several times in his last illness by an intimate friend, who mentioned the divine consolation and enjoyment with which a young female friend* was supported on her death-bed. Mr. Brand said, that it was a matter of great thankfulness to witness such pleasing scenes, but that it was not the case with himself: he hoped, however, he should be supported in passing through the dark valley of the shadow of death. He added, that the coldness and supineness of his heart and affections might be the cause of the Lord's withholding those com-

* Since we received the above, we have been informed by the Rev. John Hinmers of Boston, that Mr. Brand was afterwards the instrument of great spiritual good to his friend's son, who is now a respectable deacon of Mr. Hinmers's church; upon which Mr. H. very properly remarks, "We not only see a remarkable correspondence between sin and its punishment, but also between good done and recompense bestowed."

* Mary Clarke. See Baptist Magazine, 1822, page 473.

fortable manifestations of his presence and support which he in mercy imparts to many others.

July 30, he was very poorly, and for several days past had been much afflicted both in body and mind, suffering much mental depression through the severe buffetings of the enemy; but he expressed a deep-felt sense of the goodness of God in the preservation, protection, and support he had found in the divine promises during his pilgrimage, and trusted that the Lord would support him through the waters of Jordan till he reached the promised inheritance.

He dropped the fetters of mortality Sept. 8, in the seventy-fifth year of his age, to join the church triumphant, and was interred on the following Wednesday; and on Lord's-day, the 22nd, an appropriate sermon was delivered by the Rev. J. Hinmers his pastor to a numerous and deeply affected congregation, from Phil. i. 21.

May the unchangeable promises of Jehovah, and the provision made in his everlasting covenant for the security and salvation of his people, which so eminently supported our departed friend, be the happy lot of the writer and readers.

Nov. 19, 1822. AGRICOLA.

MISS ELIZABETH WHITMARSH.

DEC. 15, 1822, died Miss Elizabeth Whitmarsh, aged nineteen. Her parents reside near Lymington, but Divine Providence brought Miss W. to Portsea about five years since. After a long residence in this place, her conversion became apparent from the seriousness of her behaviour, from her assiduity, and from her diligent attendance on the means of grace under the ministry of Mr. Hawkins, from which she received great benefit. In October, 1820, she was united to the church in White's-row, and she diligently performed the duties of that connexion. She was very useful as a teacher in a Sunday-school, and much beloved by her fellow-teachers. She was punctual in her attendance, observant of the regulations of the school, and cheerfully co-operated in the plans formed for its welfare.

From Portsea she went, six months before her death, to reside with a lady at Devizes, having undertaken the office of governess in the family. There she was taken ill, and finished her course. The state of her mind will appear by an extract from a letter from the lady above referred to—

"I cannot attempt to give you a regular account of dear E. W.'s experience during her last illness, but from her general calmness and resignation throughout the trying period, I have reason to believe her mind was influenced by the best principles, and by the consolations of religion. Her illness, which was attended with pain, continued nearly eleven weeks; but during the whole time I never witnessed a single expression of discontent or repining. She felt, I believe, much uneasiness at being incapable of discharging the duties of her situation, and disappointed at being so long deprived of the privileges of public worship; and, on one occasion, wept as she observed from the window the family going as usual to the place where she had enjoyed so much pleasure.

"Though her last illness was of an alarming nature, hopes were entertained of her recovery, and immediate danger was not apprehended till a few days previous to her dissolution, when the friend who attended her became more anxious to learn the state of her mind under the trying dispensation. It being observed to her that this painful relapse was a great disappointment to her expectations, and very trying to her spirits, she replied, with much calmness, 'Yes, but it is all right, and I hope patience and resignation will be granted me, to bear all that my heavenly Father may see fit to lay upon me.' These christian graces were, indeed, evidently in exercise throughout her illness. She experienced much pleasure at hearing the scriptures read, and felt the value and support of the sacred promises they contain. On the morning of the day on which she died, having passed a painful night, her friend inquired, with much anxiety, what was the state of her mind; she replied, 'Very tranquil; I awoke this morning in a *sweet* frame of mind, with only one *wish*, to be entirely resigned to the will of the Almighty.' Her

friend said, 'You now feel the comfort and advantage of having attended to religion in the season of health and youth.' She replied, 'Yes, I do: but I have shamefully abused my privileges.' 'This is what we all have to accuse ourselves of,' replied her friend; 'but what a *mercy* that there is a gracious Saviour to apply to for pardon, whose precious blood speaketh better things than that of Abel!' She replied, '*Yes, it is;* I have put my trust in *Him*, and hope I shall not be disappointed at last.' 'None that ever *trusted in Him* were disappointed,' her friend answered, and observing that she appeared much exhausted, she discontinued the conversation; but a short time after, going to her bedside, she heard her repeat, with sweet serenity, that delightful passage —'Unto Him that hath loved us, and washed us from our sins in his own blood;'—and she appeared to be deriving from it the support and consolation it is calculated to impart in the most trying circumstances. Her weakness and exhaustion from this time increased, till, with scarcely a groan or a struggle, her gentle spirit took its flight to the realms of eternal peace and rest. Her general sweetness of temper and propriety of behaviour have left an impression of regret and sorrow, that will not for a long time be effaced; and I now feel as if we had not sufficiently prized her character."

Her death was improved at White's-row Chapel, Dec. 29, by her pastor, from Song vi. 2; after which he read some very interesting extracts from her letters to a young friend, and which discovered her piety to have been of no ordinary kind.

"Hail and farewell, blest girl; soon hast thou left
This evil world.
Thus have I seen a rose with rising morn
Unfold its glowing bloom, sweet to the smell
And lovely to the eye, when a keen wind
Hath torn its blushing leaves, and laid it low,
Stripp'd of its sweets.—Ah! so,—
So our Eliza fell."

Portpea. C. T. M.

MISS MARY ARNOLD.

SEPT. 1, 1822, after a long and painful affliction died Miss Mary Arnold of Sevenoaks, Kent, aged twenty-nine years. It may very properly be said of the subject of this memoir, that her life was highly creditable to religion, and that her death was a convincing evidence of its divine reality. "The memory of the just is blessed." Her constitution being naturally weak and delicate, she was subject to affliction from her childhood, which appears to have been sanctified by the Lord in a very eminent degree, in promoting her spiritual interests, and eternal salvation. Very early in life she manifested serious thoughtfulness on the importance of religion, and began to attend on the means of grace, in the connexion of the Wesleyan Methodists, with whom she was subsequently united, and continued for several years. It pleased the Lord by the teachings of his Spirit, and the leadings of his providence and grace, to give her such discoveries of the evil of sin, the depravity of human nature, and her own unworthiness, that she became very much distressed and cast down concerning the real state of her soul. While she was in this exercised state of mind, she was induced to go and hear Mr. S. at the Baptist meeting, and the Lord was pleased to bless the word to her soul, by which means she obtained a little relief and comfort. She continued to attend occasionally, and found increasing comfort, and a more settled peace in her mind than she had ever enjoyed before. At length she came and heard Mr. S. constantly, and having expressed her real conviction of the truth and consistency of the doctrines of grace, (as held by the Calvinists,) and cordially embraced them, she united with the Baptist church, of which she continued an honourable and highly respected member till her death.

From the time of her union with the Baptist friends, the Lord greatly blessed her in the use of the means of grace, so that it was clearly demonstrated, that she "grew in grace, and in the knowledge of our Lord Jesus Christ."

The humbling views she had of herself led her often to express herself as "a brand plucked out of the fire;" and the exhalted views she had of the glory of the person and work of Jesus, excited her to glory in Christ and him crucified. She

lived under such an abiding sense of the great obligations she was under to the sovereign, distinguishing, efficacious grace and mercy of God in Christ Jesus, that she often exclaimed in the hearing of the writer, "If I get safe to heaven, it will be a wonder indeed." The affliction which terminated in her death, began with a very painful swelling in her neck and throat, supposed to be the effect of taking cold, under which she suffered extremely nearly twelve months, from its commencement till the time of her dissolution. For seven months out of the twelve, her pain was so great, that she was unable to lie down in her bed, for fear of being suffocated, and great apprehensions were excited, lest, by the continued swelling, the means of her taking food might be so impeded, as that she might die of starvation. It might be said of her, as it was of that great human example of patience, Job, "In all this she sinned not, neither charged God foolishly." She would frequently say, "What is this to what my Saviour suffered? it is infinitely less than I deserve, and what is still better, it will soon be over." The exercise of those blessed graces, faith and hope, was wonderfully illustrated in her life and death. Resting with unshaken confidence on the finished work of the Rock of ages, she was filled with a glorious hope of a blissful immortality, which inspired her with singular patience in waiting for that blessed object. When the writer was conversing with her on the nature of her affliction, she said, "I should be happy to have the same affliction repeated, if the Lord would be pleased to indulge me with the same comfort." At one time, when speaking of the God-dishonouring nature of unbelief, she said, "Sometimes when I have felt exceedingly happy in my dear Redeemer under the word, some such suggestions as these have crossed my mind." "Is all this real? would you be so happy if you were in great affliction, or near death? blessed be his dear name, I have proved his faithful word to be my support and comfort, and to exceed all I could have believed, or even conceived." She frequently cried out, "I am happy; I have great consolation in Christ. Oh the blessedness of an interest in him, and knowledge of him!" She often expressed her pity for those who are without Christ and without hope, saying, "What should I do in my present circumstances if I had not such a friend and helper, and such a blessed hope to support me? I feel such assurance of my dear Redeemer's love and care, that I can leave all with him. All I want is a heart continually to praise him. Jesus is mine; death has lost its sting; I feel no fear to die." And when her dear mother said she did not feel comfortable for her to be alone, (which was her own desire,) she said, "I should not be alarmed to die to-night, even if it were sudden, and I were alone. It is all well; Christ is mine, and I am his; Jesus has blessed me with this glorious hope, unworthy as I am; my unworthiness is no hindrance to his goodness; there is nothing in me, but Jesus is 'all in all.'"

The evening before the day on which she died, in attempting to rise from her couch, she ruptured a blood vessel, at the sight of which the family were alarmed; when with that dignified composure which she had so greatly enjoyed, she said, that her Redeemer was at hand, and had disarmed death of its sting. She continued in that calm waiting frame till the next day about one o'clock, when she said, "It is all right," and then bid a final adieu to pain, sin, and sorrow, experiencing (no doubt) an abundant entrance into the kingdom of our Lord Jesus Christ. Her death was improved by her pastor the following Lord's-day, from Rev. xiv. 13. to a crowded and affected auditory, in whose remembrance she will long live.

The few following remarks will give the reader a general idea of her character as a christian, and also as a member of a christian church. Humility was a prominent feature in her. When she heard any thing of a painful nature respecting the faults or sins of professors, she said, "They should excite our pity and

our prayers, and teach us to walk humbly with God. What are we but for grace? and what should we not be, if not kept continually?" Deadness to the world was remarkably discovered in her. She had no more desires after the world and its vanities in her most healthy days, than in her sickness, and often said, she pitied those who sought no better portion. Her constant attendance on the public means of grace, even after her disease began, was often a matter of surprise to all; but she used to say, she did not know what she lost when absent, the Lord so frequently blessed her when she was present. Liberality was truly engraven on her heart. Never was there an appeal made to her for the cause of God at home or abroad, but, according to her ability, yea and beyond it, she lent a helping hand. She would not indulge in any extravagance, and dressed remarkably plain, in order to enlarge her means of assisting the cause of God, and relieving the miseries of her fellow-creatures. Finally, her fervent wishes for the peace and prosperity of Zion, and her ardent attachment to all that love our Lord Jesus Christ sincerely, were very conspicuous. Few christians have lived under a greater sense of imperfection than she did, and few persons have had less desire to be seen of others. It was observed by a very near relative in the family, whose conduct was not friendly to religion, that Mary's religion had done good all through the house. "Our rock is not as their rock, our enemies themselves being judges." May the Lord enable us to follow them, who through faith and patience inherit the promises!

AT Reading, March 4, died MARTHA, the wife of Mr. DAVID VINES, sen. a christian of no ordinary standard, and who had been for many years, eminently "a mother in Israel." The writer of these lines purposely abstains from enlarging, in the confident expectation that some friend or relative on the spot will soon enrich your pages with an account of one, concerning whom it may justly be said, that "for her to live was Christ, and to die gain."

Review.

A History of the English Baptists: comprising the principal Events of the History of Protestant Dissenters, from the Revolution in 1688 *till* 1760; *and of the London Baptist Churches during that Period. By Joseph Ivimey.* Vol. III. 14s.

HISTORY is well defined, when it is said to be "philosophy teaching by example." And the present generation, wise as it is, would be much wiser, if the lights and beacons of former generations were duly regarded. It should be remembered, too, that many things are committed to us in trust, to be transmitted unimpaired to future generations.

The religious public, therefore, are much indebted to Mr. Ivimey for the labour he has bestowed on that portion of our Church-history, which comprises the lives and labours of the English Baptists,—and the prosperous or declining state of our churches from the Reformation to the present time.

This third Volume is divided into two books. The first contains a review of events occurring in the reigns of King William, Queen Anne, George the First, and George the Second; the other, the history of Baptist churches in London. Those which occupy a place here, are Broad-street — Old Gravel-lane — Wapping — Devonshire-square — Petty France — Lorimers'-hall — Turners'-hall—United Churches of Devonshire-square and Turners'-hall—Curriers'-hall, Cripplegate—Pinners'-hall — Ditto Sabbatarian Church—Goat-street, Horsley-down — Unicorn-yard — Carter-lane —

Maze-pond—White-street—Snow's-fields—Collier's-rents—Joiners'-hall — Tallow-chandlers'-hall — Great Eastcheap — Goodman's-yard — Limehouse—Ayle's-street and Angel-alley—Shadwell—Prescot-street —Little Alie-street—Little Wild-street—and Eagle-street.

In the first book the reader will find the substance of the Toleration-act of 1689, and several other acts of Parliament; a variety of addresses to the throne on important occasions; an account of the attempt to establish an Annual General Assembly; extracts from Association-letters; and other documents of great value—particularly a Memorial from the Protestant Dissenters to Queen Anne against the Schism bill, which is "a literal copy of a pamphlet too valuable to be lost."

Mr. Ivimey has taken great pains to investigate the origin of many of our most important societies, funds, schools, and controversies. He notices the Society of Ministers, commonly, in earlier times, called *the Board*—the Monthly Meeting of our Ministers and Churches—the Society for promoting Christian Knowledge—the Particular Baptist Fund —the Widows' Fund—the Parliamentary Grant, formerly called *Regium Donum* — the Horsley-down School—the Salters'-hall Controversy — the Modern Question — the Baptisteries in Paul's-alley, Barbican, and in Fair-street, Horsley-down,—and many other things which must be interesting more or less to every reader.

In the second book the reader will find a variety of curious particulars connected with the rise and progress of the London churches, some of which we should be glad to transcribe, but our limits will not permit.

The author has proposed to publish two other volumes: the fourth to contain materials relating to the history of our London churches and those in the country, and also the history of the Western Association, and of the Bristol Education Society—the fifth to contain an account of leading events, both in London and the country, from 1760 till 1820, with the history of the first twenty-eight years of our Missionary Society, and of the Academies at Bristol, Stepney, and Bradford—of the Baptist Irish Society, and the Baptist Home Missionary Society. We cordially wish the diligent writer may have health and strength and spirits to accomplish the task which he has undertaken; and that it may prove a permanent blessing to the churches of Christ in the old world, and in the new.

In such a mass of multifarious materials, there will be, no doubt, some mistakes, as well as some omissions, and the closing volume should contain a few pages devoted to the *addenda et corrigenda*, which may be supplied by the author's own revisal, and the communications of his friends.

This interesting volume loudly proclaims the importance of evangelical doctrines, and the necessity of evangelical discipline. It shows, in several instances, that a church declining, and decaying for want of these things, may soon be dissolved, scattered, and, as to its public character and usefulness, annihilated, while no promise of God is broken at all. The pastors, the deacons, and the private members of our churches, will find, in the biographical sketches of this volume, many strong incitements and encouragements to "cleave to the Lord with purpose of heart."

We cannot forbear transcribing a few lines from the author's preface.

"It is a fact which cannot be disproved, and which ought to be universally known, that the Baptists first understood the principles of unrestricted *religious liberty*—that they were the first to propagate them—and that they have never violated them, by abridging others of the liberty which they claim for themselves.* It is singular,

* For proof of this the writer refers to Vol. I. p. 124 of this history. The works of Mr. Roger Williams, in reply to the Rev. Mr. Cotton of Boston, and, above all, the charter he obtained for the state of Rhode Island, present irrefragable evidence, that as he had learned the sentiment from the English Baptists, so he was the first who effectually and practically taught it to the world.

too, that this should be admitted by a Roman Catholic writer, whilst it is always kept out of sight by Dissenting Pædobaptists! Mr. Charles Butler, in his *Historical Memoirs of the English Catholics*, says, 'It is observable, that this denomination of Christians [the Baptists] now truly respectable, but in their origin as little intellectual as any, *first propagated the principles of religious liberty*.'" Vol. I. p. 325.

Thoughts on the Anglican and Anglo-American Churches. By John Bristed, Counsellor at Law, &c. Holdsworth.

THIS is a stinging book, and it will be felt severely in some quarters. Mr. Bristed appears to be well affected towards the gospel, the great principles of which appear prominent throughout his work. In some of the first pages he has delineated the character of the American pastor with great force and fidelity, and with peculiar felicity of expression. He has evidently studied his subject profoundly. He has also made extensive inquiry into the state of religion in England, and in America, and his attack on the *formalism* of our established church is very powerful. It will be felt to be more heavy, from the circumstance that the writer is himself an Episcopalian.

We cannot, however, avoid wishing that this book were shorter. The discussion, though very spirited, is wordy, and (to borrow an American word) *lengthy*. It wants method; and the repetitions may well be spared in the next edition. In a few passages, too, there is a tone of sarcastic ridicule, and in others of caustic severity, which are unworthy of the author, and of the great cause he so ably and nobly defends.

In p. 164 he justly remarks, that Mr. Neale

"Indulges in a little poetry when he says that 'the great body of the people [in our *Commonwealth*] were sincerely religious.' For how does it appear that the millions of ignorant, heathenish, profligate formalists, whom Laud so tenderly cherished, while he incessantly persecuted all vital religion, were ever converted to christianity? And if they were, whence arose the millions of the same order of men, who, on the restoration of Charles, deluged England with impiety and crime? Neither Britain, nor any other nation, can be transformed into a christian community by a mere change of temporal rulers, or of church-government; or, according to act of parliament."

The author has enlivened a long review of the dull monotony of formalism with a variety of anecdotes, the authorities for which the author will do well to add in future editions. The following is a specimen.

"An English nobleman said to *Matthew Mead*, the Nonconformist, 'I am sorry, sir, that we have not a person of your abilities with us in the established church, where they would be extensively useful.' 'You do not, my lord, require persons of great abilities in the establishment; for when you christen a child, you regenerate it by the Holy Ghost; when you confirm a youth, you assure him of God's favour, and the forgiveness of his sins; when you visit the sick, you absolve them from all their iniquities; and when you bury the dead, you send them all to heaven. Of what particular service, then, can great abilities be in your communion?'"

But we must break off—taking leave abruptly of Counsellor Bristed—anticipating an extended sale of his work on this side of the Atlantic, as well as the other; and cordially assuring him that we shall be happy to meet with him again.

Sermons for the Use of Families. By William Brown, Minister of Baker-street Meeting, Enfield 8vo. Bds. 416 pp. 10s. 6d.

EXCELLENT paper, elegant types, and correct printing, have been well bestowed on these respectable sermons. They are twenty in number, and the subjects are as follows: Family Religion—The Case of the penitent Thief—The Truth and Claims of the Gospel—Sin called to Remembrance—The Lord's-day, or Christian Sabbath—The powerful Influence of the Love of Christ—The Parable of the rich Worldling

—Peace in Christ amidst the Troubles of the World—Peace in Death, through the Knowledge of Salvation—The common Neglect of the Divine Omnipresence—The Attention which should be given to the Scriptures—Our Lord's Reply to the Inquiry concerning the Number of those who shall be saved—The Christian Rule of social Conduct—The Dispersion and present State of the Jews—Our Lord's Declaration to his Disciples, that they would forsake him- God made known by the Gospel—The Responsibility of Man—David's Lamentation for Absalom—Paul and Silas in the Prison—The Desire of Life.

We have some excellent sermons in our language, which were intended to strike the attention of the thoughtless, to rouse the sleeping conscience of the profligate sinner, and to spread a salutary alarm among those who are at ease in Zion. The volume before us is more adapted to supply information to well-disposed inquirers, and to minister to the edification of pious families, and especially those in which there are young persons of cultivated minds. The great truths of the christian revelation, if not discussed at length, are every where recognized; they are interwoven throughout, and furnish the motives to that course of obedience which the preacher is anxious to recommend. The style is perspicuous, neat, and often elegant: we hope they will never be read in vain.

Memoirs and Remains of the Rev. John Griffin, Jun. late Minister of Castle-street Chapel, Exeter. By John Griffin, Minister of King-street Chapel, Portsea. Bds. 8vo. 503 pp. 8s.

THERE is a vital principle in this book, which will make it buoyant, while thousands of useless or vicious publications are sinking, to be lost for ever. Many who read this volume will exclaim, "O happy father, to have such a son! O happy son, to have such a father!" We think Mr. Griffin discovered great wisdom and prudence in the cautious, yet affectionate, manner with which he introduced his excellent son into the church, and afterwards into the ministry.

The subject of these Memoirs was a young minister of no ordinary promise; but it has pleased God to remove him to a happier region. These memoirs of his early piety, of his diligent and successful studies, and his useful labours, will be highly interesting to many whose privilege it will be to peruse a work alike honourable to the father and to the son.

Particularly we recommend this volume to the most serious attention of our students in divinity. Here they may learn what to avoid, and what to pursue. They will see that Mr. Griffin Jun. was not like those ignorant and eager students in painting, of whom it was said, "they begin by effect without labour; and end by labour without effect."* They will see also that to have their hearts imbued with the spirit of the gospel will prepare them for honour, and happiness, and usefulness, in the christian church; and that no talents, acquisitions, or accomplishments, (if this be wanting,) can inspire their best friends with any hope of their success.

The Protestant Dissenters' Catechism: containing, I. *A brief History of the Dissenters.* II. *The Reasons of Dissent from the National Church. The Seventeenth Edition; with an Appendix and a Preface by William Newman, D.D.* Pp. 86. Price One Shilling.

SUCH were the difficulties encountered by the Reformers, that it has always been rather an occasion for surprise that they should have accomplished so much, than that they should have effected no more: but that, after the lapse of so lengthened a period, such palpable remains of superstition should be retained in a church protesting against popery, must be lamented by pious

* Edinburgh Review, p. 264, Sept. 1814. Art. Northcote's Life of Sir J. Reynolds.

and candid churchmen, and assigns an adequate cause of the continuance and progress of Nonconformity.

If the Bible and the Establishment were identified in their principles and requirements, then to dissent would be criminal; but whenever conformity to human institutes involves the violation of supreme authority, then the claims of the former must be conscientiously resisted, and the principles on which the resistance is opposed, should be distinctly and openly stated. To attempt this at one period, was to place in extreme peril every thing valuable in this world; but the day in which we live, (thanks be to God, and to the powers that be,) is one of much more enlarged policy and liberal inquiry than that during which our venerable ancestors bore their noble testimony to the influence of "pure and undefiled religion."

In introducing this new and *improved* edition of "the Dissenters' Catechism," which we cannot too strongly recommend to our readers and their families, Dr. Newman, in a short but interesting Preface, says,

"In preparing this edition for the press, I have made a great number of trifling corrections, which the excellent author would have made if he had been still with us. I have omitted some passages, particularly respecting the Liturgy. A minute criticism on obsolete terms and phrases, in such a composition as the English Liturgy, must appear invidious, and is not at all consistent with the candour and liberality which ought to be found among Dissenters. Some things which might be very proper or necessary in a controversy with a high-flying churchman, will by no means fit the lips of a child, or any young person of either sex, into whose hands this Catechism may come. I have softened one of those passages which relate to the Spiritual Court: their thunders have long ceased to roar. And the Universities are certainly in a much better state than when this little work was written. Much greater attention is now given to the Hebrew and Greek Scriptures, and to theology in general. And if Mr. Palmer were now living, he would rejoice to hear, that in December last some of the students at Cambridge were examined in Dr. Doddridge's three Sermons on the Evidences of Christianity, as well as in Beausobre and Paley."

Being fully convinced that if Dissenters are not unjust to themselves, they must encourage and circulate, as extensively as possible, such publications as this, we hope very soon to meet with an announcement of the *eighteenth edition.*

The Scripture Character of God: or Discourses on the Divine Attributes. By Henry Forster Burder, M.A. Bds. 8vo. 254 pp. 7s.

The immortal mind of man delights in an object that is vast, illimitable, incomprehensible.* Mr. Burder, however, has judiciously avoided abstruse and metaphysical speculations: and has given us a volume that would have done credit to a more experienced writer. The sentiments are evangelical—the arrangement lucid—and the diction is generally marked with purity, precision, and perspicuity. The range of thought, in some pages, with the fulness and felicity of illustration, will not fail to interest the devout reader.

It is obvious that our conceptions of the law—sin—peace—reward—punishment—and especially of the mediation of Christ—will be powerfully influenced by those which we form of the character of God.

The attributes on which the author expatiates, in these twelve discourses, are, Eternity, Omnipotence, Omniscience, Wisdom, Holiness, Justice, Sovereignty, Goodness, Patience, Mercy, Love, and Faithfulness.

We regret that Mr. Burder has not bestowed distinct discourses on *Immutability* and *Omnipresence.* We recollect the poet's description of the Great Supreme,

"——————— full orbed
In his whole round of rays complete."

What he has suggested as an apology, in a note, p. 44, is not satisfactory, because it would equally

* *Aliquid immensum infinitumque*
Cic.

apply to those attributes which, nevertheless, he has distinctly treated. We shall be glad to hear, that the rapid sale of the work, and the demand for a second edition, have induced the worthy author to reconsider this matter.

Perhaps, too, it would be an improvement, if in entering on the *moral* attributes, he were to place *love* the first in order, and begin with that; and then it might appear with some advantage, that all the others are modifications of love.

In p. 31, speaking of Jesus, Mr. Burder says, "the waves of the sea became buoyant under his feet." Query. Does not the word *buoyant* apply more properly to Jesus himself?

In p. 49, Mr. Burder interprets the word *hell* as signifying "the regions of woe." But sheôl, in the passage to which he refers, (Ps. cxxxiv, 8.) probably should be interpreted to signify, (as Dr. Boothroyd remarks,) the lowest place, poetically opposed to heaven, the highest.

LITERARY INTELLIGENCE.

Just Published.

Palmer's Protestant Dissenter's Catechism, improved, with an Appendix and Preface, by the Rev. W. Newman, D.D. 1s.

The Vanity of Youth:* a Sermon on the Death of Elizabeth Shepherd, aged 18 Years: preached at Aston Sandford by the late Rev. Thos. Scott. 6d.

Vol. III. of the new and uniform Edition of Dr. John Owen's whole Works, (with the exception of his Comment on the Hebrews,) now first collected; to be comprised, as nearly as can be calculated, in 16 Vols. 8vo. A Volume published every two Months, containing on the Average nearly 600 Pages, Price 12s.

* A Review of this Sermon will appear in our next.

Mason's Spiritual Treasury, a new Edition, in 2 Vols. 12mo. 10s.

Rev. Legh Richmond's Annals of the Poor; a new Edition, with Engravings, in one Vol. 18mo. 3s. 6d.

Jane and her Teacher, with a beautiful Engraving. 1s. 3d. half-bound Roan.

Collyer's (Dr.) Lectures on Scripture Comparison: being the 7th Volume of his Lectures. The whole Series contains Scripture Tracts—Prophecies—Miracles—Parables—Doctrines—Duties—and Comparison of Christianity with Mahometanism, &c.

Burder's (H. F.) Pleasures of Religion. 7s. 6d.

Lawson's (Rev. John) Elegy on the late Rev. H. Martyn.

Poppewell's Christian Family's Assistant. 8vo. 10s. 6d.

Clarke's History of Intolerance. Vol. II. 10s. 6d.

Worthington's (Hugh) Sermons.

Porter's Pleasures of Home. Second Edition. 4s.

Orme's Catechism on Church Government. 4th Edition. 6d.

Bible Teacher's Manual. Part I. (Genesis). 6d.

Advantages of the Observation of the fourth Commandment.

Voice of the Vaudois. A Poem. 48 pp.

In the Press.

A Catalogue of the Ethiop. Biblic. MSS. in the Roy. Lib. at Paris, in the Vatican Lib. and in the Lib. of the Brit. & For. Bib. Soc. with Remarks, Specimens, &c. By T. P. Platt, B.A. &c.

Jay's Family Prayers. 6th Edit. with an additional Week. 9s.

Leifchild's Observations on Providence. 12mo.

Sketches of Sermons. Vol. V.

Seaton's Church in Canaan. 12mo.

Conversations respecting licensing a Dissenting Meeting-house. 3d.

France (Wm.) on the Person of Christ.

Intelligence, &c.

Observations on the List of Baptist Churches in the Magazine for January.

Mr. Editor—I doubt not but many of your readers have felt highly gratified with the list you have given us of the Particular Baptist Churches and their pastors in England. I have been employing a leisure hour in looking over this list, in comparing it with that given in your Volume for 1811, and in

throwing together a few observations that have occurred to my mind while thus employed. These observations I herewith present you, to be placed or not, as you may judge most proper, before the view of your readers.

It may be necessary to premise, that I presume the general correctness of the two lists; for though some errors might be pointed out in each, they are not of a nature to affect the following remarks.

The first thing that excites our attention is the very considerable increase in the number of churches. In 1811 the list contains 478; in the list of January, 1823, there are 698,* and thus is given an increase of 220 churches in little more than eleven years, or an addition of about twenty churches in every year;—a fact most loudly calling for the warmest gratitude of all who love the Lord Jesus Christ in sincerity, and especially of those who conceive that the Baptists alone "have kept the ordinances as they were delivered to them;"—a fact that must silence those who imagine that the Baptist cause is on the decline,—that proves the energy and zeal of our churches and pastors,—and demonstrates, that while we send the gospel to India and to Ireland, we have not forgotten our own land, nor robbed our kindred "to do others service." And surely, Sir, this is a proof that the God of heaven has heard the prayers of his servants, and given prosperity to our Zion.

The counties in which the most considerable increase has taken place are those of Buckingham, Cambridge, Devon, Hants, Herts, Kent, Lancaster, Monmouth, Norfolk, Salop, Somerset, Stafford, Suffolk, Surrey, Warwick, Wilts, and York. In some few of the other counties the number has remained stationary, but in no one instance has it decreased.† I doubt not but it will be found, notwithstanding the number of new churches, that the number of members in each church is quite equal to that of any former period.‡

During the period of which we are now speaking, about *eighty* pastors have been summoned, by the great Head of the church, to give an account of their stewardship; a fact that loudly calls those that remain to diligence, in the view of the great account they have to render at the awful tribunal of their great Master. About one hundred, from various causes, have removed from their stations; generally to occupy others; but in some few instances they have altogether retired from the ministry. It is not for me, Sir, to speculate on the general causes of removal. Sometimes it has been a change of sentiments in pastor or people, and at other times from the want of a sufficient income for the support of an increasing family;—in some few instances from a love of novelty;—and may they not, in some instances, have been compelled, by the unkind and domineering spirit of some of their deacons or members, to abandon important posts of usefulness?

It will, perhaps, be a source of astonishment to some of your readers, that after our Academies have, for a number of years, been furnishing the churches with pastors, there should yet remain nearly 100 destitute; and that surprise will be still greater when they learn, that were these institutions always full, they would not half meet the deficiencies that occur. For supposing that the Academies at Bristol, Bradford, and Stepney, (I consider that at Abergavenny intended for the Principality)—supposing, I say, these Academies to average twenty students each, and each student to spend four years at the institution, there are but fifteen ministers a year furnished by the three Institutions. In eleven years

---

* This number includes the churches in Monmouthshire, which, in 1811, were placed among those in Wales.

† Northumberland may appear an exception to this remark, as the list of 1811 contains four churches, and that of 1823 only three. But the former list included the *Scotch* Baptist Churches at Newcastle and North Shields, which in the last are omitted.

‡ In the Third Volume of Mr. Ivimey's History of the Baptists, (a Volume that will amply repay a most attentive perusal,) a view of the denomination is given, written by the late Rev. John Ryland, in 1753, then pastor of the church at Warwick, and afterwards of that at Northampton, from which it seems the churches were smaller, both in number and size, than at present. He reckons

In London 9 churches, at 50 each;
East and south of London, 25 churches, at 40;
In the West, 18 churches, at 40;
In South Wales, 20 churches, at 40;
In North Wales, no Baptists;
In the North of England, 50 churches, at 40.

pp. 278, 279.

this would amount to but 165: we cannot reckon them more than 150. There have been, as we have seen, 220 new churches formed; eighty ministers have died; and ninety-eight churches are now destitute. Here there are nearly 400 ministers wanted in eleven years, and not half the number have been furnished by the Academies; a fact this that loudly calls for the exercise of liberality on the part of those who feel the importance of learning to the christian minister.

From these remarks it will be seen, that at least one half of the ministers who have been settled over our churches during the last eleven years, have been destitute of academical instruction. Perhaps this fact would go far towards accounting for our increase, as a denomination, not keeping pace with that of our Independent brethren; and proves that the fears of some good, but mistaken people, that our academies will multiply ministers too fast, are altogether groundless. On the other hand, it must be admitted that some of our churches are destitute, because they are unable to raise a competency for the support of the ministry; and that there is not a sufficient number of ministers possessing property of their own to supply them. Some of these societies merit peculiar attention from the opulent, on account of their distressing poverty;—a poverty so extreme, that unless some speedy and effectual aid be afforded, it will involve them in certain ruin. The Baptist Fund has long kept some of them in being; but it does not, it *cannot*, with its present resources, meet the exigencies of the case. How far it would be wise for our Home Missionary Society to render them assistance, it is not for me to determine: of one thing I feel fully persuaded, that were the funds of that Institution commensurate with its opportunities of usefulness, we need not, humanly speaking, long remain behind the most prosperous and respectable denomination of Dissenters. Would it not be advisable to hesitate as to the propriety of forming churches, particularly in thinly populated districts, till there is at least a *distant* probability of their being able to support a pastor?

With the Baptist churches we naturally associate the idea of their meeting-houses. While it need not be concealed, that in some few instances meeting-houses have been built and enlarged without necessity, it cannot be denied, that in many large towns our congregations would be more numerous, were our places of worship more commodious and respectable: but in effecting this desirable change, there are the most distressing difficulties to be surmounted. It very often happens that our congregations are too poor to pay for their chapels, however economical they may have been in their erection. What must be done? The minister must travel with a case.* This system is so replete with evils to the churches, the pastors, and the public at large, that "it is a consummation most devoutly to be wished," that some better plan might be devised. Perhaps if every member of our town and country churches contributed one halfpenny per week, or two shillings a year, a larger sum would be obtained than is *netted* by the unpleasant mode now practised.

The length to which my observations have extended, prevents my making any remarks on the progress of our public institutions; all of which, I believe, are extending their usefulness and respectability.

I cannot, Sir, put a period to this letter, without expressing my surprise and regret at the very small increase in the number of Baptist churches in the Metropolis. In 1738 there appears to have been thirty-five;† in 1794, twenty-one; in 1811, twenty-seven; and now, thirty-two. These are all Particular Baptists. I apprehend there are not more than three or four orthodox General Baptist churches. Many of these churches are certainly more numerous than they formerly were‡, but they bear no proportion to the immense increase of the population; nor does this present number appear half enough for a population of ONE MILLION THREE HUNDRED THOUSAND SOULS. How affecting is the thought, that the Metropolis of CHRISTIAN *England*, from whence so many streams have emanated to bless

* Query. Does not this properly belong to the Deacons? It is a *temporal* affair, and, as such, belongs to *their* office.

† This account is given from Maitland's History of London, in Ivimey's *Constitution of the Baptist Churches, &c.*

‡ In Mr. Ryland's list, written in 1753, the largest churches are estimated at 150 members; there are now several which contain upwards of 400, with a proportionate increase in the size of the congregations.

the world, and into whose treasury so many thousands have been poured, to send the gospel to foreign climes, should contain within her own dwellings, *at least eight hundred thousand persons, without the opportunity of hearing the gospel for want of room in her places of worship!!!* There is no room for the feelings of jealousy to operate; ministers cannot talk of encroaching on each other's territories; for 800,000 of their fellow-men are perishing at their very doors "for lack of knowledge." While *one* gentleman among the Independents has nobly erected five large chapels to the honour of the Redeemer, could not some of *our* opulent brethren give, or at least *lend*, their hundreds and their fifties, for a few years, without interest, to form a fund for building meeting-houses? No doubt can be entertained that, in many situations, with suitable ministers, congregations would be collected, and the sums gratefully repaid.

Allow me, in conclusion, to suggest, as subjects for discussion among your intelligent correspondents,

1. Whether something could not be done for the churches in important situations, where they are on the brink of ruin for the want of pecuniary help?

2. Whether some better plan could not be adopted in collecting for meeting-houses?

3. Whether it would not be advisable to establish a book-room, similar to the one attached to the Methodist connexion, where our ministers might be allowed to purchase at the trade-price, and where the business of the denomination might be transacted? The profits arising from the trade to be given towards defraying the expenses of building meeting-houses in town and country.*

4. Whether all that ought to be done has been effected for the widows and children of our ministers? I am aware that the increase of the sale of the Magazine would add to their comforts; but ought not something more to be done? While the Methodists have two schools for the children of their ministers, and the Independents have one, is it to our honour that we have nothing of the kind?

5. Is there as much attention paid as there ought to be to the study of the scriptural constitution of a christian church? and are we, in the government of our churches, adhering strictly to the order of the New Testament?

J. B.

January 10, 1823.

*** *Errata in our last Number.*—We are requested by the writer of the History of the Church at Hamsterly to inform our readers, that *that* account was written before the ordination of their present pastor. This explanation is necessary, to account for a passage in the last paragraph, where the church is said to be without a pastor. In the same article, page 116, line 31, *for* nine *read* ruin.

Thames Rivermen Society.

Dec. 9, a numerous meeting was held at the City of London Tavern, to establish the above Society. The Secretaries are, Messrs. Thomas Phillips, Charles Lucey, and James Smith, Cox's Quay.—It had long been matter of regret with pious persons that no direct means were employed to better the moral condition of the very numerous body of men who obtain their living on the Thames and its banks, amounting to about 30,000 persons, whose general depravity is greatly to be deplored. It is hoped that the means adopted by the Society will diminish this evil; and that Watermen, in particular, will find that an attention to the duties which it recommends will materially advance their temporal interests.

W. Thompson, Esq. Alderman, Sheriff, and M.P. took the chair, and subsequently consented to become the President of the Society. After an introductory address, the meeting was addressed by the Rev. Messrs. G. C. Smith, Mr. West, and other gentlemen. Two pious Watermen also spoke, whose appeal on behalf of their profession was well received.

The following are the means intended to be used.—Attention to rivermen—visiting them—attending them when sick—the consolations of religion, with temporal relief—religious meetings—Bibles and religious tracts—Sunday Schools for their children—preaching on the banks of the Thames, by accredited and zealous ministers—and collecting them

* The purchase of a commodious freehold house, for the use of the denomination, where the business of the Fund and of our Missions is conducted, and where the London ministers will hold their Tuesday Weekly Meeting, is a more gratifying circumstance.

together to hear sermons on occasions calculated to awaken their attention, at places of worship near the river side, when any Watermen, &c. die under peculiar circumstances.

The meeting was highly respectable, and broke up after making a very liberal collection. It is earnestly hoped that every denomination of christians (the Society being established on the most catholic principles) will feel a desire to forward their spiritual benefit.

JAN. 1, a new Baptist Meeting was opened at CREDITON, Devon. Three sermons were preached on the occasion.—Mr. Kilpin (the affectionate father of this little church) preached from Psalm cxxii. 7; Mr. W. P. Davies (Independent) from John i. 42; Mr. Kilpin preached again from Psalm lvii. 3; Messrs. Cocks, Orchard, Mitchell (Baptists), and Pool and Spink (Independents), engaged in the devotional services. The congregations were not large, (there being much prejudice to be removed,) but we hope the interesting services of the day will be long remembered by those who were present. The church takes this opportunity of returning their sincere thanks to the friends who have kindly assisted them in the erection of this place of worship. It is not yet finished, but being compelled to leave the room rented for worship, they were obliged to open it in its unfinished state.

COMMITTEE OF DEPUTIES,

Appointed to protect the Civil Rights of Protestant Dissenters, for 1823.

W. Smith, Esq. M.P. *Chairman.*	W. Hale, Esq.
J. Gutteridge, Esq. *Deputy Chairman.*	J. Stonard, Esq.
J. Collins, Esq. *Treasurer.*	E. Busk, Esq.
S. Favell, Esq.	J. Benwell, Esq.
J. Addington, Esq.	W. Esdaile, Esq.
B. Shaw, Esq.	B. P. Witts, Esq.
H. Waymouth, Esq.	J. Esdaile, Esq.
W. Burls, Esq.	T. Stiff, Esq.
W. A. Hankey, Esq.	J. Gibson, Esq.
J. T. Rutt, Esq.	D. Bevan, Esq.
G. Hammond, Esq.	J. Wilks, Esq.
	W. Gillman, Esq.
	R. H. Marten, Esq.

ORDINATIONS, &c.

SEPT. 11, 1822, was opened a new Baptist chapel in HOMERTON-ROW near Hackney. The ministers who preached were Mr. Upton, sen. (Zech. xii. 10); Dr. Andrews of Walworth (Is. liii. 10—12); Mr. W. Shenston (Is. xliii. 13). The church was formed Nov. 7, 1820, consisting of twelve members, over whom the Rev. THOMAS EASON was settled as pastor Nov. 16, 1820, when Mr. Bligh stated the constitution of a christian church, Mr. Keeble addressed the pastor, and Mr. W. Shenston the church. Mr. Eason was called to the ministry by the church in Spencer-place, Goswell-street: In 1817 a house was opened for preaching; and in 1819 they removed to the school-room, which they now occupy. But as the number of members is greatly increased, they are about to erect a meeting-house that will seat 300 persons, at the estimated expense of £700. They will make great exertion themselves to liquidate a part of this sum, and they have authorized their pastor to apply to their christian friends for their kind assistance as to the remainder.

IN the vicinity of Leighton Buzzard, Beds, in the hamlet of HEATH, a new meeting has been built for religious worship on Sabbath evenings, and lectures on other evenings, by a branch of Mr. Wake's church and hearers residing there; which place has been occupied as a post of importance for several years, and where a congregation of about 150 persons regularly assemble. Considerable good has been effected there. It was opened Sept. 12 last, when three sermons were preached, the first by the Rev. Mr. Claribut of Tring, from Luke xv. 7; the second by the Rev. J. Holloway of Cotton-end, from Is. lxvi. latter part of the second verse; and the third by the Rev. J. Hilliard, from Rev. iii. 20. The services of the day were highly satisfactory. The building has cost £138, towards which £65 10*s.* has been raised, so that £73 remains unpaid. Any friends of village preaching, who will transmit to Mr. F. Wake of Leighton, the smallest sum towards liquidating the debt, will greatly serve the cause of divine truth in these parts.

Feb. 25, a Baptist church, consisting of sixteen members, was formed at WALDRINGFIELD, (Suffolk.) Mr. D. Lemon of Woodbridge commenced

the services by prayer; Mr. J. Thompson of Grundisburgh explained the nature of the union, and received a public expression of the members' wish to engage in it; Mr. J. Payn of Ipswich addressed the newly-formed church; and Mr. T. A. Waldron, who has received a unanimous invitation from the church at Walton, concluded with prayer.

NOTICES.

THE Annual Meeting of the HERTS UNION will be held at St. Alban's, April 23. The Rev. Rowland Hill, A. M. is to preach in the morning. The public meeting for business will be in the afternoon.

BUCKINGHAMSHIRE Association of Baptist Churches at New-Mill Tring, on Wednesday, May 28.

SONNET

Written after reading the Memoirs of

Miss FANNY WOODBURY,

Who died in the Twenty-fifth Year of her Age.

A beautiful flower I've seen,
In summer's fair morning, unfold
Its leaves to the sun, whose bright sheen
Made even its dew drops like gold:
But scorch'd by the noon's blighting ray,
It fainted, and wither'd, and died;
And Ev'ning wept o'er what the Day
Beheld at its dawn in its pride.
But, though of its freshness bereft,
The atmosphere round it retain'd
A sweetness and fragrance, which left
What beauty could never have gain'd.
Then sweeter the fragrance Religion has shed
O'er the memory so dear of the virtuous dead!

P. J. S.

Eye, Suffolk.

The Past, Present, and Future.

A GULF which no one can repass;
A book for ever seal'd,
Graven in characters of brass,
Till all shall be reveal'd;
A day which never can return;
A stone in ocean cast;
A taper which no more will burn;
Such is the buried PAST.

A stream whose rapid waters glide
To many a fatal shore;
A light imperfectly descried,
Which will be seen no more;
A gem of evanescent hue;
A swiftly fading flower,
No human skill can e'er renew;
Such is the PRESENT hour.

A dark, impenetrable maze,
No human eye can see,—
Or human science ever trace
Its rayless mystery;
A morn whose dawning we may dread,
For, ere the evening come,
The *past* and *present* will have fled,
To learn their FUTURE doom.

A. Y. L.

Calendar for April.

9. Moon passes Mercury VII. 30 aft.
10. Moon passes Mars, XI. 50 aft.
11. Moon New VI. 48 morn. Too far north to throw her shadow on the Earth.
12. Moon passes Saturn IV. 30 aft.
13. Moon passes Venus VI. 30 morn.
13. Moon passes the Pleiades.
14. Moon passes Jupiter XI. 10 morn.
17. Ceres South XI. 35 morn.
22. Herschel South IV. 54 morn.
23. ☿ Mercury 40 min S. of Mars.
25. Moon Full, VI. 59 morn. Too far south to pass through the Earth's shadow.
27. ☿ The Occultation of ANTARES by the Moon begins IX. 30 aft.
29. Sun (as to longitude) between the Earth and Mercury VIII. 30 morn.
29. ☿ Venus 96 min. N. of Jupiter.
30. The following Stars south. (Merid. Alt. at London prefixed:)

30°. 36′	Alphard.....	VI.42 aft.
51 . 29	Regulus.....	VII.22
54 . 4	Deneb.....	IX.3
28 . 26	Spica Virginis	X.39
58 . 46	Arcturus.....	XI.30

Irish Chronicle.

From the Rev. S. Davis.

Clonmel, Feb. 17, 1823.

MY DEAR SIR,

Two months since I addressed letters to you, and several other ministers, concerning our proposed erection of a preaching and school-house, but have received no answer out of Ireland; and those which have come to hand, (except in one instance from Cork,) are so little encouraging, that we must be obliged to postpone our wishes, except we receive more favourable answers from England. The want of money in this country is general, and the few religious people who have it in their power to lend a helping hand, have so many important demands upon them, that my dependence (under God) must be almost entirely upon my native country. If you have received any thing for me, please to let me hear from you, by Mr. West, or by post, as soon as you can. If the liberal-minded in England and Scotland could be witnesses of our circumstances, they would certainly strain a point to help us.

The weather has been so severe that I have not travelled the last month, but our congregations, both at the meeting-room and at my own house, have been uniformly as good, or better, than could have been expected. Mr. George Carr, who some years since resigned his living in the established church, to join the Dissenters, was at our morning worship yesterday, and preached at the Court-house at two o'clock, and for me in the evening. He is greatly respected, and possesses good preaching talents, and is decidedly evangelical, but not a high Calvinist. He has preached here several times before, but we never met to engage together until yesterday. I wish such men of God could often pay us a visit, to lend a helping hand; but I very seldom can obtain the opportunity to hear a gospel sermon in this benighted country: I hope, however, the good cause is advancing, and if the cloud at present is not bigger than a man's hand, I trust it will in due time cover our heavens, and showers of blessings will descend, to make us fruitful in plants of righteousness, to the praise of the glory of his grace.

I have recently had opportunities to give away some Irish Bibles and Testaments, where I hope they will be useful.

A Sunday-school has lately been established in one of the Methodist houses, under very favourable circumstances; and our worthy deacon, Mr. Curtis, teaches the first class of boys, (including one of his and three of my own,) who obtained considerable credit at the late public examination.

From the Rev. C. T. Keene.

Cork, Feb. 11, 1823.

DEAR SIR,

I send you a letter, which I yesterday received from Shepperd, the master of the school near Clonekelty, which I will thank you to forward to the Committee. I also saw the master of the school near Bandon last week, who informed me that the school had been thin of late, in consequence of the very bad or severe weather which we have had lately. The gentleman who pays constant attention to the school near Dunmanway, was also here last week; the school there is well attended, considering the wetness of the weather, and the poverty of the children's dress. The weather has been so exceedingly wet in this part of the country, for a considerable time past, as to render it almost impossible to leave home; the last time I was out, I preached both in Dunmanway and Clonekelty, to very large congregations. You will see by a few lines on Shepperd's letter, written by Miss Sadlier, that a gentleman, who resides in the latter town, called on her, to request her to inform me, that he would obtain a large room for me at any time, or for any body whom I should be a means of sending to preach in that town. I am exceedingly glad of this, as I have always found it difficult to obtain a room sufficiently large to hold the people who attended, or would attend. I hope soon to avail myself of the kind offer of the gentleman in question, by going to that town to preach.

Our congregation in Cork is, I think, improving a little.

Yours, affectionately,

CHARLES THOMAS KEEN.

Rev. J. West, Usher's Island, Dublin.

To the Rev. C. T. Keene.

Shannon Vale, Feb. 4, 1823.

REV. AND DEAR SIR,

As you expressed a wish that I would write to you about the school, for the gratification of your Society, I will now mention a few particulars, which however trivial they may appear to the world, will not, I am persuaded, be uninteresting to persons whose zeal for their great Master's kingdom has prompted them, (though distant from the scene themselves,) to begin and continue, with the patience of hope, such a work of faith and labour of love for this benighted country.

When I first came here, which was the beginning of last March, the general feeling of all seemed to be, eagerness to profit by the opportunity of instruction afforded them; and the consequence was, that the first week we opened school, we had about sixty children; but as Miss Sadlier informed you, Sir, the following week the greater part of them were swept away by the terrors of the priest; the Protestant children, however, continually increased, and some of the poor Roman Catholics returned as soon as the storm blew over, so that, during a great part of the summer, we had as many as our little school-house could contain with any sort of convenience, and in the interim we were enabled to put the school into system; by that means providing for the accelerated improvement of those who were with us, and at the same time preventing the confusion which an increase of number at first rendered unavoidable. At the beginning of this winter the priests renewed their attack on the school with greater fury, and continued their threatenings until they effectually cleared it of every Roman Catholic. Our attendance during the worst part of the winter was between thirty and forty children. I think it necessary, Sir, to mention these circumstances, that your Society may be acquainted with the disposition of the Irish in general, and also the cause why, with such a disposition, their benevolence is not accepted by so large a portion of them.

As to the state of the school at present, it was never crowded to such an excess as it has been this week past; the cause of this sudden increase is, we have, by the exertions of Miss Sadlier, received a donation of thirty suits of girls' clothes, and five pounds, from the London Ladies' Society, for the use of the school. The ready-made clothes were distributed at once, and on this account the school is so full, that yesterday (Thursday the 30th) there was an attendance of ninety-six! The true state of the case seems to be this, that as it is neither theirs nor their parents' wish that they should stay away, any additional inducement makes them break through every restraint that is laid upon them. And this I think, Sir, to be a great encouragement to your excellent Society, to continue and increase their exertions: a desire for improvement seems to be very general; the people, however blind they may be kept, can see, that the priests are not acting for their good, when they endeavour so violently to keep them from every means of instruction, and many of them will tell you so. Let us then take this as an earnest of better things: the old serpent, though cunning, has more than a match in infinite Wisdom; the very means used to keep this poor wretched country in darkness, may be the means intended by Providence to prepare it for the reception of the light of the glorious gospel of Christ; true, there may, and there will be, opposition, but let us rest satisfied, that He who has begun a good work will continue it to the end.

I am happy to inform you, Sir, that the improvement of those who have attended regularly is very pleasing: some who had only learned their alphabet when the school was opened, can now read the Testament; one little girl in particular, who was then learning her letters, committed to memory, at the Christmas vacation, the first twenty verses of the second chapter of St. Luke.

With the Bibles belonging to the young men who attend the Sunday school, we have been enabled to put the first class into the Old Testament, which they now read in turn with the New: they also get by heart, daily, six verses of the Gospel of St. John, and spell out of the Society's second spelling book.

The second class read the Testament, and read and spell also out of the second Sunday school books.

The third class read selections from the Psalms, and spell out of the first Sunday school books.

The fourth class read and spell out of the Society's first spelling book.

The other classes spell and read in the Education Society cards.

The first class committed to memory during the Christmas vacation, the entire of the second chapter of St. Luke's Gospel; the second class the first

twenty verses o it; and the third class, from the eighth to the end of the twentieth verse of the same chapter.

The present state of the school as to number is as follows. The gross amount on the list is 125. The number of those that we expect to continue with us is 75. The rest have poured in with the expectation of getting clothed; and as the whole of them are Roman Catholics, and must in all probability be disappointed, we do not think they will remain.

There are thirteen Roman Catholics included in the number of those expected to stay; they all have got clothes, and therefore we have a claim on their attendance; eight of them we were particularly careful to distinguish by this mark of approbation, as they were with us in the summer, and remained until the priest by his repeated denunciations forced them away.

And now, Sir, having laid before you this statement, I would conclude with what I hope is my earnest prayer, that your Society may be crowned with abundant success in the work they are engaged in, that both collectively and individually, they may follow the example of Him who went about doing good, of Him who counted it one of the chief marks of his divine mission, that he preached the gospel to the POOR; and finally, may they have the JOY of meeting many of the unseen objects of their generosity in eternal glory. I remain, Sir, yours, &c.

N. SHEPPERD.

From the Rev. William Thomas to the Secretary of the Baptist Irish Society.

Limerick, Jan. 23, 1823.

MY DEAR SIR,

BE pleased to present my most sincere thanks, and also the grateful acknowledgments of the parents of the poor children of the "Keppel-street school," who do not cease to pour their blessings on their kind friends in England for the clothes received from the kind Dorcases of the Keppel-street congregation. Nothing could have been more acceptable, as the winter has been very severe, and the children so very naked, that several of them had to stay at home, who are now comfortable, through the kind ladies' bounty, and have returned to the school. The last summer was so very trying, that what the poor parents could get, they had to give for food. Mrs. Thomas is endeavouring to make the clothes go as far as possible: she thinks if there were any more sent, it would be better to send them in whole pieces, as she would make them suitable to the children's size and age. It were well for the poor of Ireland if all our congregations had acted as those good ladies have done.

The school-masters, readers of the Irish scriptures, &c. in the employment of the Baptist Irish Society, incessantly bless them for their kind care of them, during the trying season, and the benefits which they and their poor families have received, will be gratefully acknowledged to a very distant period. So that both temporal and spiritual good has been done through the instrumentality of the Society.

From the same.

Limerick, February 20, 1823.

MY DEAR SIR,

THOUGH the winter has been unusually severe, I trust I have endeavoured to communicate as much as possible, the saving knowledge of that gospel, which is calculated to make wise unto salvation through faith in Christ Jesus. Since my last, I have preached on board ships, and in the House of Industry here, to a large congregation. I trust the power and presence of the Lord were experienced to heal and to save. The person at the head of the Institution, having heard me preach on board ship, the preceding Friday evening to a large congregation, he requested me to come and preach, to which I gladly agreed. The same evening I gave an exhortation in the Independent Meeting-house. I also supplied Doctor Townley's pulpit the two preceding Lord's-day mornings and evenings: the Docter is now in England, and the gentleman who came to supply for him, was taken ill.

On the 10th of last month, I baptized Miss M. M. of Kilfinan here, in the river Shannon: she is a sister of Mrs. Thomas, and was brought to the knowledge of the truth about two years ago, under my ministry. We afterwards enjoyed the ordinance of the Lord's supper, and experienced it to be a delightful time of refreshing from the presence of the Lord. Yesterday, February 19, I baptized Miss T. G. in the river Shannon: it was snowing all the morning, with which the surrounding hills were covered. Her steady conduct, and decided principles, have given me great pleasure.

Our meetings for reading the scriptures, conversation, singing, and prayers, notwithstanding the severity of the winter, have been tolerably attended: the people came, though I live at a distant end of the town; it would not suit to live in the city, the rents are so high.

From Mr. W. Moore.

Kilmactigue, Feb. 18, 1823.

Rev. Sir,

In this parish a most singular event has taken place, more so, perhaps, considering all circumstances, than in any part of the world. There are two brothers, that do not wish to conceal their names as some others that are feeble minded, who dread the malice of man, though stedfast in the faith, whose fortitude no tongue can express, and which may be considered as incredible. The name of the one is Patrick Haran, the other Tully Haran. The former lives near the Harts in this parish. For five years past I had frequent conversation with him, but no great hopes of his conversion; but one thing was encouraging, in spite of all opposition he continually *read the scriptures.* The other brother lives in a glen between two high mountains; and were it not that the Son of man came to seek and to save that which was lost, it could not be thought the Bible could ever have got access into his house. It shows the infinite power of God who knoweth them that *are his.* There are not two more independent men in the neighbourhood as to worldly circumstances, and considered as pillars of the popish church, with a tolerable share of *education.* Through the clear knowledge of the scriptures they have openly and avowedly renounced pope and popery, and are faithfully contending for the faith once delivered *to the saints.* When the priest heard the wonderful account he was enraged; and as there were four schools in this parish, he vented his rage first against them; entered one of them and whipped out every scholar; and in the space of one week there was not one scholar in the *four schools.* I was delighted to hear the clear views of the gospel plan of salvation, and the rejoicing and thanksgiving of these two brothers. My dear brethren, said I, ye have a better Instructor than I, for flesh and blood have not revealed the knowledge that is communicated to you. However, under the severe trials they are to undergo, as at present circumstanced, they are a spectacle *to the world.* I promised to be with them in a fortnight's time, which was yesterday Sabbath—a more happy day I never spent.

From an Inspector.

Boyle, Feb. 18, 1823.

Rev. Sir,

I am happy to inform you that my exertions in Boyle are not in vain; there is one man in particular who pays the greatest attention, and makes the Bible his whole study, comparing what I say with the word of truth; and, blessed be the Lord, it is evident that he is of a different character to what he was heretofore. I hope he sees his need of a crucified Saviour.

In the beginning of this month, I was sent by the Rev. Mr. Wilson to the district of Kilmactigue, to visit those whom I made mention of in my last journal—and blessed be the Lord for his unspeakable gift, his work in that parish is beyond the comprehension of man. The priest of the adjoining parish has strongly warned his flock to beware and guard against the heresy of Kilmactigue, saying, I am afraid that it is beginning to spring up in this parish also—which he compared to a tree producing pernicious fruit, whose roots and branches extend far and wide. He holds up the Harans in the parish as objects of detestation, and requests that whenever any of his flock meet them, not to forget to bless themselves, and to avoid all manner of conversing with them, as cursed hereticks. The poor men, the Harans, were very much alarmed at these proceedings; but my friend, W. Moore, and I spent three days reading and explaining to them, and showing them that they could not have a stronger evidence that they are become the children of God, and separated from the world. We proved to them from the word of God, that if they were of the world the world would love its own; and when we showed them this and several other passages, they were more comforted and rejoiced than I can express. If the committee could know all the good that has been done in this parish alone, I am sure they would not think their labour lost or in vain; for during these five years back there have been more than twelve persons brought from gross ignorance and darkness to the marvellous light of the gospel.

Missionary Herald.

Home Proceedings.

SEVENOAKS.

On Wednesday, March 19, a public meeting in aid of the Baptist Missionary Society was held at Mr. Shirley's meeting-house, Sevenoaks. A sermon was delivered in the afternoon by Mr. Dyer, Secretary to the Parent Society; and in the evening, Thomas Chapman, Esq. formerly of London, having been called to the chair, a statement was given of the origin, progress, and operations of the Society, and various Resolutions, referring to the object, were proposed and carried. Several ministering brethren of the Independent, Wesleyan, and General Baptist denominations, assisted in the business of the evening, and much pleasure appeared to be felt by the numerous congregation present. Although the weather was somewhat unfavourable, and several friends were necessarily absent at the county assizes, the attendance was very encouraging, and the sum of £21 8s. 6d. was collected. A wish was expressed that similar meetings might be held at other places in the county; and it cannot be denied that, on some accounts, this method is better calculated than any other, to diffuse information respecting the Society, and excite that interest in its welfare, which is necessary to its support and prosperity.

Foreign Intelligence.

SERAMPORE.

Information has reached us through the medium of Mr. John Marshman, that Krishnoo Paul, the first Hindoo convert, who was baptised in 1800, and has been long employed in preaching the gospel to his countrymen, died at Serampore in August or September last. We hope, at some future time, to be able to communicate some further particulars respecting this interesting Christian native.

The following narrative extracted from a Bengalee Newspaper, fully corroborates the account given by our friend Mr. Ward, of the same dreadful custom, in his 'Farewell Letters.'

A New kind of Suttee.—The ceremony took place at the town of Kimmedy on the 27th of March last. On the morning of that day, the widow, an interesting young girl of sixteen years of age, came out of the town, attended by musicians and crowds of people, to select the spot on which her existence was to terminate. She held in her hand a naked dagger with which she drew a circle on the spot she fixed upon, and turning round she struck the dagger three times in the ground, and returned to the town in the same manner she had come out. As soon as she retired, some men commenced digging the pit. At about half past four o'clock in the evening, she came out to complete the dreadful sacrifice. The procession stopped at intervals; and

men with their bodies painted in the most hideous manner, danced before her, during which time she distributed beetle, &c. to those about her. When she arrived at the fatal spot, she took the hand of her father for a second or two, and after taking off her jewels and ornaments, she descended into the pit by a foot path, which had been cut slanting into it for this purpose, and seated herself at the bottom of it; in this posture her head and neck were the only parts visible. The corpse of her husband was then placed in the hole, with his head upon her lap, and the pit was filled up with mud and earth so as to cover her shoulders. A man then came forward and placed a cocoa nut under her chin, on which her head rested, inclining a little forward. A large basket (like those carried on the bandies which convey grain) full of fine river sand was placed, so that on removing the props, the sand might fall at once upon her and suffocate her; but owing to the rottenness of the basket, the props were not so speedily removed as they ought to have been, and the sand therefore fell gradually upon her. At this moment there was a general shout and clapping of hands, set up by the assembled multitudes, in whose faces joy and mirth alone were visible. Thus terminated the existence of this poor creature, whom no intreaties could induce to forego the resolution she had formed. She appeared during the ceremony in all the merriment and mirth imaginable, and quite indifferent to the fate that awaited her.

CALCUTTA.

In our last Number we stated that information had arrived of the death of Mr. Harle, after a connexion with the Society of not quite a twelvemonth's standing, having been baptized on the first Sabbath of September, 1821. We subjoin the following account of this painful event, extracted from a letter written by Mr. Pearce, and dated the 14th of August last.

"It is with feelings of the deepest sorrow that I now communicate the distressing intelligence of the death of our dear brother Harle. Nearly three months ago, he was taken ill with a severe fever, which in about a fortnight became remittent, and by degrees was removed. A short time afterwards he had a second attack, from which he only partially recovered; and which on Monday morning last, the 12th instant, terminated his valuable life. During his illness his mind was tranquil and happy; and from the commencement of his sickness, he received the most affectionate attentions from our Pædobaptist brethren and friends. On the Saturday preceding his death, brother Penny and myself, understanding that he was considerably worse, set off to Chinsurah, (where he had gone, with the hope that change of air would be of benefit to him,) to see him.—Through various obstacles we did not arrive till the following afternoon, when we found him, though sensible and calm, almost expiring. We were obliged to return in the evening to Serampore; and on Tuesday received a letter from brother Pearson, dated on Monday, in which he says:—"Dear brother Harle expired at one this morning! He continued gradually and rapidly to decline, till nature being utterly exhausted, he fell asleep in the arms of his Saviour! His end was peace! He said nothing in the interim that I hear, save that '*All is well!*' His remains will be interred this evening." Thus has our dear brother fought the good fight of faith, and early entered into his rest! The knowledge he had acquired of the Bengalee language, with the ease and propriety with which he spoke it—the uncommon strength of his constitution—and his fervent zeal for the salvation of the heathen—pointed him out, as one of the most valuable Missionaries in the country—and one for whose long continuance we should have offered the most fervent supplications. But God seeth not as man seeth; and we doubt not, will manifest the infinite wisdom and goodness of his dispensations in the proper season."

Of the previous history of Mr. Harle we are, in a great measure, ignorant. The following testimony sent by his previous colleagues, in answer to an application from our Calcutta brethren, will, however, shew, how highly he was esteemed by them.

Chinsurah, Oct. 8, 1821.

DEAR BROTHER,

In answer to the inquiry you make,

in the name of the Baptist Missionary Society, relative to our dear brother Harle, we have much pleasure in certifying, that, in our judgment, his unblemished moral and religious character, his zeal, his knowledge of the Bengallee language, and his other qualifications, entitle him to be considered as a very valuable servant and Missionary of our common Master, the blessed Lord Jesus Christ.

We are, dear brother, your affectionate fellow-labourers.

H. TOWNLEY.
J. D. PEARSON.
G. MUNDY.

To Mr. Pearce, Calcutta.

We add, as an instructive specimen of the frame of mind in which he engaged in his Missionary work, a letter, sent by him from Howrah to Mr. Lawson, about four months before his death:

"I think we may confidently say, that the Holy Spirit has now to contend more, on the part of the heathen, against infidelity, indifference, and ignorance, than against stubborn idolatry; and on the part of the instruments, as far at least as the writer is concerned, to work in us more *real* devotedness of body, soul, and spirit, holiness of heart and life, and ardent love to Christ and to souls. O what a cheering thought it is, that so many of our dear christian friends, in Britain, America, and other highly-favoured places, are beginning to pray for this! Violent wrestlers will now take the kingdom of heaven by force. Dear brother, you will 'remember me always in every prayer of yours.' I think I need more grace than any body. When I look within, and can see myself, I could creep to hide me in the darkest corner; but when I can see Jesus, I think I could stand on the Himalaya mountains, and preach to all the world. None can sing, 'At hell's dark door we lay,' with more truth than I; and I sometimes tremble lest the gracious Saviour should withdraw his restraining hand. I never understood Paul's 'body of sin and death,' as I think I have done lately; and if I realized it more, I am sure I should be overwhelmed. But our Lord teaches us as we are able to bear his instructions. O may we be made more suitable instruments for the work of his vineyard on earth; then shall we have given to us a far more exceeding and eternal weight of glory in the kingdom of heaven.

So prays yours affectionately
in Christ,

J. HARLE."

It becomes us not to murmur when such labourers are called from the field; but surely their removal ought to be considered as a loud call upon us to pray more earnestly that the Great Husbandman would thrust forth many more such into the harvest!

MISERIES OF PILGRIMS.

MAY, 1822. *Doorgapore.* This month a poor man has made his way to us, in very great distress. He set off last year to visit Jaggernaut—lost his wife upon the way—spent every pice of his money—not a bit of cloth scarcely to cover him; and has two infant children, one of which the poor woman was delivered of upon the road, which for want of suitable accommodation and through the fatigue of the journey, caused her death. The poor man is grievously emaciated, and the babes almost lost for want of care and food. The younger child has been getting milk every day since its arrival, and is now somewhat revived, but the man is still very weak.

Another person, in almost a dying condition, came as far as our place, having started for Gunga Saugor a few months since, but being taken ill by the way, was, as is usual in these cases, entirely abandoned by his fellow travellers, and left to perish without succour. When he reached this, he was quite unable to stand or walk, totally destitute of all money and clothing. He lived for a few days in our chapel by the road side, but having removed him to a small room nearer our own house, he died about the middle of the next day. So miserable is the service of the devil, and so hopeless is the case of poor wretched idolaters—deluded and enslaved, and rendered as sheep always destined to the slaughter. I mention the above instances, not because they are rare, but because they chanced to fall under my notice. Multitudes, if sought after, might be found in similar circumstances every day, and in almost every direction. The thousands who die from these wearisome journeys every year, unheeded

and unpitied by all, but by Him who watches the falling of sparrows, and who numbers the hairs of our heads, none can estimate. Lord! hasten his blessed dominion, who "delivers the needy when he crieth; the poor also, and him that hath no helper." The more we see of the cruelty of superstition, the more heart-rending it appears. Much has been published, and much said, upon this subject, and those who look with comparative indifference upon this, as well as other matters connected with the souls of men, may be disposed to affirm that more has been reported respecting these matters than is necessary, and that much should be abated, from considering these statements as the effect of heated zeal in those who describe them. But the fact is, that person has never yet spoken or written, who has been able to tell, in any proportion, the miseries which this horrid and multifarious system of idolatry brings in its train.

MOORSHEDABAD.

We feel much gratification in presenting our readers with the following encouraging extract from a letter addressed by Mr. Sutton to a friend in Bristol, under date of Sept. 27 last. It was written from Serampore, whither he had gone for the benefit of his health.

"In July last my disease had gained such strength, that I was under the necessity of leaving Moorshedabad, and to come to Serampore, to see if a change of air would afford me any relief. My strength was so much reduced, and my constitution so debilitated, that my medical friends did not expect any thing to prove permanently beneficial but a complete change of climate, or return to my native land; and I had almost begun to form my plans for a return; but through the great goodness and mercy of God to such an unworthy worm of the dust, my visit to Serampore has been greatly blessed to the return of my strength, and for the last month I have scarcely felt any thing of the disease, so that I am once more engaged in preaching, and other Missionary exertions. It was exceedingly painful for me to be laid aside from my work so many months, for since November, 1821, I have been scarcely able to go out ten times into the streets, to preach to the Hindoos. I have sent some of the native christians who are with me out to the markets, fairs, &c. &c. and I have myself generally preached in English to the soldiers on the Sabbath, during the whole of the period; yet it was with so much pain and weakness, both of body and mind, that rendered it almost abortive. But if my health and strength be spared for the future, I hope to be enabled to devote myself more unreservedly to the promotion of the spiritual welfare of the heathen than I have ever yet done. Sickness is highly calculated to make us see the gospel of Christ in all its supreme importance, and the necessity which is laid upon us to preach the gospel to every man. There is nothing really valuable in this world but that which flows from the reception of the gospel. The gospel is the foundation upon which both our eternal and temporal happiness must be built, or we are lost for ever. When I thought it was probable I should be under the necessity of returning to England, on account of my health, the idea was very distressing to my mind. It appeared as if the Lord were thrusting me out of the vineyard;—and you may therefore, from this circumstance, judge how pleasingly I hailed a return of health. Join with me in praising and blessing the Author of all our mercies for this fresh deliverance. I would fain hope religion is increasing amongst all classes of people in India. There is much doing in behalf of the moral and mental improvement of the heathen in these vast regions. You will, perhaps, be surprised when I tell you that there are no less than four monthly publications in English, in support of religion:—The Friend of India, published at Serampore; The Missionary Herald, published by the younger brethren; The Monthly Extracts, published by the Church Society, &c. &c.; and to these may be added, The Quarterly Friend of India; The Gospel Magazine, in Bengallee; and the Missionary Magazine, in Bengallee. New plans are every day forming; new exertions made, and new stations formed; and I have no doubt but the great changes which are taking place upon the theatre of the world, will finally bring about the kingdom of Him whose right it is to reign. Since I have been at Serampore, there has been baptizing twice. All the friends at Calcutta and Serampore are well."

DIGAH.

Extracts of a Letter from Mr. Rowe, dated

April 10, 1822.

"In a letter from a pious young man at Allahabad, to one of our brethren at Dinapore, dated the 26th of February last, is the following item, which I am sure will give pleasure to all who are looking forward to the period when the habitations of cruelty shall be exploded from the face of the earth: 'No doubt you have heard of the fatal blow which one of the great heads of superstition and self-murder has received at this place; I mean the shocking practice the natives had of drowning themselves in the river Jumna. The judge issued an order, that any person found assisting to drown another, should be taken up for murder. This had the desired effect, and the multitude collected together dispersed without the least disturbance.'"

"Our native brethren are pretty active in going from house to house, in visiting places immediately around us, and in attending to the ordinary round of duty; I trust their hearts are in the work. They certainly claim our sympathy and our prayers. Day after day, week after week, month after month, and year after year, they are engaged, more or less, in conversing with their countrymen on the redemption to be found in Christ, without meeting with any who afford them joy here, and give them a hope that they will be their crown in the day of the Lord Jesus. Let us hope they will not always thus labour in vain, and earnestly beseech the Lord to bless them, and make them a blessing.

"We have a native inquirer, from the neighbourhood of Lucknow, in Oude, in whom there appears something hopeful. He was here, as an inquirer, for a considerable time two or three years ago, but returned to his house in consequence of our refusing to support him. He is now returned, and has brought his wife and family with him; his wife also appears to be well disposed: she and a daughter about twelve years of age are learning to read. Our brethren at Dinapore have employed him as Chokedar of the place of worship there. He wishes to be baptised, after which he would consider me as being under an obligation to provide for him: I do not mean to insinuate by this, that it would be his wish to live without work; but that he would expect that I should, in case of necessity, get him something to do, by which to support himself and family. You are, no doubt, already aware of the difficulties with which we are surrounded with respect to inquirers. On one hand they are rejected by their friends and heathen countrymen, and thus deprived of the means of subsistence; and on the other hand, we are unable to support them from our funds. I should be exceedingly thankful if the Society would communicate to me their thoughts on this subject. How ought a Missionary to act, when he sees something really hopeful in an inquirer, but by baptizing him he is necessitated either to find him employment for his support, or to turn him out into the world in great distress?"

The question thus proposed by brother Rowe is one of very great practical difficulty, and exhibits, in a striking point of view, the magnitude of the obstacles opposed to the spread of the gospel by the existence of the caste. The subjoined interesting statement, taken from a subsequent letter from Mr. Rowe, dated July 4th last, presents another instance of the same kind.

"A native Rajah is now living in one of the Bungalows belonging to the Society. There are some circumstances connected with this event, that possess an interest in which I am sure you will participate. The Rajah lives in the Eastern style, and of course is surrounded with Brahmuns, and a great number of servants of various descriptions. Since he first came, he has frequently called to see us, and manifests much cordiality in reciprocating any little attention that we pay him; but appears reserved in his interviews with regard to religion. He tells me that he allows himself about six hours out of the twenty-four for sleep, a few for eating and attending to the necessary business of life, and the remainder he occupies in his devotions. Indeed, he seems to labour, in his way, with all his might, for the salvation of his soul. I generally see him once or twice a day performing his ablutions in the Ganges. On these occasions the Brahmuns in attendance usually form themselves into a circle outside

of him. I know not why they do this, unless it be that the Rajah thus shows his respect for them, by giving them the first chance of being carried off by an alligator. At first the Rajah and his followers were very inquisitive about our sacred writings, and made frequent applications for them. We furnished them with the New Testament in Shanscrit, Hindoost'hanee, and Persian; as also with a number of tracts, catechisms, &c. &c. Several of them, among whom was the Rajah's brother, have been twice to see me administer the ordinance of baptism. It appears from several results, that some parts of the New Testament, particularly the Gospels, have been carefully perused. Among those who have been perusing the word of life, is the Rajah's family physician; he often calls, and sometimes brings a Brahmun or two with him. On these occasions they are very inquisitive, especially on the subjects of Astronomy and Geography; and take great delight in hearing of some of the wonderful exploits performed in England, such as by the air-balloon, diving-bell, &c. The physician is now become exceedingly cautious; he one day told us that he had commenced reading our scriptures, but on perceiving that what he read tended to a change of mind, he left off. 'If I were to become a christian,' said he, 'I should lose my situation, friends, and property; and I should not then be able to procure horses, and other things in which I delight, and which I can now procure. Another man, who is one of the Rajah's body guard, professes to have his mind a good deal affected by what he has read: and I suppose, from concomitant circumstances, there is some reality in it. He procured the Hindoost'hanee New Testament soon after his arrival, and it is evident from the questions he has asked from time to time, relative to the life, miracles, &c. of our Lord, that he has read some of the gospels very carefully. At one time he said, 'Every line carries home conviction to my heart.' At another, 'I have read the Shasters, Koran, and the New Testament: they contain a great deal of unreasonable stuff:' then putting his hand on the New Testament, he emphatically exclaimed, '*but* THIS *is truth*.' This man openly professes to have undergone a change of mind, and in consequence of his profession has to undergo a considerable degree of persecution. He says, the Rajah himself possesses much liberality of mind, and that he one day evinced it by saying to his opposers: 'All religions are good, let him alone.' I apprehend, however, that at that time the Rajah was not aware that what he was reading had such a hold upon his mind. Some Brahmuns, and particularly a Mussulman in the Rajah's service, oppose him with great violence. They watch him closely, to prevent him from reading, or having any conversation with us. He says there are five, one of whom is a Brahmun, who sometimes privately sit to hear him read the scriptures. His opposers frequently extinguish his lamp, or snatch the book out of his hand, to prevent him from reading. They show their resentment by calling him a christian, refusing to eat with him, and not allowing him to touch any of their things. He has done nothing by which to lose his caste, except profess his change of mind with his lips. He appears to be in earnest, watches for opportunities to read in private, and generally continues to attend our Hindoost'hanee worship on Lord's-day evening, and to remain sometime after to read and converse. Like many other inquirers, whom I have mentioned, he is very anxious respecting his family, which is pretty large; and also respecting what he can do for a subsistence, if he should openly embrace christianity. These are serious considerations, and I wish something could be devised to meet such exigencies. The man says he will go to his home, which is near Buxar, and acquaint his family with his change of mind, and then return to see us again.

"It is impossible to say what the result of these occurrences will be, but we cannot doubt that God will overrule them, in some way or other, for his own glory. His word shall not return void. When men have been brought under the gospel dispensation, by hearing the glad tidings, whatever may be the result with respect to them as individuals, it will doubtless tend to the increase of that knowledge which is to fill the whole earth. Even the wrath of man, as manifested in the rejection of the gospel, shall praise Him. They must at times *think* and *talk* of what they have *heard* or *read* or *felt*; by which they will excite the attention of others, and contribute to the triumphs of truth. In the great day we shall no doubt be made acquainted with the progress and termination of these incidents. They may indeed ap-

pear trifling at present; but they must be numbered among the all things that work together to promote the prosperity of Zion."

MONGHYR.

ALTHOUGH this station has been deprived, by the hand of death, of the faithful services of our brother Chamberlain, the means of grace are still maintained there; and it is earnestly to be desired that the Society may *soon* be enabled to send out another missionary to occupy this important post. In a letter from Mrs. C. dated July 4, she gives us the following account:

Nyansook is a very promising young man, of good talents, and I trust real piety: my dear husband baptized him about four years ago. He is constantly engaged in reading and speaking to the people, and he says he has ten or twelve every evening that meet for worship at his house; two or three are very hopeful: but here is no one to converse with them and instruct them. Hingham Misser resides in the other house; he continues stedfast, and goes about to read daily to the people. In order to encourage them and keep them together as well as I can, they meet at our house at eight o'clock every morning, and sing a hymn, read a chapter, explain it, and pray, with as many as choose to attend. They take it by turns to conduct worship. On the Sabbath they have worship twice in the meeting in the same way; a good number attend. Here is another native brother who takes his turn on the Sabbath: he is employed by Mr. M. as his sircar; of course he supports him. We have three schools; two for boys and one for girls; four of the latter can read the scriptures quite well; some of the boys do the same.

HANWELL, CEYLON.

IN a Journal forwarded us by Mr. Siers, our Missionary at this station, he gives the following account of a journey from thence to Saffragom, in Kandy, undertaken at the request of a Boodist priest.

"WEDNESDAY morning, Nov. 28, after family worship, and committing each other into the hands of the Divine Being, we started, and came that day and rested at Sitawak. The next morning started from thence, and came to Kooroowitte Corle about four in the afternoon. The bungalow there is built upon a hill, consequently the night was excessively cold, and on account of fatigue and the warmth of the sun, I and one of my pupils who accompanied me fell sick. We could not sleep the whole night, partly on account of ill health and cold, and partly for fear of Elephants. It is surrounded by those beasts; the inhabitants, therefore, are obliged to be on their guard till day-break to drive them away, by kindling large fires and making great howling noises. Most of them have their huts made upon high trees, yet they are not altogether safe. Friday morning the 30th set out from Kooroowitte bungalow; came to Ratnepoor about one, went into the Fort and gave brother Chater's letter to the Resident, who was very kind and obliging. As my visiting that place was all on a sudden, Mr. T. was at a loss to procure me a suitable lodging; however, he ordered his first clerk to fit up one of his rooms for me, which he gladly did. I did not refuse nor regret this, for I observed he knew something of religion, and he said he knew me at Galle while I was there. On my second visit to Mr. T. he said, that if I thought the Kandian chiefs would come to hear me preach, he would then immediately send orders, but he thought from their attachment to the Boodhist religion, and their manners and prejudices, it would be of little or no avail. He farther added, that if any of the missionaries intend to establish preaching the gospel and sowing the seed of christianity, the only effectual way would be to establish and open schools to teach the English Language. Capt. C. the commanding officer there fully agreed with this. Mr. T. asked me to preach on the Sabbath morning in English; considering my incapacity and unlearnedness I refused his request, but he urged that I should. At last I did as well as I could; every one, except the Roman Catholics, attended at Mr. T.'s bungalow. In the afternoon I preached in Singalese: the Resident

had the kindness to send his Lasareens that every one should attend; so they all, even the prisoners, came and heard. The condition of both Europeans and natives there is to be pitied. They say that they do not so much as know when it is the Sabbath, and they instantly requested me to visit them very often. The country in general is very healthy, so far as I felt and understood by others. The natives of Saffragom are stout and healthy, and very sociable. It is a vast kingdom, its inhabitants are very numerous, and as ignorant of the living God and his ways as the irrational creatures. They worship and pay their homage to Boodha, to Satan, and other demons; I saw their Dewâle, (temple) it is a strong and neat little building. I did not venture to go farther on account of my bodily indisposition. Monday the 2nd of January I returned, after taking my leave of Mr. T. Several persons came and requested me to open Schools, if that could be done, no doubt the gospel might be introduced easily."

JAMAICA.

THOUGH we have had no direct intelligence from Mr. Knibb, information has reached us, from another quarter, that the Ocean safely arrived at Kingston on the 19th of January.

Contributions received by the Treasurer of the Baptist Missionary Society, from February 20, to March 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Birmingham, Cannon-street, Collection by Rev. Robert Hall	74	17	11½
Diss, Penny Society, by Mrs. Ward	9	14	0
Ingham, Collection, by Rev. T. Pickers	5	7	8
Stalham, Penny-a-Week Society, and Subscriptions, by Rev. Mr. Kinghorn	6	18	6
North of England Aux. Society, by Mr. J. L. Angus, Treasurer	89	12	2
Hertford, collected by Mrs. James, &c. by Rev. J. Upton	3	7	0
Olney, Sundry Subscriptions, by Mr. Wilson	10	0	0
Bermuda, Mr. Francis Duerden, by Mr. Dyer ....Donation	10	0	0
Sevenoaks, Female Friend, by Mr. Shirley....Ditto	10	10	0
Chipping Norton, Friend, by Mr. Gray....Ditto	3	3	0
Nottingham, Collection, Auxiliary Society, &c. by Mr. Bardsley	34	11	7
Anonymous, 12058, by Mr. Dyer....Donation	5	0	0
TRANSLATIONS.			
Upton on Severn, Collection, by Rev. T. Walters	6	14	6
Baptist Church, Redcross-street, Cripplegate, by Mr. Jones	15	0	0
Saltcoats, Female Bible Society, by Mr. Barclay	5	0	0
SCHOOLS.			
Lake-lane (Portsea) Sunday School, One Year's Donation, by Mr. Ellyett	10	0	0
COLLEGE.			
Ceres, N. B. Auxiliary Missionary Society	5	0	0

N.B. The Sum from our kind Friends at Salendine Nook, on account of the Conditional Subscription, has been duly received.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

MAY, 1823.

ON PRAYER.

It has been said that prayer is the offering up of our desires to God. This definition is not sufficiently comprehensive; our desires must be offered to him according to the rule he has given us, or they cannot be acceptable to him. Few things have a closer connexion with our present happiness, or with our future felicity, than prayer to God: we should therefore endeavour to form the most correct view of its nature. Jesus Christ spake a parable to this end, that men ought always to pray, and not to faint; that is, that they should maintain a constant spirit of humble dependence on him—of desire of his favour—and of expectation of the good he has promised to them that seek him. This would be complying with the spirit of the precepts, *Pray without ceasing—In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God.* The sacred writers use terms expressive of the ardour and earnestness of devotional minds; such as—*lifting up* the soul to God—*pouring out* the heart before him—*crying* to him with the voice—*asking, seeking,* and *knocking*—*wrestling* with God—*looking* to him—and *stirring up* the soul to take hold of him; with many others of the like kind; all of which convey the idea of great ardour of spirit, and stand directly opposed to dull formality and cold indifference; feelings scarcely to be tolerated in any thing, but in prayer to God highly criminal.

They who crave the assistance of their fellow-mortals have always a plea by which to urge their requests; the loss of a leg or of an arm; their losses in trade, or at sea; their pinching hunger, or their pressing difficulties; and by these they hope to obtain the relief they seek. Thus it is with those who rightly call upon God; they have a special message at his throne. The kingdom of heaven suffereth violence, and the violent take it by force. They who having been the vilest transgressors, yet strive to enter in at the strait gate, and wrestle in prayer, and are in earnest about their souls, determined, at all adventures, to find admission into that holy place, will surely succeed; while the supine, the dilatory, and the lukewarm, will fall short of that felicity. The object of prayer is the one true and living God, Father, Son, and Holy Spirit; the three divine Persons in the Deity. In the scriptures they are addressed jointly—*The grace of our Lord Jesus Christ, and the love*

of God, and the fellowship of the Holy Ghost be with you. Sometimes the Father and the Son only are mentioned; *Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts, and stablish you in every good word and work.* The method used by christians in general, and which is quite in union with the economy of redemption by Christ, is to address the Father, through the mediation of the Son, by the assistance of the Holy Spirit. Through him, that is, Christ, we both, Jews and Gentiles, have access by one Spirit unto the Father. He who thus prays, honours Jesus Christ and the Holy Spirit as he does the Father; yet, as the divine persons are separately addressed in the sacred volume, we may pray to each of them without being justly chargeable with idolatry. The manner of the divine existence is perhaps the most mysterious doctrine of revelation; and it becomes us not to attempt to explore infinity, or by searching to find out God; but to contemplate his adorable majesty with modesty, humility, and reverence. The comprehension of unity and plurality in the divine essence infinitely exceeds our powers.

In our approaches to God, we should recollect that he never hears us for our much speaking. We may not at all times be able to express what we feel, but we should be careful not to express more than we feel. *Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few.* Long prayers are hardly ever so acceptable as short ones; if the language made use of is simple, clear, and comprehensive, the shorter the better.

Prayer is the offering up of our desires to God. Prayer without desire, is like an altar without a sacrifice; *Lord,* said David, *thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt incline thine ear to hear.*

The Pharisee went up into the temple to pray, but he stood by himself, at a distance from others, as though he were afraid he should be polluted by them. He affected to give glory to God, but what he said was a vain boast of self-righteousness. The publican, standing afar off, overwhelmed with shame and self-abhorrence at the recollection of his offences against God, would not lift up so much as his eyes unto heaven, but smote upon his breast and said, *God be merciful to me a sinner.* In these two characters we see the vast difference both of views and of feelings which exist among those who profess to call upon God, and by them we are taught the necessity of humility before him, and that our chief errand, when we draw nigh unto him, should be to present our ardent desires for spiritual and eternal blessings. *The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.* Prayer is one of the means which keep alive the souls of christians; it strengthens and inflames those sparks of heavenly fire which God has placed in their bosoms, and which frequently appear ready to expire. It has an influence on their temper and conduct, and is essential to their peace. It increases in them the fruits of the Spirit, and reminds them of their subjection to the Father of mercies. As to

converse with the world has a tendency to make them worldly; so to converse with God tends to make them holy. Moses thus derived a glory which shone upon his countenance, and thus christians obtain views of the glory of God, as it shines in his Son, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

To neglect prayer is to deprive ourselves of the means of serving God here, and of the foretaste of that communion which is the highest happiness of glorified spirits. It is not only a condition of our receiving good from God in this life, but the very means of putting us into the possession of that good. The fervent, effectual, or *inwrought* prayer of a righteous man availeth much. It moves the heart of Him to whom all creatures in heaven, earth, and hell, are subservient.

Prayer is to be offered to God through Jesus Christ. *Whatsoever ye shall ask the Father in my name, he will give it you.—At that day ye shall ask in my name.* On the apostasy of our first parents, God might have cut off all communication with them, and with their posterity; but by the promise of the seed of the woman, he opened for them a way in which they might present their petitions to him with hope of acceptance.

This promise, repeated in various ways, and with increasing clearness through many ages, was at length fulfilled; God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us through the vail, that is to say his flesh, and having a high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

When a sinner feels the burden of his iniquity, and earnestly desires to be delivered from it, he need not doubt whether God will be gracious to him or not; for he is good, and ready to forgive, and plenteous in mercy to all them that call upon him. Let such draw nigh to God, and he will draw nigh to them. Let them come boldly to the throne of grace, and they shall obtain mercy, and find grace to help in time of need. It is not indeed possible that we should recommend ourselves to God by any thing that we can do; but he is well pleased with the obedience and sufferings of his beloved Son, and always regards sinners who pray unto him in his name. One reason why our prayers are not more frequently answered is, because they have so little respect to the mediation of Christ: we should in all our petitions have reference to him, as at the right hand of God making intercession for us. We ought not to be discouraged on account of the darkness of mind, the hardness of heart, or the wanderings of thought, which we sometimes feel in this duty. These are to be lamented, because they show the depravity of our nature, and want of greater fixedness of thought on God; yet as no illuminations of mind, meltings of heart, or discipline of thought, on the one hand, can render our prayers acceptable to God, so neither can darkness of mind,

hardness of heart, or wanderings of thought, on the other, prove that he will reject them. Nor need we to be cast down because we cannot express ourselves with such liberty of speech at the throne of grace as others do; God knows the state of the heart towards him, and needs not our words for his information. When we are most humbled and abased in ourselves, then are we most acceptable to him; and, when we are ready to think that we have done well, then there is reason to fear that he will shut out our prayer, and turn away his mercy from us. It is a very mistaken idea by which we are apt to be influenced, that we never pray to please God except when we pray to please ourselves. If our petitions ascended to him as they proceed from us, we might fear that he would not hear them; but ascending through the incense of Christ's blood, and being accompanied by his all-prevailing intercession, he will hear and answer them, notwithstanding the imperfections with which they are attended. God is more ready to hear than we are to pray. *It shall come to pass that before they call I will answer, and while they are yet speaking I will hear.*

Our prayers should be influenced by a supreme regard to the will of God. The things we desire to possess might prove a snare to us, and those which we apprehend would be injurious, may be necessary to prevent our destruction: we ought therefore to confide in the wisdom and goodness of God, and yield all our affairs to his will. Paul had a thorn in the flesh, the messenger of Satan, sent to buffet him, and he besought the Lord thrice that it might depart from him; but the Lord saw its continuance needful, in order to prevent his abundance of revelations from exciting in him a disposition to glory in himself. This would have been far more injurious than the pain he endured from the thorn; therefore instead of removing it, the Lord said unto him, *My grace is sufficient for thee.* This was enough. Paul was secure from danger. *O my Father*, said the Saviour, *if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt:* setting us an example of self-denying obedience to the will of God; for though he was a son, yet learned he obedience by the things which he suffered. God will admit no rival in our hearts. Whenever our prayers are not answered, we may conclude that we ask and receive not, because we ask amiss. If we are dividing our schemes between God and the world, and striving to unite opposite interests, our plans will be frustrated, and our purposes brought to nought.

We must pray in faith, by which I do not mean that an assurance of our personal interest in Christ is necessary to true faith; but that we firmly believe the word of God, not doubting his faithfulness, or his willingness to grant our petitions. If the inquiry be made by the doubtful mind, Can my transgressions be forgiven, and I be prepared to dwell with God in the world of perfect bliss? Faith looks to the dignity of the Saviour, the efficacy of his blood, and the freedom of his grace. The revelation which God has given of his character, the many times he has heard the prayers of his people, and the promises he has made to them that fear him, all encourage us to pray, and assure us that he will never forsake them that trust

in him; but freely supply all their needs, according to his riches in glory, by Christ Jesus.

All that is connected with prayer to God is not over when the prayer is ended. It is necessary to watch, as well as to pray —these two are placed together by Christ, and we should not separate them. Many persons have been tempted to desist from prayer altogether, because after they have been engaged in it, and seemed to enjoy a comfortable opportunity, they have shortly after been betrayed into sin. This has been for want of watchfulness. It may appear strange, but it is probable our minds may be more easily overcome immediately after such a season than at other times. Satan may tempt us to imagine that the comfort we experienced was in some way or other attributable to ourselves; and by working upon the pride of our hearts, he may plunge us into sin, and hurry us from a comfortable state of mind, into a state that is wretched and miserable. Christianity is a warfare; as those who are not circumspect in war will be overcome by the enemy, so if christians be either ignorant of Satan's devices, or regardless of his stratagems, he will easily gain an advantage over them.

The influence of our carnal passions often destroys our peace, even without the temptations of the enemy; especially of the boisterous and angry passions. Though smooth and placid for a while, they are too much disposed to obey the impulse of temptation; and, like the deceitful sea, to be agitated into a violent storm. Against this evil we have many admonitions in the word of God, and many warnings deeply lodged in our past experience. *Where envying and strife is, there is confusion, and every evil work.* And who can pray, either with pleasure to themselves, or with hope of being heard, when thus exercised? *Learn of me,* said the Saviour, *for I am meek and lowly in heart, and ye shall find rest unto your souls.* We should beg to have humbling views of ourselves. God has promised good things to the humble; but the proud he knoweth afar off. If we wish to serve the Lord without distraction, and to be frequent and fervent at the throne of grace, we must not be indifferent towards any thing that disturbs our peace, or that deprives us of free access to him. Prayer teaches us the goodness of God to sinful men: earthly monarchs do but rarely converse freely with their subjects, and when they do, it is only with a few of the most distinguished among them; but the meanest of mankind may speak with God as a man speaketh with his friend; they may come even unto his seat, present their petitions at his throne, and receive his mercies according to their respective necessities.

O my soul, consider thy truest interest, thy greatest happiness, and carefully improve this great privilege. Thou hast long been negligent of it; let this thought, and the consideration that thou mayst have but little time for prayer, cause thee to be instant in this important duty. Nor confine thy prayers to thyself; remember the world that lieth in darkness; the ministers of the gospel, particularly the missionaries who are labouring to dispel the mists which have overspread the nations of the earth. Give the Lord no rest till he establish, and till he make Jerusalem a

praise in the earth. Plead his promises to the church, his promises to his Son; entreat that his salvation may be revealed, and that all flesh may see it together.

GREEN.

The Range of the Figurative Language of Scripture.

HAVING already endeavoured to ascertain "the Warrantable Grounds for understanding Scripture figuratively,"* it is now intended to consider the Range of the Figurative Language of Scripture by tracing it to its causes, and viewing it in its ramifications.

In addressing those who had the gift of tongues, the Apostle Paul thus expressed himself: "Unless ye utter by the tongue words easy to be understood, how shall it be KNOWN what is spoken?" 1 Cor. xiv. 9.—But if this expression apply with so much force to words which are used by mortals like ourselves, with how much greater force would it have applied to the language of the skies, or to any account of the invisible realities of a world altogether new, had that account been expressly adapted to the intellects of angels and archangels? The truth is, our languages are not such as are deemed fit for the heavenly world. For "whether there be tongues, they shall CEASE; whether there be knowledge, it shall VANISH AWAY. For we know in part only—but when that which is perfect is come, that which is in part shall be done away." 1 Cor. xiii. 8. Thus the darkness of imperfection being incompatible with the light of perfection, will be for ever dissipated by the effulgence of eternal day. From this incompatibility too, it is obvious that the language of heaven cannot be successfully transferred to the earth. For we are children, we *speak* as children, we *understand* as children, we *think* as children:† and sooner would the lisping infant comprehend the language and thoughts of Locke or of Newton, than we should comprehend heavenly things, were they not expressed by means of things on the earth.—We see then that much of the Figurative Language of Scripture originates in the wisdom and goodness of God. For it is infinite *goodness* that aims at our everlasting *good* by Divine communications; and it is infinite *wisdom* that effects so vast and beneficial an object by means best adapted to the end. Thus an inconceivable advantage is derived from the use of ideas with which we are familiar, in order to make us understand the things which "eye hath not seen, nor ear heard."

Not only, however, has heavenly language been rejected in the communication of Divine truth; but even the literal terms of *philosophical* language have yielded to figurative expressions more adapted to the general modes of thinking and speaking. Hence we read, "the PILLARS of the earth are the Lord's, and he hath set the world upon THEM." 1 Sam. ii. 8. No reasonable man, however, would think of exploring the subterraneous regions for the purpose of discovering these pillars; for the expression is obviously figura-

* See the Baptist Magazine for November 1822, and March 1823.

† See 1 Cor. xiii. 11.

live,* and leads our thoughts to that Power which preserves from age to age the stupendous fabric of our world. On the same ground, therefore, as the mysteries of Heaven have been unfolded to us by applying familiar objects to a figurative use, so the mysteries of Nature have been divested of their strangeness and incomprehensibility by being couched in terms that may be readily understood in all ages and in all lands. Nor should it ever be forgotten that the volume of inspiration is written for the barbarian as well as for the philosopher: nay, the philosopher himself must become a fool before he can be wise†. The use of philosophical language, then, would have been an evil rather than a benefit. It would have been rolling huge stones over "the wells of salvation;" and ages must have elapsed before all these massy stones could have been removed. Nay, strange as it may seem, the maxims of true philosophy thus applied, would not only have involved Divine truth in obscurity, but the very maxims themselves would have been disputed. Hence strife, instead of edification, would have been the result. We know, however, by what authority it is said, "The servant of the Lord must *not strive*, but be GENTLE unto *all men*, APT TO TEACH, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii. 24—26.

How irrevelant, then, would it have been for the Prophets and Apostles to have been unnecessarily solicitous even for *mathematical* exactness, when their object was to rescue perishing sinners, and pluck them as brands from the devouring fire! But the affectation of logical precision was avoided by men "full of the Holy Ghost." Thus in Acts vii. 8, 9, it is said, "Isaac was the father of Jacob, and Jacob was the father of the twelve patri-

* Thus too the Scriptures speak of the sun's rising and setting; and this language obtains on the same principle that Virgil speaks of the *Land* and *Cities* RETREATING, when both the *Land* and the *Cities* were actually STATIONARY; and when, in fact, all the *real* motion was effected by vessels sailing from the port. See the third book of the ÆNEID, where we read "Provehimur portu terræque urbesque RECEDUNT." If, therefore, a ship be allowed to have *all* the *motion* when the land is said to *recede*, the earth may be allowed to revolve on its axis, and thus to have *all* the motion and the sun *none*, when that luminary is said to *rise and set:* and if Virgil *believed* the motion was in the *ships*, as even his own words, "PROVEHIMUR PORTU," show that he did; then it is evident that he only used a figure of speech, which substitutes the APPARENT EFFECT for the REAL CAUSE. So when our Lord said that God "maketh his sun to rise," he also used a figure; but when the Saviour spoke of the day of judgment as commencing in the day-time with some, and in the night-time with others, he spoke as one who well knew that, at any given moment, it is day over half of our revolving globe, and night over the other half." See Luke xvii. 31, 34.

† See 1 Cor. iii. 18. It should not, however, be supposed that this paper is written with the slightest intention of undervaluing science, or any branch of valuable learning. So far from this, it is conceived that every acquisition of this sort may be turned to good account by the christian. "Unto the pure ALL THINGS are pure; but unto them that are defiled and unbelieving is NOTHING pure." Tit. i. 15.

archs: and THE patriarchs, moved with envy, sold Joseph into Egypt." Now it should be remarked, that the Greek article occurs before the latter *word patriarchs;* and, according to the niceties of grammatical usage, that article would so influence the following word as to make it mean *all the twelve patriarchs* previously spoken of, though Joseph was actually one of that number. In a treatise, therefore, on Logic or on Mathematics, Stephen's meaning would have been expressed in more definite terms. It would have been stated that eleven (or a less number) of the said patriarchs sold Joseph, the twelfth patriarch, into Egypt. But Stephen had more momentous things in view than the minutiæ of composition. He was himself on the very verge of the eternal world, and spoke like a dying man to dying men; and his meaning was clear and decisive, though devoid of the parade of logical definition.

On the same general principle even an angel speaks of the *great harlot,* (or spiritual Babylon,) though the term *great* does not appear to be the epithet of a harlot or of a sorceress; but it is the epithet of a *city* in the plenitude of its power and GREATNESS. The word *great,* therefore, is applicable to that Imperial CITY* whose baneful influence operated like enchantment on the vassal kings of the Western Empire. So that the substantive is figurative, and the adjective literal; or, at least, the association of ideas is divested of *rhetorical* uniformity. A similar mixture of figurative and literal language occurs in Deut. xxxii. 4, where we are informed that "God is a rock—his work is perfect." Now the word ROCK comprehends God's WORKS of Providence, by which he affords effectual protection to his people: and hence the sacred writer loses sight of the figure, and turns his whole attention to the literal meaning. Instead, therefore, of saying, *God is a rock, and the shelter he affords is permanent and complete,* Moses drops the figurative style, and says concerning the supreme Disposer of events, "His WORK is perfect." Delightful thought, that though God's people may consist of countless myriads, and though each individual may be exposed to an ocean of dangers, yet "Jehovah is nigh unto *all* them that call upon him, to *all* that call upon him in truth!" Psalm cxlv. 18.

We may, however, proceed still further, and remark that, in addition to some expressions borrowed from the Septuagint, the sacred writers of the New Testament retained their *own* peculiarities. Thus the Gospel of John and the Apocalypse furnish some specimens of the Syriac idiom expressed in Greek words. Indeed, John was a native of Syria, and spoke Syro-Chaldaic in the provincial manner of the Galileans: and Galilean provincialisms were the object of animadversion even at Jerusalem.†—In the gospel of Mark, however, the classical reader will sometimes meet with words and phrases that may remind him of the Latin language: and in Luke and the Acts the style of classical *Greek* writers will sometimes be recognized.‡

* See Rev. xvii. 18, compared with Rev. xvii. 1.

† See Matt. xxvi. 73, or Mark xiv. 70.

‡ The reputation which writings acquire from the sentiments they contain,

The preservation of peculiarities in the style of the Sacred Writers is of more importance than may, at first, be imagined; as, from this circumstance, the various readings of Scripture have not only been prevented from becoming an evil, but have actually become a real benefit. For what Old Manuscript is there, in which every one of the *original words* has been proof against the ravages of time, or in which no preposition has faded, or been worm-eaten, or been lost in a mouldering margin? And if cases of this sort ever occur when a copy is taken from any manuscript, will not the natural consequence be an occasional substitution of the style of the Transcriber for that of the Original Writer? By such an accidental circumstance, however, nothing is really lost, and much is actually gained. For, in after-ages, a variety of manuscripts would be compared, and the well known peculiarities of the respective writers would be a *direct* clue to some proper readings, and an *indirect* clue to others; as such peculiarities would tend to show the real character of the various manuscripts. From such a comparison too, some most striking evidences of the early existence of Sacred Writ would present themselves, insomuch that an attempt to invalidate its antiquity would be as fruitless as it would be impious. Thus while the peculiarities of the sacred writers furnish an antidote to spurious readings, they evince the credibility of those which are genuine.

What has been suggested by a reference to the peculiarities of the writers of the New Testament, may also be inferred from a reference to the Old Testament: and from these observations we may conclude that when God made the prophet he did not unmake the man. Not only, therefore, is *figurative language* to be attributed to the rejection of the proper *literal terms* for heavenly mysteries and for earthly mysteries; but such language is also to be attributed to those general causes that affect all human writings.

In the communication of human thought, one general cause of figurative language is *necessity*, a cause common to all languages and all ages of the world. For it is impossible that language should anticipate all the ideas of the human mind; and, consequently, some ideas will arise that are not provided for by appropriate words. In such a case, therefore, either new words must be coined and an interpreter commissioned to explain them, or else old words must be used in a new sense, or associated in a new arrangement, so as to constitute a figure of speech instead of a proper term: and, in this case, Nature and Art will supersede the necessity of any other inter-

has a tendency to bring into repute the language also by which the sentiments are transmitted to posterity: and as the sentiments of heathen writers have sometimes been admired, whilst the truths of the Gospel have been comparatively disregarded, it is not surprising that a Scripture deviation from the idiom of Classical Writers should be deemed a literary defect. In a similar manner an assiduous gardener might look upon the grand scenery of nature as deficient in beauty, because he forms his ideas of beauty, not from the GREAT WORKS of God, but from the taste displayed in the arrangement of the parterre and the flower-garden.—The Bible, however, will be *full* of beauties as soon as a man shall once experience what the Psalmist did when he said, "The law of thy mouth is better unto me than thousands of gold and silver." Psal. cxix. 72.

preters. Nay, in many cases, this procedure, so far from darkening the meaning, is actually a more vivid mode of expression.* Whenever, therefore, the Sacred Writers had new ideas to express, they considered themselves at liberty to use old words in a new sense, and thus they adopted a figurative mode of expression founded on resemblance.—In Gen. iii. 7, we have an example that may serve to illustrate this point. The eating of the fruit of the tree of knowledge effected a great revolution in the views and feelings of our first parents; and, amidst many awful changes, something in the form of knowledge, or of instinctive perception, was doubtless acquired. Had not this been the case, the world might soon have been left without a single inhabitant; for religious principle having departed from the human breast, no efficacious check remained to prevent the violation of the tenderest ties, or to secure the infant-race from the most barbarous treatment. But God has been pleased to supply the defect of religious principle by natural affection, and other natural virtues: and, by these means, domestic happiness has been secured; millions of lives have been preserved; and incalculable benefits have been as widely extended as the human race itself. The *transition*, however, that first affected the views of our first parents, was not a thing of daily occurrence. For nothing like it had happened from the time of their transgression to that period after the flood when the Sacred Writer had to record the facts connected with that transgression. On this occasion, therefore, a new subject presented itself, for which no words had been provided in the vocabulary of those ancient days. Accordingly, the first operations of the inestimable gift of modesty, as an instinctive feeling, have been expressed by a figure of speech founded on resemblance: and hence the Sacred Writer says concerning Adam and Eve: "the EYES of them both were OPENED." From such figurative language, then, we learn that our first parents had a perception of good and evil, or of propriety and impropriety, which they did not previously possess. For whilst the sun was shining, there was no necessity for the moon; but in the subsequent darkness and dreariness of the world the less resplendent luminary has been a blessing worthy of Him whose judgments are unsearchable, and whose ways are past finding out.

Another species of figurative language owes its origin to a *love of brevity*, and is common both to the sacred and to uninspired writers. The figures of this class, however, are not founded on resemblance but on connexion. In other words, one idea is adopted to express another with which it is naturally associated. Thus in Judges i. 8, we read, "the children of Judah had fought against Jerusalem, and had taken it, and smitten IT with the edge of the sword, and set the *city* on fire." Now, upon the very first inspection of this passage, it will be perceived that the word *city* is to be interpreted *literally*, whilst the

* When our Lord said to the Canaanitish woman, "It is not meet to take the children's bread, and to cast it to dogs," the woman needed no interpreter; for she replied, "Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table." Matt. xv. 26, 27.

word Jerusalem, or its representative IT, must be understood *figuratively* for *the people*. For Jerusalem is said to have been *smitten with the edge of the sword*, whereas the city is said to have been *set on fire*. But this figurative use of the word *Jerusalem* did not arise from necessity; for in 2 Chron. xxxiv. 32, we read, "THE INHABITANTS OF JERUSALEM did according to the covenant of God." In this passage, therefore, the meaning of the word IT, (as used for Jerusalem,) is fully expressed without any figure: and hence we may perceive that there is an *ellipsis** when the language is figurative; and, in this manner, expressions are rendered more concise.

Thus we have seen that figurative language founded on *resemblance* may be traced to the *wants* of human nature; and we have also seen that figurative language founded on *connexion* may be traced to the *conveniences* of human nature. But there is a third class of figures that is to be traced to the *feelings* of human nature; which class must, consequently, like the two former, be common to all languages and dialects. For an illustration, however, of the general idea attached to this language of the heart, we may refer to Lam. iii. 48, where the disconsolate prophet says, "Mine eye runneth down with RIVERS of water for the destruction of the daughter of my people." Now every reader will perceive, by one glance of thought, that this language was neither literally correct, nor yet calculated to deceive by the want of such correctness. It was, therefore, a forcible mode of expression adopted by the prophet to make persons comprehend the REAL anguish of his mind. Had Jeremiah said, *I am sorry*, or *I am grieved*, it would have meant that he was a partaker of that *common sorrow* which other men experienced when they used the same terms. But the grief which the prophet meant was NO *common sorrow;* and, consequently, the common modes of expression would have conveyed false ideas. We may perceive, therefore, in this case, that words *literally* TRUE would have conveyed ideas really FALSE; and that words *literally* FALSE convey ideas really TRUE.—Another instance of powerful expression occurs in Matt. iv. 16, where we read, "To them who sat in the region and SHADOW OF DEATH light is sprung up." Now in Job xxviii. 3, the *Shadow of Death* signifies the darkness underground; and as the dead are there, it is *the darkness of the dead*. There the morning never dawns, nor does the feeblest luminary ever deign to alleviate the gloom. It is darkness without a

* From the prevalence of the ellipsis some apparent anomalies may be accounted for. Thus in Gen. xli. 17, we read that Pharaoh said to Joseph, "In my dream, behold, I stood UPON *the bank of* THE RIVER:" and in Gen. xli. 1, the very same idea is conveyed in fewer words. In short, the Hebrew word for *bank* is omitted, and this ellipsis is equivalent to striking out three words in English; namely, "*the bank of*." So that if we were literally to translate the remaining Hebrew words, we should say, Pharaoh "stood UPON the river." But as we have no corresponding ellipsis in our language, such a translation would convey a false meaning. Consequently we must say, Pharaoh "stood BY the river." For the English word conveys the same idea of proximity, as the Hebrew preposition does in virtue of the ellipsis, though the English idea is proximity in a lateral direction, whilst the Hebrew idea has also a reference to the vertical direction.

particle of light; and it is darkness without change or termination. Such is the shadow of death literally understood; and, with the exception of death itself, it forms one of the most striking images of what is horrible in the condition of mankind on the earth,

From the two examples here adduced, it may be conceived how the ardent feelings of an energetic mind incline men to concentrate a mass of power in a single expression; and it may be seen how less sensible objects are illustrated by more sensible objects. In a similar manner too, figurative expressions may be so associated as to constitute an allegory or a parable. It is easy to see, however, that though the Universe is laid under contribution for furnishing figurative language, yet no man can so anticipate human need as to prepare an appropriate and adequate selection of figures beforehand. They must, therefore, be selected and combined as they are wanted: and in this way a considerable portion of the figurative language of Scripture was introduced. Thus in Matt. iv. 19, our Lord says, "I will make you FISHERS of men:" and the preceding verse shows that at the very moment these words were uttered, Peter and Andrew were actually engaged in the very act of FISHING. Our Lord, indeed, did not stand in need of circumstances to remind him of suitable figures. Yet for the sake of those whom he addressed, he often availed himself of the circumstances of the moment, as such a procedure exhibited important truths in such a point of view as very forcibly to strike the attention.—On another occasion our Lord said, "Let your LIGHT so *shine before* men, that they may see your good works, and glorify your Father who is in heaven." Matt. v. 16. But the idea of a *light shining before* men was suggested by our Lord's previous mention of a LIGHT placed on a lampstand, and thus *shining before* all the spectators in the house. For when our Lord said, "Let your light SO shine," it is evident that he referred his hearers to what he had just said about the LIGHT that was used in domestic society.—Another striking instance of the same kind is furnished in Matt. xii. 49, where we read that Jesus "stretched forth his hand towards his disciples, and said, Behold my MOTHER and my BRETHREN!" For this memorable assertion was made in consequence of its being said to Jesus, "Behold, thy MOTHER and thy BRETHREN stand without, desiring to speak with thee." Again in Matt. xxi. 43, we read of a kingdom with FRUITS, where the word *fruits* was evidently suggested by the VINEYARD with FRUITS mentioned in the 34th verse.

Instances of a similar nature may be seen in the Old Testament. Thus in Isai. i. 10, we read, "Hear the word of the Lord, ye rulers of SODOM; give ear unto the law of our God, ye people of GOMORRAH." Now this figurative application of the terms Sodom and Gomorrah to the Jewish nation, seems to have originated in the circumstances of the moment: for the Sacred Writer had said in the preceding verse, "Unless the Lord of Hosts had left unto us a very small remnant, we should have been as SODOM, and we should have been like unto GOMORRAH."

To the same cause too we must

refer some of the figures used in the *Epistles* of the New Testament. For instance, in 1 Thess. v. 2, the Apostle Paul speaks of the Day of the Lord coming as some thief in the *night*, who makes choice of hours in which DARKNESS prevents a discovery of his approach. "But, brethren," says the Apostle, "YE are not in DARKNESS, that that day should overtake YOU as a thief." This last word *darkness*, therefore, means *an unapprized state*; and was suggested by the idea of the dead of the NIGHT, which the thief selects for the purpose of a sudden and successful attack upon the lives and property of his fellow-men.

Hitherto the figurative language considered, has been such as may be traced in the productions of profane writers: and had the Scriptures been written on common subjects, and by a common hand, here the Range of Figurative Language might have ended. But we have only taken a survey of the Outer Court, leaving the Holy Place and the Holy of Holies unexplored. Nor indeed could we have cast a glance within the venerated precincts of ground so sacred, had not the door of the tabernacle been opened, and the veil of the temple rent in twain.

J. F.

Bromley, Middlesex.

*(To be continued.)**

* When the last paper was sent, the Range of Figurative Language and the Limits of its Interpretation were both written; and it was anticipated that, by revision and compression, the first subject would be reduced to one paper. But that portion of figurative language which still remains, and which is peculiar to the Bible, may well deserve a separate consideration.

Profane Swearing judiciously and successfully reproved.

(Extracted from the Report of the *Religious Tract Society*, for 1822, p. 45.)

A carrier, in a large town in Yorkshire, heard his carter one day, in the yard, swearing dreadfully at his horses. The carrier is a man who fears God, spends his Sundays as a teacher in a Sunday School, and endeavours to promote the spiritual good of his fellow-creatures. Shocked to hear the terrible oaths that resounded through the yard, he went up to the lad, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added: "*But if thou wilt swear, stop till thou get through the turnpike-gate on S—moor, where none but God and thyself can hear.*" He then put *the Swearer's Prayer* into his hand, and wished him good morning. The poor fellow cracked his whip, and pursued his journey; but he could not get over his master's words. Some time after, his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say which he could not get out. At length, his master was so much struck with his manner, that he broke the ice, by asking him if he wanted any thing. "Ah, master," said he, "do you remember what you said to me about swearing, and the tract you gave me? I was thunder-struck. I went on the road, and I got through the turnpike, and reached S—moor; and there

I thought, that, though I was alone, yet God was with me: and I trembled to think how he had been with me, and had known all my sins and follies, all my life long. My sins came to my remembrance: I was afraid that he would strike me dead. and I thank God that I have been roused to seek after the salvation of my poor soul." The master, as may be supposed, was greatly rejoiced to hear the young man's confession; and it is gratifying to be able to add, that his diligent attendance on the means of grace, and the reformation in his conduct, give solid ground for hoping that he has not only ceased to be a swearer, but a slave of Satan altogether.

Now, let christians be hence encouraged to reprove vice in the meekness of wisdom. And, if this account should meet the eye of a swearer, may it bring conviction home to his conscience, and lead him to go and do likewise!

LORD CHATHAM
ON TOLERATION.

IN the debate in the House of Lords, on the motion for an enlargement of the Toleration Act, in the year 1773, Dr. Drummond, Archbishop of York, vehemently opposing the motion, stigmatized the DISSENTING MINISTERS as "men of close ambition."

Lord Chatham replied, "This was judging uncharitably, and whoever brought such a charge against them, without proof, DEFAMED." Here he paused, but presently proceeded. — "The Dissenting Ministers are represented as men of close ambition: they are so, my Lords, and their ambition is to keep close to the college of fishermen, not of Cardinals, and to the doctrine of inspired apostles, not to the decrees of interested and aspiring bishops: They contend for a scriptural creed and spiritual worship; we have a Calvinistic creed, a Popish liturgy, and an Arminian clergy.

"The reformation has laid open the scriptures to all; let not the bishops shut them again. Laws in support of ecclesiastical power are pleaded for, which it would shock humanity to execute. It is said that religious sects have done great mischief, when they were not kept under restraint: but history affords no proof that sects have ever been mischievous, when they were not oppressed and persecuted by the ruling church."

BAPTIST NEWSPAPERS, &c.
PUBLISHED IN AMERICA.

"Some favourable auguries may be drawn from the number and increase of religious publications in this country. If we can collect the facts, we will present a list of them to our readers in some future number. At present we will merely mention those, within our knowledge, of the Baptist denomination.

The LATTER DAY LUMINARY, published monthly at this office by a Committee of the Baptist General Convention.

The WESTERN NEW YORK BAPTIST MAGAZINE, published quarterly, by the Hamilton Baptist Missionary Society.

The CHRISTIAN WATCHMAN, published weekly at Boston,

The CHRISTIAN SECRETARY, published weekly at Hartford.

The COLUMBIAN STAR, issued weekly in the City of Washington."

The Columbian Star.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXIX.

THE ATMOSPHERE.

"The vital air
Pervades the swarming seas and heaving earths,
Where teeming nature breeds her myriad births;
Fills the fine lungs of all that breathe or bud,
Warms the new heart, and dyes the gushing blood;
With life's first spark inspires th' organic frame,
And, as it wastes, renews the subtile flame."
Darwin.

In No. IV. of these reflections, which appeared in the Magazine for May, 1816, we considered the *mechanical* properties of air. In the present paper we propose to inquire into the nature and uses of the atmosphere *generally;* and to endeavour to excite the admiration and gratitude of our young friends at so vast a display of infinite wisdom and goodness.

The atmosphere is that light, transparent, and indispensable fluid, which entirely surrounds our world, probably to the height of about forty-five miles, touching its surface in every part, and ever accompanying it in its various revolutions. Its transparency is doubtless one cause of the general ignorance of its properties, and the want of curiosity concerning its nature—a property, however, essential to our very existence. Its particles are in perpetual motion, although neither the desolating whirlwind nor violent gale, the gentle wind nor softest zephyr, is felt to move. The warmest apartment has its currents of air, which happily the studious care of the valetudinarian cannot prevent; but it is its more enlarged operations which we now propose to contemplate.

The solar rays warm the earth, and convert a portion of its heat into vapour. This vapour being lighter than the surrounding air, naturally ascends to that part of the atmosphere which is of its own density, and becomes converted into air, or, by some mysterious process, into clouds of such endless variety of magnitude, form, and colour, as not unfrequently to afford much amusement to the juvenile beholder, by the similitudes and resemblances he traces and forms in his creative imagination. The fleeting clouds, thus wonderfully formed, are farther condensed into water, which, at the divine pleasure, descends in rain, hail, and snow, to water, warm, and fertilize the earth.

The atmosphere is principally composed of oxygen and nitrogen gases, in the proportion of about four parts of the latter to one of the former; but, it contains about a thousandth part of carbonic acid gas, and some other less important substances. "The atmosphere," says a celebrated chemist, "is a vast laboratory, in which nature operates immense analyses, solutions, precipitations, and combinations: it is a grand receiver, in which all the attenuated and volatilized productions of terrestrial bodies are received, mingled, agitated, combined, and separated. Notwithstanding this mixture, atmospheric air is sensibly the same with regard to its intimate qualities, wherever we examine it."

It will be obvious to every thinking mind, that, inasmuch as God can have made nothing in vain, and all his works are perfect, the various substances which compose the atmosphere are essential to its utility, and that ample provision must be made for the regular supply of those substances: nor can we tell which more to admire, the nature of the atmosphere, or the means of its supply. The uninformed may have occasionally looked on many of the unfruitful plants of the vegetable kingdom as comparatively useless, or, at least, as merely ornamental; it is very interesting, however, to find, that every tree, every plant, has its duty to perform, and (though silently) is effecting its Creator's work, by giving out during the day, a portion of oxygen to mingle with the nitrogen which we emit at every respiration.

These considerations lead us to review the *uses* of the atmosphere. It is essential to animal life, which it promotes, by giving out its oxygen and caloric to the blood. Oxygen and nitrogen, its principal ingredients, are of opposite natures. The former is too powerful and stimulating, and would cause violent circulations and secretions, while the latter is incapable of supporting existence; but, duly blended, the compound is admirably adapted for that and many other important purposes. The blood, in its circulation, is found of a purple colour; on its arrival at the lungs, it throws off its grosser particles, and imbibes the oxygen of the atmosphere, the inhaling of which changes its colour to the beautiful red with which we are acquainted: thus purified and improved, it enlivens the heart, and in its passage thence, imparts caloric to every part of the body, and thus warms and invigorates the whole system. In breathing, the atmosphere is decomposed, and the superfluous nitrogen, no longer needed, is thrown off at every breathing, and, admirable to observe, the interval which takes place at every respiration, allows sufficient time for the noxious nitrogen to ascend, which being lighter than the surrounding air, it naturally and hastily does before another breath is drawn.

It is moreover generally necessary to combustion. It is always found that where a taper will not burn, animals cannot exist. In combustion there is a chemical decomposition of the air; its oxygen combines with the combustible body, and the caloric, in the state of sensible heat, greatly contributes to our comfort, and subserves many important purposes. In our ordinary fires, the surrounding air being progressively rarefied and decomposed, new supplies continually flow to make up the deficiency, and in their turn, are subjected to the same surprising process; and, as the fuel burns, light is disengaged: the lighter parts of the matter are converted into gas or smoke, and happily escape; and when the combustion has terminated, nothing remains but the earthy part of the combustible.

It is the cause of twilight. The atmosphere being the medium through which the solar rays pass, they become refracted towards the surface of the earth, which gives us the morning dawn and the gradual evening shade; an advantage of which we should be still more sensible, were we inhabitants of those northern re-

gions where but one day and one night compose the year.

We have already remarked, that the atmosphere extends to the height of forty-five miles, which must necessarily press upon the earth with an immense weight: indeed it has been computed, that this weight is equal to that of a globe of lead sixty miles in diameter; nor is this unproductive of good; by this pressure, water is raised in our pipes and pumps. In short, it is to our atmosphere we are indebted for the harmony of music, and the charms of conversation; the perfumes which regale the smell, and the prospects that delight the eye; while every gradation of animal and vegetable life is dependent on it.

While all the works of creation praise their great Creator, may the reader be happily found among the saints, whose privilege and delight it is to bless Him.

N. N.

Obituary and Recent Deaths.

Mrs. ABIGAIL WALK.

Died, December 30, 1822, in her seventy-fifth year, Mrs. Abigail Walk, a member of the Baptist Church at Sheerness. She had for forty years adorned the gospel by a consistent walk and conversation, and has left behind a savour of her name which will not soon be forgotten.

She was born at Portsmouth in the year 1747, where her childhood was spent. When about fifteen, she lost both her parents, and was left entirely destitute. In this situation she was prevailed on, by a designing woman, to leave the place of her nativity, and go to London. When she arrived there, her vile companion stripped her of all she had, and basely deserted her. In this dilemma she recollected having heard her parents mention the name of an aunt who lived in the Borough. After repeated inquiries, and encountering many difficulties, she found out her residence, and communicated to her her sorrows and misfortunes. She kindly assisted, and provided for her as a parent.

Here she continued several years, when she married one like herself, without hope, and without God in the world. Some time after, the health of her husband began to decline. He left her in London, and went down into Norfolk to try his native air for his recovery. He had not been long gone ere she received a hasty summons to attend him. She hurried away, and arrived in time to follow him to the grave. This unexpected event first led her to serious reflection, and proved the means of awakening her to a serious concern for her eternal welfare. She saw the near approach of death, and shuddered with horror at the thoughts of dying, and the awful consequences of passing into eternity unprepared.

After the poignancy of her grief was somewhat abated, she in a melancholy state of mind one Lord's-day entered a place of worship, where she heard a discourse, in which was described the character of those who go to heaven. As she walked home, musing on what she had heard, she said to herself, "My husband was not one of these characters, and must be gone to hell." In an agony at the thought she exclaimed, "I would rather go to hell with him, than go to heaven without him!" She continued in this agonized state, till, directed by Infinite Wisdom, she one day went to hear Mr. Williams of Gate-street. Under his discourse the Saviour graciously spoke peace to her soul; and she found all she wanted, all she desired, in the Friend of sinners. She became a member of the

church meeting in Gate-street, and continued so for some years. But removing into the City, she attended the ministry of Mr. Davies in Queen-street, Cheapside, and united with the church under his care. Here she continued till the death of her second husband, when a daughter living at Sheerness invited her to come and reside with her. She accepted the invitation, and accordingly came. It was not till she had travelled upwards of thirty years as a pilgrim towards Zion that she was led to examine the word of God on the subject of baptism. The result of that examination was, an avowal of her faith in the ordinance. She was accordingly baptized and received into the church.

For some time past the infirmities of age had been gathering fast upon her, but her soul remained firm and unshaken in the prospect of eternity. Death had no terrors for her. Her greatest trouble was to be confined from the means of grace. Often has she been supported to the house of God. About a week before her death, she was confined to her room. On visiting her, I found her mind settled and composed. She joined in my petitions with great earnestness, and said, "I long to be gone, to join the throng, where all the ship's company meet, who sailed with their Saviour beneath."

On the Saturday her body was growing weaker and weaker, yet her hold was firm on the promises of God, and she was longing to be gone. "My hope," said she, "is in the Lamb of God, and I shall soon be

'Far from a world of grief and sin,
With God eternally shut in.'"

A friend visiting her, she repeated to him those lines of Watts,

"The gospel bears my spirit up:
A faithful and unchanging God,
Lays the foundation of my hope,
In oaths, and promises, and blood."

Another friend inquiring, "Is all well?" she replied faintly, "All is well! all is well!" Visiting her the morning before she died, I found her scarcely able to speak; but happy. Having solemnly commended her spirit to God, I bid her farewell, and on Monday morning about three o'clock her happy spirit took its flight from these regions of pain to that world, where the wicked cease from troubling, and the weary are at rest. Her death was improved by her pastor Mr. Blakeman, who addressed an overflowing and deeply attentive audience from Revelation xiii. 14. Surely, the frequent occurrence of these solemn visitations calls loudly on all, "Prepare to meet thy God."

J. D. B.

Sheerness.

Mr. RICHARD MAYNARD.

Died, February 7, 1823, Mr. Richard Maynard, at Ruishton, near Taunton, Somerset, in the forty-second year of his age, having honourably filled the office of deacon in the Baptist Church meeting in Silver-street, Taunton, from the period of its formation. He was blessed with parents eminently pious, members of the Independent Church at Taunton: of both these he was deprived before he was twenty years of age; being then the eldest of twelve children, each of whom he had the happiness to see comfortably settled in life, and several of them members of different churches of Jesus Christ. Prior to his joining the Baptist Church at Wellington, from which the church at Taunton derives its origin, he drew up a short account of his religious experience, from which the following passage is extracted. "I cannot tell the time exactly when I was first awakened to see my state, but ever since I can remember I had a fear and reverence for God, a fear to do any thing that I was told was displeasing to him. I have had a religious education under my good father, mother, and grandfather, who I believe are now in glory. As I grew up I had a strong attachment to the hearing of sermons, under which I have at various times been greatly alarmed, and formed resolutions that I would for the future be more holy, that I might thereby gain

the favour of God, and merit heaven. I was then much attached to the Wesleyan Methodists. I thought their sermons more congenial to my own sentiments and opinions; although I generally attended at the Independent meeting at Taunton, with the rest of our family. I continued in this state for several years; sometimes my convictions were stronger, and sometimes weaker. I continued a formal round of duties; secret prayer every night and morning I considered my duty, being taught so from my infancy; but by and by, I found sin as a monster, coming in amongst all my religious duties, and spoiling what I wished to do well. I then had a troubled mind, and did not know what to do. I thought, after all, I should be eternally lost. I tried again and again to do better; but the more I tried, methought the worse it was with me. I then began to see, that instead of doing great things to merit heaven, I could do nothing. I felt I had a corrupt heart within, prone to that which is evil. I was then forced to cry, 'God be merciful to me a sinner.' I found that nothing short of the atonement, merit, and righteousness of Jesus Christ, could make me acceptable in the sight of a holy God. I soon then became elevated to a high pitch of love and joy; I thought with David, 'my mountain stands strong, I shall never be moved: though a host should encamp against me, I will not fear.' I said to myself, 'I am now going from strength to strength until I get to glory.' But alas I did not consider I was in an enemy's country, but thought I was past it; and that I should have no more enemies to encounter. But by and by my love and enjoyments were not so high; some other objects had drawn off my affections; I did not feel that pleasure in secret prayer I used to experience; I became most terribly entangled on the subject of election, and carnal reason overcame me. I was then in an awful state; and had I here been left to myself, I should have split finally on this rock. After a long while, by reading and otherwise, I became a little more reconciled to the doctrine. At last I brought it to this, that it was not for me to dare to question the conduct of God; and although I cannot comprehend it at present, yet perhaps I shall see the wisdom and justice of his dealings with mankind hereafter. By the help of God, I have continued to this time making a profession of religion, and I humbly hope, through the power of divine grace, that I do now feel something of the power and efficacy of it on my mind. O that I experienced much more of it! I have been now about twelve years a member of the Independent Church at Paul's Meeting, Taunton. I look back and lament the little progress I have made in the divine life in so long a time. At the same time I desire to be thankful I have been kept so long from gross acts of sin, and have not been permitted to bring a disgrace on my profession."

The occasion of the alteration of his sentiments and practice on the subject of baptism is somewhat singular. One of his brothers, a member of a Baptist church in London, while on a visit at Ruishton, had occasion to address a letter to a friend, partly on this subject, and in order to assist him in this object, selected some portions of scripture which referred to the subject. These he copied on a piece of waste paper by way of memorandum. When he had finished the letter, he accidentally left the paper in the Bible he had used. This was found by the deceased after the return of his brother to London; it engaged his attention; he perused it with earnest prayer; and although prior to this he had most strongly opposed believers' baptism, yet now he was favoured with a decided conviction of the unscriptural nature of the opinions he had formerly held. This change of sentiment he communicated to his respected pastor and other friends, but failed to receive any information which could shake those views he had now derived from the word of God. After much consideration and prayer, which he continued for upwards of two years,

he joined the Baptist Church at Wellington in the early part of the year 1814. Here he continued till himself and nine other members were dismissed to form a separate church at Taunton. This was accomplished Oct. 30, 1814, Mr. Cherry of Wellington, their pastor, presiding on the occasion. From this time he laboured with his whole heart in the Redeemer's cause; and while he held with a just decision those views he had derived from the word of God, he gladly embraced every opportunity of proving his sincere affection for all those who considered the atoning sacrifice of a divine Saviour as the only foundation of a sinner's hope. As a deacon, he was judicious in counsel, firm but not dogmatical, and always appeared less disposed to rule in the church, than to be its faithful, affectionate, humble, and devoted servant, for the Saviour's sake. The last time he was able to attend in his place in the house of God, was on the occasion of the administration of the ordinance of baptism, when his eldest daughter was one of the candidates, Dec. 29, 1822. He enjoyed this opportunity so much as to appear almost reluctant to leave the meeting. The next morning he left home on a journey; and while travelling late in the evening, he was seized with a severe attack of the gout, a disease to which he had been greatly subject during the latter part of his life, which compelled him to return home, where he was immediately conveyed to bed. From this attack he partially recovered, and sanguine hopes were entertained of perfect restoration. These were however soon painfully disappointed; a relapse took place of so serious a description, that, although he possessed the best medical assistance, it terminated in producing such a complete state of debility through the whole system, as to render it incapable of a revival. After remaining a few days only partially affected by pain, he truly fell asleep in Jesus. In the early part of his illness his mind, greatly influenced by his disorder, was much distressed. He seemed to feel himself incapable of prayer; but as he approached nearer to the article of death, his mind grew in clearness and strength, displaying in a manner the most pleasing, its renewed character and holy direction. He frequently repeated to those who surrounded his dying bed, that he did not wish to appear in the sight of men what he was not before God. When some friends were speaking of the happiness he enjoyed, he said, "I do not wish you to think I am happier than I really am." Shortly after summoning all his strength he said, "Do not dally with sin; do not dally with sin." When he could speak, which was but seldom, the chief topics of his remarks were like the following. "I am a sinner, and deserve to be sent to hell, but 'tis through the atoning blood of Christ that I am saved." "Oh! 'tis sovereign grace, redeeming grace." "Do not I love them that love thee? Yes, my God; and do not I hate them that hate thee? Yes, with a perfect hatred." "O that I had devoted more of my time to spiritual things! but, Lord, thou wilt not leave me. The sting of death is taken from me. Take courage, my soul, I am not afraid to meet death with all its terrors.

'All that earth and hell can say,
Shall not turn my Father's heart away.'

'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion can supply
Solid comfort when we die.'"

His remains were interred in the burial ground belonging to the Baptist Chapel, Silver-street, Taunton, in the presence of a large concourse of spectators, February 14, 1823, and his death was improved on the following Lord's-day morning from Psalm xxxvii. 37, *Mark the perfect man, and behold the upright, for the end of that man is peace.*

O. C.

Taunton.

Review.

On Protestant Nonconformity. By Josiah Conder. Second Edition. London. 12mo. pp. 318, Price 5s. 6d.

It was confidently asserted by the enemies of the Nonconformists, that their principles would not survive their first promulgators. This erroneous prediction has been completely refuted by the numbers and respectability of the Protestant Dissenters at the present day. Had the separation from the established church arisen, as it has been insinuated, from caprice, malice, or pride, there is no doubt but the persecutions and obloquy to which Dissenters have been exposed, to say nothing of the pecuniary expenses which the profession of their principles has required, would have prevented the succession, from generation to generation, of persons who have filled and supported their meeting-houses. But the rights of conscience, and of private judgment, have, by serious and godly persons, been deemed so sacred as to call into exercise the best feelings of the renewed heart; a determination, cost what it might, to "obey God rather than man."

It is usually stated by the zealous supporters of the national church, that the things objected to by Dissenters are so trifling in their nature, that however sincere the Nonconformists may be, yet it indicates a too great *scrupulosity* of conscience to separate themselves, on their account, from the establishment. These persons forget, however, or seem not to understand, that the *crime* might possibly be on the other side, namely, in those who have so strenuously enforced these trifles as the terms of uniformity, as to impose their observance upon all who were members of their communion, or ministers of their church. The late Mr. Robert Robinson reports, that a dignitary of the church once conversed with him as to the desirableness of some plan being adopted that should reconcile all the different bodies of Dissenters to the established church. "I observed, (says Mr. R.) that before we proceeded to arrange the proposed plan, I had one *preliminary* to mention: this was, that there should be *no imposition* on either side." The dignitary replied, he should have no objection to agree to the suggestion. "Then (added Mr. R.) the whole matter is settled, without the necessity of blows or angry words."—And strange as it may appear to those who have not fully considered the subject of Nonconformity, every thing resolves itself into the rational and scriptural request, that in every thing relating to the worship of God, there should be NO IMPOSITION!

Mr. Conder has pursued this subject through all its ramifications, and proved that the principles of Nonconformity affect a vast variety of the most important topics of religion. He has fully made out the propriety of a remark of the celebrated Dr. Doddridge, which he has selected as the motto to his work, "We are to be concerned for this interest, not merely as the cause of a distinct party, but of truth, honour, and liberty; and I will add, in a great measure, the cause of serious piety too."

At the commencement of his work our Author, when showing "the Design of the Christian Profession," inquires, "Of whom is the church of Christ on earth composed?" By which, from the answer he has given, he evidently refers not to the *general assembly* of believers, *all who in every place call upon the name of Jesus Christ*; but to a distinct and separate community of christians. He says,

"A christian church is a company of 'believing men,' associated not only for the purposes of communion, but also as 'a sign to them that believe not.' Their religious profession detaches them from the surrounding world, imposes upon them peculiar duties, and binds them by the most solemn obligations to exhibit, in their collective capacity, the sublime and spiritual character of the gospel of Jesus Christ. This is the very end of their being constituted a peculiar people,' that they may 'show forth the praises of Him who hath called them out of darkness

into his marvellous light;' that they should illustrate the nature of 'pure and undefiled religion,' by keeping themselves 'unspotted from the world.' It was of such a company that the Redeemer of the world said, 'I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.'"

It is not unlikely that some of our readers, who know the author is a zealous Pædobaptist, will say, "Very true: but what then becomes of baptized infants? There is no room for them in such a church as you have described." This is not the only instance in which Mr. Conder's principles as a Nonconformist are in direct opposition to his sentiments as a Pædobaptist. And in our opinion it will be in vain for him to attempt their reconciliation.

Speaking of "the Constitution of Christian Churches," the author finds it very easy to show how dissimilar the primitive churches were in their origin and independence to that church which imposes creeds of human composition upon the faith and practice of all its members. Those he has mentioned are, the "Apostles' Creed," the "Nicene," the "Athanasian," and the "Thirty-nine Articles." He does not seem to have been aware that the *first four general councils* are by the law joined with the scriptures, as judges of heresy, and as guides of public judgment. These were those of *Nice, Constantinople, Ephesus*, and *Chalcedon*.*

Referring to the period of the reign of Elizabeth, Mr. Conder says, "The Thirty-nine Articles, revised and improved, *were again established* for the preservation of the newly settled faith of the nation, and the laws which laid the foundation of episcopal uniformity were sealed with the blood of Puritans," &c. The Articles which had been framed in a former reign, commonly called "King Edward's Articles," amounted to *Forty-two*: and by the "revision" which now took place, they were reduced to Thirty-nine. The chief "improvement" in them was, the surreptitious substitution of part of the 20th Article, which enacted, "The church hath power to decree Rites and Ceremonies, and Authority in matters of faith!" Without this "grand principle of Popery, human authority in matters of religion," the *foundation* of episcopal uniformity, would have rested on no *corner-stone* sufficiently strong to support the superstructure. But when the haughty and bigoted Elizabeth was the head of the church, it was easy for prelates to decree, that the church, meaning thereby themselves, had power to decree rites and ceremonies. The wonder is, not that such a monstrous proposition should be adopted by ecclesiastical political Protestants, but that so many pious and spiritual ministers should have *ex animo* subscribed it, and given their "unfeigned assent and consent" to a principle in direct contradiction to our Lord's fundamental maxims, "Call no man master upon earth: one is your master, even Christ."—"The kings of the earth *exercise authority*—but it shall not be so among you." The following quotation, made by Mr. Conder from a work published by the late Rev. Thomas Scott, professedly to prove the "Evils of Separation," shows the difficulty which pious and able ministers of the Establishment feel to defend the grand principle on which that church is founded.

"If no way of defending our Establishment can be devised, which would not, if fairly applied, defend the establishment of Popery, of Mahommedanism, or Pagan idolatry, by the authority of kings and rulers, I must acknowledge the cause to be desperate. Yet if it be a *right* of kings and rulers to prescribe the creed and manner of worship, with its appendages, to their subjects, and to enforce their concurrence, it must be equally the *right of all kings*; for they *all* think, or profess to think, their own religion to be the true religion. Again; if it be the *duty* of kings and rulers to prescribe these things to their subjects, it is equally the *duty* of all kings, and for the same

* See an account of these in the letters of Dr. Furneaux to Judge Blackstone, in a Note, p. 88—91.

reason. This is the *palladium* of those who oppose establishments; and how shall we deprive them of it?" p. 267.

To which we only subjoin, *How* indeed?

The limits of our work imperiously forbid our noticing all the subjects of this interesting volume. We are not prepared to admit the correctness of Mr. Conder's statement, that "the Apostles did not themselves observe a fixed uniform rule in settling the government of the primitive churches, but adapted their course of proceeding to the circumstances of the persons with whom they had to deal." We think his attempts to prove this from the language of scripture are totally inconclusive; and the authority of *Eutychus* respecting the government of the church at Alexandria being in "twelve presbyters;" or of *Jerome* speaking of the "Senate, or Common Council," as governing the church; or even of *Ignatius*, who calls "the presbyters the Sanhedrim of the church;"* do not amount in our estimation to sufficient evidence, "that in the early ages of the church," (if by the *early* ages are meant that period of the church when things existed as they were at first appointed,) there are undoubted traces of the existence of a 'college of elders,' as it is termed, acting in concert with the presiding pastor, or arch-presbyter." P. 97.

Nor is it likely that the primitive "episcopacy," thereby intending the office of a single pastor, or the manner of his being invested with his authority by ordination, was derived from the government of the synagogue. We think it much more probable that whatever resemblance appears in the government of the churches after the apostolic age to the government of the Jewish synagogue, was from the influence which Jewish customs and prejudices had upon the minds of christianized Jews; which even apostolic authority and precedent had been insufficient to prevent. All the deviations from the "simplicity of Christ" might be clearly traced, either to Jewish customs, if before the times of Constantine, or to those in connexion with Pagan rites, if after that period. In reference to every thing in religion, which it cannot be proved is derived from the language or practice of Christ and his apostles, we adopt the reply used by Mr. Conder, in respect to an Establishment; "From the beginning it was not so."

Mr. Conder is not always *historically* correct. In page 266 he speaks of the Schism Bill as "*having* passed both houses." He should have said, "after having received the royal assent." Its operation, *even after it had become the law of the land* being "happily frustrated by the death of the last of the Stuarts," appears still more remarkable.

As a whole, however, it is an admirable performance, and the Nonconformists have no cause to be ashamed of their advocate. This edition too is much improved by the long article in the former on Infant-baptism being totally omitted. It appears to us that no serious Dissenter can rise from the perusal of this work without being determined to "stand fast in the liberty wherewith Christ hath made his people free." And one would be ready to conclude, that every unprejudiced churchman must be convinced by reading it of the truth of a declaration made by Archbishop Secker,† "The Dissenters are sincere well-wishers to the civil part of our present happy establishment; and they are to be esteemed and loved for it." While the Toleration Act is maintained inviolate, the Protestant Dissenters will be under no temptation to wish alterations in the constitution and liturgy of the church of England, as it would be hardly possible the times of conformity could be so large and liberal as to invite their ministers into the establishment. Its necessary alliance with the state, under whatever regula-

* Le Clerc thus paraphrases the expression of Ignatius in his Epist. ad Philadelph. Sect. 5; "the *apostles* as the presbyters of the church:" referring doubtless to their *inspired* authority.

† Letter to Mr. Walpole concerning bishops in America, p. 24, 25.

tions, would be a fundamental objection to their accepting any of its immunities: as they could not submit to *secular* interference in matters of *spiritual* concern. As things now are, Ephraim does not envy Judah, nor can Judah vex Ephraim. It is hardly necessary for us to add, that we wish the abridged work of Mr. Conder the most extensive circulation.

The Preacher; or Sketches of original Sermons, chiefly selected from the Manuscripts of two eminent Divines of the last Century, for the Use of Lay Preachers and Young Ministers. To which is prefixed, a familiar Essay on the Composition of a Sermon. Vols. 1, 2, 3, 4. Richard Baynes.

THESE four volumes contain 164 Sketches, more or less perfect. The first includes 43, with the following titles. 1. The apostolic ministry. 2. Ministerial fidelity. 3. Incorrigible hearers. 4. Enoch's translation. 5. Privileges of the godly. 6. The sin of Moses and Aaron. 7. Wisdom of Providence. 8. Assurance of faith. 9. Grateful remembrance of past mercies. 10. The final Judge. 11. Lost sinners directed in the way. 12. Moses's prayer. 13. Evidences of adoption. 14. Noah saved in the ark. 15. Ungodly professors admonished. 16. Inconceivable magnitude of God's works. 17. Danger of religious indecision. 18. Deliverance from the fear of death. 19. Awful contempt of God. 20. Origin, progress, and end of true religion. 21. Disagreement amongst brethren. 22. Christ's inheritance. 23. Elijah's defection. 24. Afflictions alleviated by a view of the divine mercy. 25. The believer's triumph. 26. The Lord's table. 27. Prerequisites for communion with God. 28, 29. Mary at the sepulchre. 30. Paul's constancy. 31. Danger of evil thoughts. 32. Christian edification. 33. Closing scene of our Saviour's life. 34. The cup of wrath. 35. Early piety. 36. The fulness of Christ. 37. Zacharias and the angel. 38. Religion the source of justice and benevolence. 39. Certain efficacy of the atonement. 40. Christ healing the multitude. 41. Invitation to enlarged prayer. 42. Enmity against God. 43. The christian life a pilgrimage.

The second volume also contains 43 Sketches, to which is prefixed a Letter, entitled "The Gospel the proper subject of the christian ministry."*

1. Glorying in the cross. 2. On hearing the word. 3. The penitential sacrifice. 4. God and the Redeemer mutually glorified. 5. Characteristics of true religion. 6. Spiritual offerings. 7. The sinner's refuge. 8. Christian worship not confined to place. 9. The sinner reproved. 10. Inveterate depravity. 11. The christian warfare. 12. The unspeakable gift. 13. The sinner's doom. 14. Commendation of the service of God. 15. Mysteries of divine government. 16. Christian contentment. 17. Christ's agony in the garden. 18. The blessed and the cursed. 19. The practical tendency of true wisdom. 20. Happy issue of sanctified affliction. 21. The leper. 22. The leper healed. 23. Christian perfection an object of prayer and of hope. 24. Dreadful uncertainty of the present life. 25. Practical inconsistencies reproved. 26. Christ the only source of life and blessedness. 27. The evil of sin. 28. Advantages of possessing the scriptures. 29. Spiritual enlargement. 30. Religious steadfastness. 31. The gratification of desire essential to our happiness. 32. Harvest of the gospel day. 33. The apostles' prayer. 34. Wicked professors the bane of the church. 35. Importance of making religion the chief concern. 36. The impenitent malefactor. 37. National prosperity. 38. Importance of attempting the conversion of sinners. 39. Connection between justification and sanctification. 40. The pleasures of true piety. 41. The sinner's ruin and recovery. 42. The judgment of the great day. 43. Future purity and glory of the church.

---

* N.B. In the 4th Volume of Mr. Fuller's Works, now publishing by his son, we perceive there are *three* letters, entitled "Thoughts on Preaching."

The third volume contains 41 Sketches. 1. Christ's nativity. 2. Mercy of the Saviour to a benighted world. 3. Honour and integrity essential to the christian character. 4. The gospel covenant. 5. The joy of Laban. 6. The ten lepers. 7. Communion of saints. 8. Insensibility amidst national mercies. 9. The blessedness of following Christ. 10. Importance of love to God. 11. Past afflictions a plea for future mercy. 12. The joy occasioned by early piety. 13. The scorner's contempt of religion. 14. Triumphs of the faithful. 15. The penitent malefactor. 16. The blessings of sleep. 17. Moral diseases, and their remedy. 18. Fatal issue of final impenitence. 19. Union with Christ the source of true religion. 20. Prayer of the demoniac. 21. The work of patience. 22. Necessity of renewing grace. 23. Carnal policy in matters of religion inconsistent with the spirit of the gospel. 24. Privileges of Christ's flock. 25. Duty of mutual forgiveness. 26. Christ's farewell to his disciples. 27. The denial of our sinful state a virtual rejection of the gospel. 28. Christian hope and consolation. 29. Sorrows of old age. 30. Baptism. 31. The second advent. 32. The believer's blessed hope. 33. Vision of the dry bones. 34. End of the righteous and the wicked. 35. Self-existence of God. 36. Necessity of the atonement. 37. Victory over temptation. 38. Love to the name of the Lord. 39. Import and obligations of the gospel. 40. Use of past experience. 41. The final victory.

The fourth volume contains 37 Sketches. 1. The resurrection of Christ. 2. Christ's spiritual manifestation. 3. Confession and forgiveness. 4. Victory over the world. 5. Rest of the gospel-day. 6. Redemption from the curse. 7. Dreadful effects of carnality. 8. Blessedness of spirituality. 9. The reign of Christ. 10. Israel's defection and recovery. 11. Christ's voluntary humiliation. 12. Christian conversation. 13. Attractions of the cross. 14. Destruction of Antichrist. 15. Importance of early piety. 16. Jacob's review of his past life. 17. The sinner's awful danger. 18. Peter's temptation. 19. Characteristics of true repentance. 20. Moses's intercession for Israel. 21. Happy state of the primitive church. 22. The priesthood of Christ. 23. Prosperity of the wicked not to be envied. 24. Characteristics of aged piety. 25. The evil and danger of pride. 26. Adopting grace and love. 27. Sin and danger of delaying the concerns of religion. 28. Christian compassion. 29. Religious progression. 30. Good and evil influence of society. 31. Inherent depravity. 32. Conformity to Christ. 33. Abel's offering. 34. God's supreme dominion. 35. Motives to habitual benevolence. 36. The ministry of angels. 37. The church triumphant.

If this page should meet the eye of a preacher who is poring over his Bible and his concordance, and feels at a loss in attempting to fix on an evangelical subject, let him acknowledge that we have placed an ample variety before him. He is welcome to take one of these, and when he has exhausted the resources of his own mind, he may profitably consult these volumes.

In many of these outlines we could not fail to recognise the hand of the late Mr. Fuller, an eminent master in Israel, whose preaching and writings, in their effects, will be immortal. Some of them are far more finished than others: great simplicity in the plan, and great comprehension of thought pervade them all. In some of them, the sublime and the pathetic prevail, with such energy of diction, that no reader can be unmoved. Many will be reminded of the man who was let down into Elisha's grave, and the result of his being brought into contact with the great prophet's *bones*.* If such effect be produced by these *skeletons*, what a privilege it must have been to hear the living voice of this man of God, when he was in the vigour of health, and had the free and mighty exercise of his extraordinary powers!

We cannot exhort young David to go to battle, clad in the armour

* 2 Kings xiii. 21.

of Saul, but we can assure him that he may derive much advantage from inspecting it at his leisure.

If the remaining volumes shall be equal to these, the editor will confer an important benefit on the increasing number of those who are longing to preach the unsearchable riches of Christ.

Prefixed to the first volume, there is an admiral "Essay on the Composition of a Sermon," by the late Mr. Fuller, which also we have seen in his "Works," Vol. IV.

Sacred Lyrics; by James Edmeston. Third Set. 12mo. pp. 76. 3s. 6d.

THOSE who possess the previous sets of Sacred Lyrics which have appeared from the pen of Mr. Edmeston, have (we should suppose) ere now added the present small volume to their treasures of sacred poetry. The pious author maintains his title to be ranked above the numerous class of ordinary and common place writers, and in consecrating his genius to sacred musings, his "Invocation" may be read as fervent and effectual prayer.

"Oh! for one flash of that pure fire,
In heaven intense and bright,
To glance along this trembling lyre,
And wake its chords to light:
Then would I sing, that all around
Were 'rapt in pleasure at the sound.

Then would I give the spirit wings
To soar into the sky;
The sounds that lit these feeble strings,
Should lift the thought on high;
And lead the enchanted heart along,
Bound in the magic chords of song!

Great Spirit! who didst erst descend,
To glow in prophet's soul;
To me thy holy influence lend,
Direct, inspire the whole:
Then can I sing, if I may be
Directed and inspired by THEE!"

Whilst the syren voice of the licentious muse betrays the incautious votaries of pleasure, we rejoice that in point of poetical merit she is in danger of losing some of her golden feathers It is no indication that geniuses of taste are wanting, when sacred themes inspire the poet's song.

The Vanity of Youth: a Sermon on the Death of Elizabeth Shepherd, aged Eighteen Years. Preached at Aston Sandford by the late Rev. Thomas Scott.

THIS sermon was taken down in short-hand at the time it was delivered, and is now published by the widow of Mr. Scott. We think it worthy of the name and talents of the author, and the editor deserves our thanks for thus rescuing from oblivion what, we trust, will prove a lasting blessing to many parents and their children. We give the sermon our unqualified approbation, and as the cost is only sixpence, we recommend it as an excellent reward for Sunday-school scholars.

LITERARY INTELLIGENCE.

Just Published.

Horæ Romanæ: a new Translation of St. Paul's Epistle to the Romans, by Clericus, small 8vo. 4s.

Ode on the Death of the late Rev. John Owen.

The Sunday-school Magazine for March, Price One Penny; to be continued Monthly; embellished with two Wood Cuts.

The Miscellaneous Works of the late Rev. Thomas Harmer. 8vo. 10s. 6d.

A Tribute of Affection to the Memory of a beloved Wife; being a Sketch of the Life and Character of Mrs. Maria Cramp, with Extracts from her Correspondence. By J. M. Cramp.

Gurnal and Lina; or the African Children. An instructive and entertaining Work.

The Church in Canaan: or Heirs in Possession receiving the Promises. By William Seaton. Vol. I. 12mo. 6s.

Observations on Providence, chiefly in Relation to the Affairs of the Church. By the Rev. John Leifchild. 12mo. 3s.

Sketches of Sermons: furnished by their respective Authors. Vol. V. 12mo. Price 4s.

Treatises on Justification and Regeneration. By John Witherspoon, D.D. With an Introductory Essay, by William Wilberforce, Esq. 12mo. 4s. Bds.

An Alarm to Unconverted Sinners. By the Rev. Joseph Alleine. With an Introductory Essay, by the Rev. Andrew Thompson, A.M. Edinburgh. 12mo. 4s. 6d. Bds.

In the Press.

The Rev. John Hayter Cox will shortly publish "The Harmony of the Scriptures Vindicated: or apparently contradictory Passages reconciled." In Nineteen Lectures.

Also, a new Edition, improved, of Jesus Shewing Mercy, 18mo.

Sabbaths at Home: or Devotional Exercises when confined from Public Worship. By Henry March.

Four Treatises; by J. A. Haldane. 1. Mystery of Redemption. 2. On the Person of Christ. 3. Doctrine and Duty of Self Examination. 4. On Faith.

Sermons preached in St. John's Church, Glasgow. By Thomas Chalmers, D.D. 8vo. 10s. 6d. Bds.

Intelligence, &c.

STEPNEY ACADEMICAL INSTITUTION.

THE Annual Meeting of this Institution was held on Tuesday evening, January 21, at the King's Head, Poultry, when the report for the last year was read, and the officers and committee chosen for the current year.

In the report the committee express their hope that "hostility to academical instruction is gradually, but effectually dying away," and state, that there are at the present time, in England and Wales, nearly *twenty* institutions, the object of which is to assist pious young men in their preparation for the arduous duties of the ministry.

During the past year six young men have been received under the patronage of the Society. Two students have left the Academy; *Mr. J. A. Warne* is gone to America, where his friends reside, and where, it is hoped, he is usefully employed in the cause of God; *Mr. C. Nott* is supplying the church at Sutton-in-Ashfield, Nottinghamshire. There are now thirteen students at Stepney: their attention to their studies, and their deportment during the past year, have been in general satisfactory to the tutors.

The Rev. F. A. Cox has resigned his situation as Mathematical tutor.

The thanks of the Society were voted to several gentlemen who have presented donations of books since the last Annual Meeting. The Library is still however very small, and inadequate: presents of valuable works on theological subjects, as well as of good editions of the *Classics* and the *Fathers*, both Greek and Latin, will be gratefully received. A similar remark may be made in reference to *Philosophical Apparatus*, of which the Society possesses at present but a very limited provision.

In the conclusion of the Report the Committee observe, "that they are much gratified in being able to state, that though the Institution has had to encounter many difficulties and trials, the good effects of its establishment already appear, and may serve to encourage and stimulate its friends in their future exertions. Upwards of *sixty* Ministers, whose studies were directed and assisted under your patronage, are now labouring in the cause of Christ in various parts of the kingdom: In many instances considerable success has attended their endeavours; the careless have been aroused, the slothful awakened, and declining interests revived. These are cheering *facts*. Animated by the recollection of them let us persevere in our efforts, not forgetting to seek by earnest prayer for the blessing and sanction of heaven."

Subscriptions and donations are received by the *Treasurer*, Joseph Gutteridge, Esq. Denmark-Hill, Camberwell; by the *Tutors*, at the Academy, Stepney; by the *Secretary*, the Rev. J. M. Cramp, Chapel-Place, Long-Lane, Southwark; and by any member of the Committee.

THE Annual Meeting of "The Society for the relief of AGED AND INFIRM BAPTIST MINISTERS," instituted at Bath, 1816, will be held at the vestry of the Baptist meeting-house, Somerset-street, Bath, June 18, at noon. In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of this society by a collection, are respectfully requested to remit their subscriptions and collections to any member of the Committee, who are desired to remit all sums received on account of the Society, to Rev. J. P. Porter, Bath.

The Committee avail themselves of this occasion to suggest to their brethren in the ministry, who are members of this society, particularly those who did not make a collection last year, that if each of them would make a collection, (either public or private,) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the Aged or Infirm, as one half of such collections would be immediately divided among the claimants.

The beneficiary members entitled to claim on the funds of this society, *(those who claimed last year as well as others,)* are reminded, that their applications MUST be in the hands of the Secretary on or before the 18th of May, or they CANNOT be attended to; and those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office, (notwithstanding their claim on this Society,) with the consent of the majority of the members, present at a church meeting held by public notice, for the especial purpose of giving such certificate.

☞ We understand that this Society in the first three years of its existence has afforded assistance to aged or infirm ministers, to the amount of £459 7s. while its funded property amounts to £1900 in the 4 per cents. We rejoice in these evidences of its prosperity. Editors.

ORDINATIONS, &c.

MARCH 2 and 3. The new Meeting-house in MOORFIELDS, for the use of the Welsh Baptists, was opened on the 2nd and 3rd days of March. On this interesting occasion the following ministers were engaged. Mr. Evans, the minister of the place, prayed; and Mr. Littler, Borough, (Independent,) and Mr. Evans, Aberystwyth, preached. (Zech iv. 9, and 2 Kings v. 13.) J. Williams, Festmiog, Merionethshire, (Independent,) prayed and preached, (Exod. xxv. 8,) and R. Jones, St. Mary-axe, (Wesleyan,) (Jer. iii. 6.) In the evening Mr. Littler prayed, and Messrs. Lewis (Highgate), and W. Evans, preached, (Rom. viii. 33, 34, 2 Cor. v. 11.) The second day Mr. W. Evans prayed. Dr. Rippon preached, (Psalm cx. 3,) and Mr. Jenkin Lewis (Newport, Monmouthshire), concluded with prayer. Mr. D. Jenkins, Homerton Academy, (Independent,) prayed, and W. Williams, Grafton-street, Soho, and Mr. W. Evans preached (Psalm cxii. 7, 8, 9, Heb. v. 9.) Mr. Gibbon, Pembroke Dock, prayed; Mr. George, Shouldham-street, and Mr. Davies, Borough, (Independent) preached, (Haggai ii. 7, 8, 9, Psalm xciii. 5.) The hearers were numerous—the discourses were evangelical and animating—and brotherly love and union appeared among the people of several religious denominations, who took part in these pleasing services. The collections were large, and all present were pleased with this neat and commodious chapel. Dr. Rippon took great interest in the service, and said, that with the most pleasing delight he was present at the opening of the first place of worship ever erected in the city of London for the Welsh Baptists, and wished the gospel to prosper in such a degree as to form the Welsh and English into one great society of christians; though he hoped the Welsh would never lose their excellent language.

P.S. Mr. Timothy Thomas, Islington, was expected to preach on Lord's-day evening; but to our sorrow and loss he was not able to attend, owing to indisposition.

March 16, a temporary place of worship was opened at HENLEY-UPON THAMES, by a society of Protestant Dissenters. The individuals composing the church consist of members from other churches, of different denominations, associated together as a body of united christians on congregational principles of mixed communion.—The Rev. James Vickery of Compton, Dorset, preached three appropriate sermons on the occasion, and administered the ordinance of the Lord's-supper.—The population of this place amounts to about four thousand souls, and as there is no other dissenting place of worship in the town, (except one belonging to the people called Friends,) it is hoped that the interest thus established will be viewed with satisfaction, and receive encouragement from the friends of religious liberty.—There is also another circumstance which marks the leadings of Divine Providence herein. The established church in this place has been for many years favoured with the labours of an evangelical minister, but on the Sabbath preceding the opening of the above place of worship, he was called upon by the new rector to close his faithful and affectionate labours

amongst them.—From the full attendance given on opening this new place of worship, and the great attention of the audience, it is expected that it will be necessary to build a new meeting-house sooner than was at first intended. Premises have already been purchased in the central part of the town, and when the circumstances referred to are taken into consideration, it is hoped that an appeal, which is intended to be made to the friends of the interest of the Redeemer, will not be in vain.

March 19, the Rev. Enoch Crook was ordained over the Baptized Church at CREWKERNE, Somersetshire, as its first pastor. Mr. Toms of Chard read suitable scriptures and prayed; Mr. Viney of Bridgewater engaged in the introductory service; Mr. Claypole of Yeovil prayed the ordination prayer, with laying on of hands; Dr. Ryland gave the charge from Jer. xxiii. 22; and Mr. Saffery preached to the church from Gal. iv. 14, 15, 16. Dr. Ryland again addressed the people in the evening, from Psalm i. 6. Mr. Clark of Taunton preached on the preceding evening; and the brethren Saffery, Horsey, Hawkins, and Fry, were engaged in leading the devotional services.—Crewkerne had long remained destitute of religious advantages, while its population and civil respectability were increasing. About seven years since the gospel was introduced, but under circumstances not wholly auspicious. Subsequent to this period, the surrounding ministers, among whom we recognize some of our Independent brethren, have given it the cordial assistance of their united efforts; and the prospect of success, about three years ago, authorized the erection of a place of worship. This building, which is neat and convenient, exhibits a remarkable attention to economy; and it is hoped the public will receive application for this truly interesting case with the favour it deserves. The church at Crewkerne consists of sixteen members, and candidates are waiting for admission. Mr. Crook, who was for several years under the patronage of the Baptist Missionary Society, finished his studies with Dr. Steadman; but ill health compelled him to relinquish missionary engagements. We have never felt greater interest on a similar occasion than was excited by the account of his religious experience; and as his health is greatly improved, and the vicinity of Crewkerne affords ample scope for enlarged exertions, we anticipate that he will prosecute the work of God, with the pious ardour of a Missionary, and under the peculiar blessing of Jehovah.

April 8, the churches in HANTS and WILTS, in aid of the Baptist Mission, met in Association at Romsey. Mr. Neave preached from Rom. 1. 16; Mr. Bulgin from Heb. xii. 1, 2; and Mr. Davies, the preceding evening, from Heb. iv. 9. The devotional services were conducted by Messrs. Miall, Clay, Franks, Bulgin, Millard, Saffery, and Tilly. The afternoon was occupied in business. The next Association will be at Mr. Neave's, Dock-row Chapel, Portsea, September 24. Messrs. Franks, Saffery, and Russell, to preach; the former on the Tuesday evening. As this will be the period of the Annual Meeting for the Hants and Wilts Assistant Missionary Society, it is hoped that the churches will prepare for it by good collections, and an increased number of annual subscribers.

April 16, a new Particular Baptist chapel was opened in the parish of NASH, near Newport, Monmouthshire. The following brethren engaged in prayer, viz. Messrs. Harris, Newport; D. Morris, and W. Morgan, Betws. Sermons in Welsh—Messrs. Michael, Sion Chapel, 2 Chron. xv. 7; Evans, Penygarn, Acts xxvi. 18; and James, Pontrhydyrynn, Phil. iv. 19. In English—Messrs. Phillips, Caerleon, Isa. xxvi. 1; Leonard, Magor, Isa. ii. 2, 3; and Rogers, Garwe, Matt. xi. 28, 29.

The following Sums were voted to the Widows of Baptist Ministers, out of the Profits of the Magazine, on the 17th December, 1822, for the second Half-year in 1822.

	£		£
M. S.	5	E. C.	5
M. D.	4	M. R.	5
M. T.	4	H. N.	5
H. T.	4	M. T.	5
S. I.	5	A. H.	5
A. P.	5	M. E.	4
A. P.	5	M. S.	5
M. B.	5	H. E.	5
M. R.	5	M. H.	5
M. M.	5	M. H.	4
E. I.	5	M. C.	5
M. G.	5		
E. B.	5		£115

Awful Death of a Gamester.

"LAST night I was witness to the awful death of a soldier in his Majesty's — regiment of foot. A little before sunset he was seized with delirium, and he continued in this state till half-past eight last night. The whole of this time he imagined himself to be playing at Brag (a game of cards.) The strait waistcoat was put on him, and they tied his hands together, but he could lift them up to his head. Every now and then he would look at the knot of the waistcoat, and count the cords. A man, who was a Roman Catholic, made free with him, and asked him whether he knew Gifford (an old comrade.) He answered, 'Ah, sure.' Then this man replied, 'Gifford says you must not play at cards any more; look to the Almighty God, and to Jesus Christ, the Redeemer of the world.' The dying man replied, 'Cut them. I can't deal. Loose my hands, or I will not play any more this night.' In this manner he continued till the last few minutes before he expired. The men that were standing by were somewhat struck, and said, 'It is a bad thing to play at cards, and this ought to be a warning to us all.' This puts me in mind, Sir, of a verse in the Proverbs, *For as he thinketh in his heart, so is he.* O how contrary is this to the death of C. M. [a brother who died some time before, but who, all the time he was in a delirium, was talking about Jesus and heaven.] May the Lord enable me by grace to improve the time while I have it!"

Letter from a Soldier to the Rev. Mr. Lawson.

NOTICES.

THE Annual Meeting of the BEDFORDSHIRE ASSOCIATION of Baptist Churches will be held at Toddington on Thursday the 8th of this month. The Rev. Messrs. Knight of Little Staughton, and King of Bedford, are appointed to preach.

The ESSEX ASSOCIATION of Baptist ministers and churches will be held at Langham May 27 and 28. Mr. T. B. Crowest of Billericay, and Mr. J. Wilkinson of Saffron Walden, to preach. In case of failure, Mr. W. Payne of Coggleshall.

The Anniversary of the Union of Christians will be held at BEDFORD, June 4, when Dr. Steadman and Mr. Cuttriss are expected to preach.

CORRESPONDENCE.

A correspondent, who has read the review of Dr. Newman's Edition of "The Protestant Dissenters' Catechism," informs us, that a Prize Essay was proposed at Cambridge on the 28th of February last, for the Senior Bachelors. The subject is, "*Quænam sunt Ecclesiæ legibus stabilitæ Beneficia, et qua ratione maximè promovenda?*" [What are the advantages of a religious establishment, and the best means of promoting them?]

RECENT DEATH.

DIED March 18, 1823, the Rev. Edward Edmonds, aged 73, having been for about thirty-six years pastor of the Baptist Church meeting in Bond-street, Birmingham. On the following Lord's-day morning his remains were conveyed to the burying-ground adjoining the meeting-house, followed by some hundreds of his mourning friends, and attended by several thousands of spectators, when a funeral sermon was preached by the Rev. I. Birt, from Revelation xiv. 13; "that they may rest from their labour."

"This is not your rest; it is polluted."

CHRISTIAN, this is not your rest;
Naught on earth true bliss can give;
Flee, oh flee, to Jesus' breast,
Happiness from him receive,
Sin has ruin'd all below,
Poison'd ev'ry object near:
"Vanity, distress, and woe,"
Are inscrib'd on all things here,
Here no longer seek for rest.

There's a house prepar'd above;
Now with guilt you're oft oppress,
Often doubt a Saviour's love.
There you shall behold his face,
Gaze upon him with delight;
All your doubts for ever cease,
Faith be swallowed up in sight.

Let not earth engross your love,
Let not trifles claim your care;
Fix your heart on things above,
Seek a lasting portion there.
Press towards the glorious prize,
Leave your worldly cares behind!
Till at Jesus' call you rise,
Endless rest in him to find.

Jan. 14, 1821. W. W.

To the Memory of

Mrs. E. Brewer of Maidstone,

Who died December 10, 1819, aged Twenty-two; and

James President Brewer, her Son,

Who died November 11, 1819, aged Two Years and Three Months.*

If female virtue ever brightly shone,
Or claim'd of pity one descending tear;
Go drop it mourful o'er Eliza's tomb,
And pay that small, that friendly tribute there.

Eliza! once the tender and the wise,
Receiv'd an early summons to ascend
From earth's low cares, to mansions in the skies,
To dwell with God, her Father and her Friend.

Obedient to the heavenly call she bow'd,
Submissive to the fatal stroke she fell,
And dying, to her friends she clearly show'd
Her work was done, then bid the world farewell.

No vain ambition taught her to aspire
Beyond the height of being wise and good;
Ambition, with its lovers, must expire,
And who shall tell the spot where Babel stood?

Then be it ours to emulate her steps,
And cheerful tread the blessed path she trod,
And ours will be the glory which awaits
Such as she was, the virtuous, and the good.

And now farewell to thee, beloved babe,
No more shall pain thy happiness annoy;
No more the pleasure shall my heart pervade,
Which hope once gave of thee, my lovely boy.

No more thy smiles shall please thy friends around,
No more thy lisping voice, and infant glee;
Yet shall kind memory still retain the sound,
Still recollect thy winning looks, and thee.

Hush'd into silence be each murmuring sigh,
And now suspended be the hopeless tear:
Methinks I see my wife and child on high,
And hope are long their happiness to share.

Reader! one hollow grave contains their dust,
And in one state of bliss their spirits dwell;
Prepare! Reflect, since die you must,
Your heaven depends upon your dying well!

JAMES BREWER.

Maidstone.

* This article has been too long delayed.

A Sabbath Evening Reflection.

I love the sacred day of rest;
How sweet the moments prove!
But long to lean on Jesus' breast,
And worship him above.

These earthly Sabbaths soon shall close,
These ordinances cease;
My soul shall rest in sweet repose,
And everlasting peace.

Soon shall I lay this body down,
This cumb'rous load of clay;
Soon shall I wear a glorious crown,
That cannot fade away.

Soon shall I reach the realms of bliss,
And see my Jesus' face;
Behold the Saviour as he is,
And rest in his embrace.

Yes, in that upper, better world,
Where my Redeemer reigns,
For ever I'll his praises sing,
In sweet, harmonious strains.

O let me keep the end in view,
And cast my fears away;
With ardent zeal the path pursue,
That leads to endless day.

Iota.

SPRING.

When the face of all nature looks cheerful and gay,
Enrob'd in its beauteous attire;
And December is chang'd to the mildness of May,
And the shadows of eve are inclos'd in the day,
The animal spirits seem breaking away,
To unite with the songsters on ev'ry spray,
In anthems of lofty desire.

Even so, when the season of sorrow is past,
The soul in fresh vigour appears,
And rises superior to every blast,
And the shadows by which it has long been o'ercast,
When the sun of its happiness rises at last,
To give to the spirit a holy repast,
And banish its wint'ry fears.

E. Dermer.

Calendar for May.

4. Sun (as to longitude) between the Earth and Saturn V. aft.
9. Moon passes Mars, X. 30 aft.
10. Moon passes Saturn VII, 45 Morn, —New IV, 13 aft. Too far north to throw her Shadow on the Earth.
11. Moon passes Mercury IV. 30 aft.
12. Moon passes Jupiter V. 30 morn.
13. Moon passes Venus II. morn.
15. Ceres South X. 31 morn,
18. Whitsunday,
22. Herschel South II. 56 morn.
24. Moon Full IX. 7 aft. Too far south to pass through the Earth's shadow.
30. The following Stars south. (Merid. Alt. at London prefixed:)

54°. 4′ Deneb (Lion's tail) VII.1 aft.
28 . 26 Spica Virginis ... VIII.37
58 . 46 Arcturus IX.28
29 . 56 Libra, North Scale... X.28
12 . 38 Antares (Scorpion's heart) XI.39

Thursday, 1*st*. *Evening*, Half-past Six. WESLEYAN MISSIONARY SOCIETY. Sermon, City-road Chapel, Rev. Dr. Clarke. *May* 2, at *Eleven*, Sermon, Great Queen-street Chapel, Rev. William Jay; and at Half-past Six, Southwark Chapel, Long-lane, Sermon, Rev. Robert Wood. *May* 4, Sermons and Collections in all the London Wesleyan Chapels. *May* 5, Annual Meeting, City-road Chapel, at Eleven. J. Butterworth, Esq. in the Chair.

Monday, 5*th*. *Evening*, Half-past Six. CHURCH MISSIONARY SOCIETY. Anniversary Sermon, Christ Church, Newgate-street, Rev. J. W. Cunningham, M.A. *May* 6 at Noon, Annual Meeting, Freemasons'-Hall, Great Queen-street. Lord Gambier in the Chair.

Wednesday, 7*th*. *Morning*, Eleven. BRITISH AND FOREIGN BIBLE SOCIETY. Annual Meeting, Freemasons'-Hall. Lord Teignmouth in the Chair.

Wednesday, 7*th*. *Evening*, Half-past Six. PRAYER-BOOK AND HOMILY SOCIETY. Anniversary Sermon, Christ Church, Newgate-street, Rev. Henry Budd, M.A. And *Thursday*, 8*th*, at Eleven, Annual Meeting, Stationers'-Hall.

Thursday, 8*th*. *Evening*, Half-past Six. LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Anniversary Sermon, St. Paul's, Covent-garden, Rev. W. Thistlethwaite, M.A. And *Friday*, 9*th*, at Noon, Annual Meeting, Freemasons'-Hall, Great Queen-street. Sir Thomas Baring, Bart. in the Chair.

Friday, 9*th*. *Morning*, Eleven. ORPHAN WORKING-SCHOOL, CITY-ROAD. Sermon, in the School Chapel, Rev. Mr. Henry. Dinner, London Tavern, Bishopsgate-street, at Four o'Clock.

Friday, 9*th*. *Evening*, Seven. LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSION. Annual Sermon, St. Clement Dane's, Strand, Rev. T. Mortimer, M.A.

Saturday, 10*th*. *Noon*. LONDON HIBERNIAN SOCIETY. Annual Meeting, Freemasons'-Hall, H. R. H. the Duke of Gloucester in the Chair.

Saturday, 10*th*. *Afternoon*, Six. REFUGE FOR THE DESTITUTE. Anniversary Dinner, City of London Tavern, Bishopsgate-street. President, H. R. H. the Duke of York.

Monday, 12*th*. *Noon*. LONDON FEMALE PENITENTIARY, PENTONVILLE. Annual Meeting, Crown and Anchor in the Strand.

Monday, 12*th*. *Noon*. BRITISH AND FOREIGN SCHOOL SOCIETY. Annual Meeting, Freemasons'-Hall. H. R. H. the Duke of Sussex in the Chair.

Monday, 12*th*. *Noon*. PORT OF LONDON SOCIETY FOR PROMOTING RELIGION AMONG SEAMEN. Annual Meeting, City of London Tavern. Lord Gambier in the Chair. And *Tuesday*, 13*th*. Anniversary Sermons on Board the Floating Chapel; *Morning*, Rev. George Clayton of Walworth; *Afternoon*, Rev. Joseph Fletcher, A.M. Service to begin at Eleven and Three. Also *Thursday*, 15*th*, Half-past Six, Rev. Rowland Hill, on board the Floating Chapel, to *Seamen*.

Monday, 12*th*. *Afternoon*, Six. LONDON ITINERANT SOCIETY. Annual Meeting, City of London Tavern. Samuel Robinson, Esq. in the Chair.

Tuesday, 13*th*. *Morning*. SUNDAY-SCHOOL UNION. Annual Meeting, City of London Tavern, Bishopsgate-street. Breakfast at Six. Chair taken at Seven.

Tuesday, 13*th*. *Noon*. NAVAL AND MILITARY BIBLE SOCIETY. Annual Meeting, the King's Concert-room in the Haymarket.

Tuesday, 13*th*. *Afternoon*, Six. IRISH EVANGELICAL SOCIETY. Annual Meeting, City of London Tavern, Bishopsgate-street. T. Walker, Esq. in the Chair.

Wednesday, 14*th*. *Morning*, Half-past Ten. LONDON MISSIONARY SOCIETY. Sermon, Rev. John Leifchild, Surry Chapel. *Evening*, Six. Sermon, Rev. W. Chaplin, Tabernacle. *Thursday*, 15*th*. *Morning*, Half-past Ten. Annual Meeting, Great Queen-street Chapel. W. A. Hankey, Esq. in the Chair. *Evening*, Six. Sermon, Rev. J. M'Donald, Tottenham-court Chapel. *Friday*, 16*th*. *Morning*, Half-past Ten. Sermon, Rev. E. Sidney, St. Ann's, Blackfriars. *Evening*, Six, Communion, Zion Chapel, Rev. Dr. Bogue; Orange-street Chapel, Rev. R. Hill; Kennington Chapel, Rev. Dr. Collyer; Silver-street Chapel, Rev. W. Roby. Same time, Sermon to Young People, Rev. J. Fletcher, Spafields Chapel. *Friday*, *May* 9*th*. *Evening*, Half-past Six. Welsh Sermon, Rev. W. Williams, Salters'-Hall.

Friday, 16*th*. *Morning*, Six. RELIGIOUS TRACT SOCIETY. Annual Meeting, City of London Tavern. Joseph Reyner, Esq. in the Chair.

Saturday, 17*th*. *Morning*, Eleven. SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY. Annual Meeting, City of London Tavern.

Monday, 19*th*. *Evening*, Six. HOME MISSIONARY SOCIETY. Sermon, Rev. Thomas Adkins, Salters'-Hall, Cannon-street. *Tuesday*, 20*th*. *Morning*, Eleven. Sermon, Rev. Dr. Wardlaw, Craven Chapel, Carnaby-Market. *Evening*, Six. Annual Meeting, Spafields Chapel. T. Walker, Esq. in the Chair.

Irish Chronicle.

Some pleasing instances of converting grace, by the instrumentality of the scriptures, especially the reading of the Irish scriptures, will be found in the letters of our Readers in this month's Chronicle. Mr. M'Kaag mentions too, that some persons have left the Popish chapels and attend on the Protestant Established Church. As the Society have not the means of providing suitable Meeting-houses in the places where their agents are employed, it is highly probable the parish ministers will find them useful auxiliaries in promoting the enlargement of their congregations. The success with which God has been graciously pleased to succeed the attempts of the Society will, it is hoped, lead to renewed and vigorous efforts so as to provide for the more than exhausted funds, that our exertions may not be cramped for want of money.

From the Rev. J. M'Kaag.

Bellina, March 20, 1823.

The schools in Tirarey have been severely persecuted within the last three months, and we have reason to conclude that persecution is truly necessary, though contrary to our natural feelings. God has appointed persecution for every one that liveth godly in Christ Jesus. The people that love darkness rather than light will certainly take the alarm, and summon all their forces, as well as cruelty, to oppose the reign of grace. In Limey several persons have lately begun to forsake popery, and have gone to the established church: may all the rest soon, very soon, follow their example.

Last Sabbath-evening I had the pleasure of administering the ordinance of baptism to R. Moullarky, J. Caldwell, and J. Haran. The latter had threatened last year to kill his own brother for speaking against popery.

To Rev. John West.

From the Rev. S. Davis to Mr. Ivimey.

Dublin, March 22, 1823.

My dear Sir,

Mr. Wilson and I came to this city a week since, and are busily occupied in soliciting subscriptions for our Society. I was unable to preach the last Sabbath, in consequence of a violent cold, but I hope to preach at Swift's-alley to-morrow morning; and for Mr. Cooper at Plunket-street in the evening, while brother Wilson supplies for Mr. Simpson, and at York-street, at the same times. The union of denominations in this city at present is highly gratifying. Mr. Cooper delivered an excellent missionary address at Swift's-alley last Monday evening; and Mr. West preached a monthly lecture at the Independent house at Kilmainham on Wednesday evening.

The state of the weather confined me to Clonmel the whole of February; but our congregations, both at the meeting-room and at my own house, were very encouraging. The first Sabbath in March was happily spent with the church at Thurles, and I visited the church at the Hills and the school the ensuing week. The weather was extremely unfavourable; seventy-seven children attended notwithstanding, and the attention of the master, and the improvement of the scholars, were highly satisfactory.

I thank you for intimating in the Chronicle, my exertions to obtain a new meeting and school-house. I am never so happy as when engaged in my beloved work, and I have been prevented but one Sabbath in the last six years and upwards by illness, from proclaiming, to more or fewer, the unsearchable riches of Christ. I trust, while life lasts, it will be my highest joy, next to looking to the Lamb of God myself, to direct others to behold him; fully assured that he is not and cannot, in any instance, be preached entirely in vain.

On my last visit to the Hills I married two members of Clogh-Jordan Church. As such a practice is un-

known in England, (though quite regular here,) I will state to you the order I observed. The ceremony takes place in presence of the church, and of the friends of the parties. After prayer I read Gen. i. 26—31, Ch. ii. 18—25, and Mark x. 1—12; and after a few observations on the institution in Paradise, and the duties of husbands and wives, I required the person giving away the female to state publicly if he is willing, or is properly authorized, to give her in marriage. I then proposed the following questions to the Man: "Do you desire to be united in marriage with A. B.? Will you engage before God and this congregation, to be to her a loving and constant husband, all the days of your natural life, until God shall separate you by death?" I then proposed the same questions to the female, only varying the first question, thus: "Are you *willing* to be," &c. The man is then directed to put the ring upon the proper finger, and thus both join hands, and repeat after me, first the man, and then the woman; "I take you to be my lawful wife [or husband] before God, and this congregation; and engage to be to you a constant and loving husband [or wife] all the days of my natural life, until it shall please God to separate us by death." I then added, "Whom God hath joined together, let no man put asunder;" and after a few words of exhortation, closed in prayer. The following is the form of the certificate of marriage.—"This is to certify, that the undersigned A. B. and C. D. of ———, were married, at their mutual request and consent, in the presence of the Baptist congregation, at ——— this —— day of———, in the year," &c. in words at length. This was signed by myself, the parties, and witnesses.

I am yours, affectionately and devotedly,

STEPHEN DAVIS.

From a Reader of the Irish Scriptures.

March 14, 1823.

REV. SIR,

I could wish you were in possession of the state of this county as I am; then you would rest satisfied that the public money has not gone for naught.

The prospect which presents itself I am not able to describe; but at a future period I expect I shall be able to give a full and satisfactory account.

The following narrative is worthy of notice.

C. D. is a man that had been bred a Roman Catholic, and a very rigid one. When I first came to this country, he knew nothing of God or godliness; but the Lord has blessed his word to his soul so far as that he is enabled to argue against popery, and can eat meat on Friday and Saturday. I have visited a corn-mill, as knowing it to be generally crowded with people, to whom I read and explained much of that word that is able to make men wise unto salvation. The miller is a Roman Catholic, and heard with the greatest attention: he told his employer that their priests are keeping them in the dark. S. R. had been so much attached to me, that whenever I went there, he always stood by me, and said, in the space of fifty years he had not received so much information, and requested I would give him an Irish Testament. The Lord has said in his word, that "he will put his law into their hearts, and in their minds he will write them," &c. &c.

In John's-town a friend had died; I attended, with many others, at the close of the day. I read out of the Irish Testament the great and precious promises of God to a lost world, which sunk deep into their minds. One said, That is more than ever we heard from our priests; another said, that the greatest charity had been extended in this country, and, like the woman of Samaria, they would go home, and report what they had heard. One of the men asked me what was the reason of so many persuasions, or religions? I asked him, How many were they? He replied, There were more than fifty-two. I begged leave to differ from him, and said, there were but two; namely, the church of Christ, and the church of Antichrist, which are represented by the figure of two women in the Revelation; the one is represented as a chaste, virtuous woman; and the other as a scarlet whore, which is the church of Antichrist; which I would prove from the scriptures, if he would have but a little patience. Another attacked me, saying, with the greatest impatience, "Is not Peter the rock on which Jesus Christ built his church, and we our faith?" I proved to them that Jesus Christ was the foundation on which we should build our faith, and showed Peter's weakness, in not only denying him, but in cursing and swearing he never knew him. No less

than eighty persons stood, and heard with attention what was never heard in that country before, and declared that they had never heard any thing in which they delighted more.

The above was written before I went to Errice; I am now returned; the schools are doing well, and you shall have the particulars in my next letter.

From a Reader of the Irish Scriptures.

Kilmactigue, March 20, 1823.

REV. SIR,

It is cause of thanksgiving to every one that knows the truth as it is in Jesus, to hear that many are brought from darkness to light, and from the power of Satan unto God. At the time I went to live at Boyle, I became acquainted with a name-sake of mine; I began to read and explain the word of God, for him and his family; he and his wife paid the greatest attention. I hope the word was conveyed with power to their hearts, for they told me they would never darken a chapel door; for they find, by reading the word of life, the absurdity of their former belief; they come three times a week to my house, wishing to be instructed in the one thing needful. My friend Mr. Jackman comes also three times a week, for the purpose of holding a prayer-meeting, and, which is pleasant to relate, we are getting many to attend, and more Roman Catholics than Protestants, &c.

I have been in the parish of Kilmactigue since Mr. Wilson went off: the Lord is still working in this place. I have met with a young lad, who, I hope, is a chosen vessel; he is very much on the inquiry. His brother was brought to a knowledge of the truth a few years ago; he was one of our schoolmasters; his name is Michael M'Ginty, and from his conversation, and through his exertions, the Lord has wrought effectually in his mind, whom the Lord has raised up in the stead of his brother, who is removed from the family.

A few days ago this parish priest was collecting oats. When he came to the village that Brother Harin lives in, he passed by his house, and would not go in, knowing what character he was; but Harin's brother prevailed on him, and brought him in, for the purpose of having a conversation with him. The first question the priest asked him was, Why he left the church of Rome, wherein his forefathers lived and died? "I am sure (said H.) if my forefathers had been allowed the liberty of reading the scriptures, there is no doubt but they would have seen the errors of that church wherein they were taught to seek life in themselves, where there was nothing but death; and to set at nought the blood of Jesus, which cleanseth from all sins." "O (said the priest) you are mad; don't you know the sacrament of penance was left to us, to save us from damnation." "No, (said Harin,) if we could be saved by the sacrament of penance, Christ died in vain." He grew enraged, and left the house.

This parish is in a disturbed state, in consequence of the priest being daily speaking and inflaming the minds of the people against those whom the Lord has called out from the delusions of the church of Rome. The Rev. Mr. Neligan is exerting himself in their behalf, and receiving them at his house, giving them religious instruction. Blessed be the Lord he never left his children without a friend, both for their spiritual and temporal wants.

From a Sunday Reader.

Sligo, March 19, 1823.

REV. SIR,

The Most High has been pleased to crown with success our feeble endeavours to bring many of our poor benighted countrymen to a knowledge of the truth, by means of his revealed word, read to them in a language which they love, and which is intelligible to their understandings. In the beginning of August last, I visited a village called Ballinabul, where I taught P. S. (who was then a prejudiced Roman Catholic,) to read the Irish Testament. I met this young man since my last, and I cannot fully express the joy and satisfaction I felt, when I found him possessed with such clear views of the doctrines of the gospel, and showing such unshaken confidence in his divine Redeemer. He told me that he could not sufficiently express his gratitude to the Society, by whose means he was instructed, and made wise unto salvation, that his mind was enlightened by the force of that sacred word, to which he was obliged to yield, and confess that Christ was the only refuge for the guilty, to be depended on for life and

salvation. He said that he would never call on any other mediator, any other priest, but on him who alone was the great Apostle and High-priest of his profession, able to change the hardest heart, and save to the uttermost. And all this simple and affecting narrative he delivered with a glow of countenance, which showed affection and gratitude.

Every place where I go, I hear the poor Catholics exclaim against their clergy, for endeavouring to hinder them from hearing or reading the scriptures, and seem to be much surprised at the cause of their opposition, which I have known to beget inquiry, and inquiry to end in the discovery of truth. Priest O'C. came some time ago to A. D.'s house, near Mr. Thompson's place, to whom I gave a Bible when I taught for the Society in that vicinity: D. seldom ever looked into it, until the priest came to reprove him, and told him if he did not return it speedily he would make an open example of him. D. promised he would obey him; but as soon as he went away, he said to himself, that he would not part with it until he should know the contents thereof, and the doctrines which the priests dreaded so much; which induced him to read it from cover to cover. I went to see him a few days ago, when he told me, that if all mankind were of his opinion, superstition, idolatry, and the fear of man would soon cease, and scripture knowledge would prevail in the world. I asked him what was his hope of salvation. He replied, "I know that my own works of righteousness will not save me, because I have none; for my works condemn me, and are sinful; and as one criminal cannot release another, neither can a priest forgive me, who is a sinner himself; nor can angels atone for sin, or intercede for sinners, but my whole confidence is entirely in the Saviour, who has freely shed his blood for me, and for such sinners as I am, who firmly believe in his most glorious and holy name, and obey his precepts. C. taught this man to read the Irish Testament, in which he takes great delight, and always carries it in his pocket, for the purpos of reading it to every person with whom he may have any intercourse.

B. L., whose conversion I mentioned in my last, has been much persecuted by the priest for eating meat this Lent, who told her that she should go to Bridget's Well, and perform a station there, as penance for that enormous crime. "I will not (said she) obey any of the five clerical commandments, for ten are enough; and I have broken them all according to scripture." "Who told you?" said he. "It has been read for me (answered she) by those who are appointed to read it; who told me that abstaining from meat on a certain day could not atone for the crimes of that day; and they also told me, that the Saviour was the only ransom for sinners who believe in him; and that our making a saviour of our good works, and they mixed with bad works, is nothing short of blasphemy." "I see (said the priest) you have become a preacher; but if you don't do as I bid you, I will make you sorry when it is too late."

From the Rev. John West to Mr. Ivimey.

Dublin, March 27, 1828.

THE 100 large and 500 small Bibles, and 1000 Testaments, the gift of the British and Foreign Bible Society, are a most *acceptable* present; not only to supply the schools; but many adults, who cannot purchase them, are supplied gratis.

Amidst all the confusion in Ireland, there never was such a spirit for reading the Holy Scriptures as at this time, which I trust is a favourable sign.

The 1000 Testaments are most of them sent off into the country, to the respective agents.

Yours respectively,
JOHN WEST.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Plan for paying off the Society's Debt.

In our Number for February last we stated that the Committee had adopted a plan for the immediate liquidation of the debt of £3000 yet remaining due from the Society, on the principle of a subscription, payable only in case the whole sum should be raised; and it was added, that prompt measures would be taken to introduce the plan more fully to our friends at large. Since that time, the subject has occupied much of the anxious attention of the Committee, and they gratefully acknowledge the readiness and zeal which have been shewn, in a variety of quarters, to co-operate with them in this important and most desirable effort. It has gratified them especially to observe that, in different parts of the country, individuals, to whom a donation of £10 would be impracticable, have united their contributions so as to make up that sum, agreeably to the suggestion already thrown out. The Committee are persuaded that the friends of the Society will hear with great pleasure that more than £1600 is already subscribed; and as many individuals in the metropolis, from whom contributions may be hoped for, have not yet been waited on, and the lists from Bristol, Birmingham, Norwich, Leeds, and other large and opulent places, have not been received, there is every reason to expect success, *provided only that those who approve the object, whether in town or country, will promptly and vigorously exert themselves.*

This exertion, therefore, the Committee do most earnestly and respectfully solicit. To fail in the accomplishment of this important object, when it has advanced so near attainment, would indeed be painful; but they entreat the readers of this paper to consider that the time within which the subscription must be filled up, is nearly completed, and that therefore *it is particularly desirable that whatever is intended to be done, should be done at once.* They would remind all who wish well to the cause, and to whom God has given the ability, that the contribution of each person is, from the nature of the case, of far more value than the identical sum so contributed, and that every person who adds his name to the list will, if called on for the money, have the delightful gratification of insuring the removal of a burden which, in one form or other, has impeded the operations of the Society for seven or eight years.

A list of the sums already subscribed may be seen at the Missionary Rooms, No. 6, Fen-court, Fenchurch-street; or by application to any Member of the General, or Corresponding Committee in town or country.

Satisfied that the cause they are pleading is the cause of their adorable Master, the Committee leave it in his hands, and to the affectionate and grateful regards of his people; and they doubt not that He who notices, with such condescending approbation, the widow's mite, will remember, in his mercy, *the work of faith and labour of love*, which, on this occasion, his servants may *shew unto his name.*

Notice to Auxiliary Societies, &c.

The Treasurers of Auxiliary Societies, and other friends who may have monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close *on the first of June*, and that therefore all payments intended to appear in the Appendix to the next Annual Report, must be made in the course of the current month. It is requested that the respective accounts may be sent properly balanced, and that lists of Subscribers, &c. in alphabetical order, be forwarded at the same time.

THE Committee are happy to announce, that the Rev. William Steadman, D.D. President of the Bradford Academy, and the Rev. George Barclay, of Irvine in Scotland, have engaged to preach the Sermons at the ensuing Anniversary. That in the evening will be delivered at Surry Chapel, which has been very kindly lent for the occasion by the Rev. Rowland Hill and the Trustees.

BEDFORDSHIRE.

THE Second Anniversary of the Bedfordshire Missionary Society was held at Biggleswade, on Tuesday, March 25, on which occasion three sermons were delivered. The Rev. R. Hall, of Leicester, preached in the morning, from Isaiah viii. 20. Professor Woods, from Washington in America, in the afternoon, from Hebrews xiii. 14. Rev. Henry Lacey, of Salters'-hall, London, in the evening, from Heb. v. 1, 2. The devotional services were conducted by Messrs. Blundell of Northampton, Hemming of Kimbolton, Blackburn of Pentonville, Greenwood of Royston, Hillyard of Bedford, and Holloway of Cotton End. An encouraging statement was given of the receipts of the Society during the past year. John Foster, Esq. was requested to continue the office of Treasurer, Messrs. Hillyard and Middleditch were re-elected Secretaries, and upwards of £36 was collected at the doors. The services were found peculiarly interesting. On Thursday, the 27th, Mr. Hall advocated the cause of the Baptist Mission in a very eloquent sermon, at Ridgmount in this county, when upwards of £24 was collected.

Biggleswade. T. M.

GREAT MISSENDEN, BUCKS.

WE announced, in our Number for March 1822, the formation of a Missionary Association in this village, intended to assist, equally, the funds of the Church and Baptist Missionary Societies. The affectionate zeal then displayed gave fair promise of the efficiency of this rural institution, and we rejoice to say, that the promise has been nobly fulfilled. The first Annual Meeting was held on the 31st of March last, the Rev. Richard Marks, Vicar of the parish, in the chair, and it appeared, from the report of the Committee, then read, that this active Society, chiefly conducted by females, had raised, in the first year, no less a sum than *seventy-three pounds!* The meeting, which was very numerously attended, was held in the spacious school room, erected by the liberality of the late J. O. Oldham, Esq. and appropriate addresses were delivered by the Reverend Chairman, the Rev. W. Stephens, Vicar of Bledlow, and several other Ministers and Gentlemen; as also by the Rev. John Dyer, Secretary to the Baptist Missionary Society, and the Rev. Benjamin Rayson of Somers Town, who was on a journey for the benefit of the Moravian Missions, and preached for that Society in the evening. This supplementary service exhibited an interesting specimen of Christian union. A Director of the *London Missionary Society* pleading (not in vain) the cause of his *Moravian* brethren in a *Baptist* meeting-house before a congregation, including many respectable members of the *Established Church!* Thus may the spirit of zeal for the promotion of our common Christianity continue to strengthen and multiply the bonds of mutual attachment between the disciples of the Redeemer, till the sublime intercessory prayer, offered at the close of his earthly ministry, be completely answered, and the final proof be afforded that he was indeed a Teacher sent from above! *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

Foreign Intelligence.

SERAMPORE.

An esteemed correspondent in Scotland informs us, that a letter which had just reached him from Calcutta mentions the death of Mr. Felix Carey, eldest son of Dr. Carey, who has, for some years past, been residing at Serampore, and diligently employed in translating various useful works into the Bengalee language. It is probable that we may be

able to furnish further particulars of this mournful event in our next number.

BENCOOLEN.

FROM a joint letter from our Missionaries at this station, dated in April, 1822, we extract the following particulars, which would have been inserted earlier, but for the press of other matter.

Whilst in the Marlbro' Bazar one evening lately, distributing Tracts, the cry of fire! fire! was heard; and on turning towards Old Bencoolen, we observed a volume of dense black smoke rising from an extent of flame which seemed to envelop the whole Bazar. Our native school-room was situated in the midst of the Bazar, and we had not the slightest idea that it would escape. On proceeding to the spot, however, the following morning, we found it untouched, although the fire had approached within fifteen yards of it. One of the Datus, or native magistrates, who had been burnt out of his house, had taken up his abode in it. The school furniture which happened to be at the Datu's house, was burnt with it. The ashes were still smoking when we arrived: the fuel having consisted almost entirely of shops and their contents, quantities of rice, with various other articles burnt and parched, lay strewed about in all directions. The conduct of the people, whilst the fire was raging, was quite characteristic. When about thirty houses had been consumed, a gentleman from Marlbro' happened to arrive, having accidentally taken a ride at the time in that direction. He found the natives looking upon the fire with the utmost unconcern, satisfying themselves that it was their fortune, and could not be remedied, and therefore caring but little to remove the articles out of their shops and houses before the flames seized and consumed them. Although one range of the houses was built on the very brink of the river, to obstruct the progress of the fire was a thought which never entered their minds. The gentleman no sooner arrived, than he took measures to prevent farther mischief. He directed them to pull down a house or two on each side of the street, but was himself obliged to commence the business, and to make use of both persuasive and coercive measures before he could prevail on a single individual to join him in it. Although the breeze continued strong, the plan succeeded, and the fire was suppressed, after consuming thirty-five houses. An attempt was made during the night, happily without effect, to revive it, by throwing a bag of fire upon the thatch of a neighbouring house. The sensation produced by this conflagration was not perhaps so great as would have been excited by the burning of a single English cottage.

The Sabbath after the fire we proceeded to the place again, and took up our station in the school-room, where the Datu was still living. People, to the amount of ten or twenty, collected, and for upwards of three hours heard with attention the truths and doctrines of the gospel. The conference was opened by the reading and explaining of a portion of a tract on the subject of the creation, and the fall of man, which had recently issued from the press. A considerable time having been spent in this exercise, one of the hearers, with an air of great respect, and apparent sincerity, stepped forward, and put several rather singular questions concerning God, amongst which, addressing himself to brother Robinson, he said, "Sir, I have heard a great deal about God; but have never seen him. People speak of his form (referring perhaps to the passage in the tract, 'God made man after his own image,') and say that he is very great or large, and that he is very high and very powerful. How large therefore is he, and how high, and how is he powerful?" He was answered, that when the form or image of God was spoken of, reference was made to spiritual attributes, and not to material shape; and that when he was said to be high, he must not suppose God to be tall, like a cocoa-nut tree; and that when he was said to be powerful, he must not believe him to be strong like a buffalo, because God was a spirit without a material body: that our governor was but a small man, yet every one understood what was intended when he was called great, or high, or powerful. The poor man seemed perfectly satisfied with this explanation, and invited us, when we came again, to pay him a visit. He took thankfully two of our little books, and promised he would learn to read them; like many others, he could but just read the characters. Numbers of

our hearers are, we regret to say, little or nothing superior to this man, and we have almost daily proofs how desirable it is to make all our communications as simple and easy as they can possibly be made. This state of spiritual darkness, united to their apathy and insensibility to every spiritual and intellectual subject, makes them objects of our deepest commiseration. Having spent the morning agreeably amongst this small but attentive audience, and given away a few tracts, which were received, in some instances, with eagerness and gratitude, we returned home.

The number of tracts and books distributed here, and forwarded for distribution to the out-stations, and other places, has been greater than in any former quarter. In January, a parcel, consisting of copies of all the varieties we possessed, was made up, and sent to Mr. Prince at Natal; and by the same opportunity, a parcel of the same description was dispatched to Ayar Bungi, a large village to the south of Natal. About the same period we received a note from a young man in the magistrate's office, begging to recommend to our notice the chief Juro Tulis, or native writer, in the same office. This man was acting as agent to the Tuanku, or reigning prince of Mokomoko, a district and town on the coast, about sixty miles north of Bencoolen. He said the Tuanku, with seven of the principal people of Mokomoko, had sent, requesting him to procure for them copies of all our books. We therefore made up a parcel of Testaments, Gospels of Matthew, Hymn-books, Scripture-tracts, &c. which the Juro Tulis forwarded.—In February we dispatched a case to the care of Mr. Diering, for distribution at Batavia. Near the same time, a Muhammudan priest from Pali, a town on the coast, about twenty miles north of Bencoolen, called, with a tract in his hand, "Friendly Conversation," a version of one of the Religious Tract Society's little works, which he had received whilst on a visit a few months before. The object of his call was to converse, and to request more books. He was presented with Robinson's Hymns, and Gospel of Matthew, and he promised to call again when he should revisit Bencoolen. A person also, who was proceeding to the interior, sent his servant for a Hymn-book and a gospel, wishing to carry them with him. At the beginning of this month a native prince arrived from Sinkel, a port between Tapanuli and Achin, where his family resides and reigns. He commanded a small vessel, in which he had previously made a trading voyage to Bengal and the Coromandel coast, and he came hither for the purpose of trade; for commerce is not esteemed beneath the dignity of the highest princes in these parts. He called on us one day and heard part of the History of the Creation read. We visited him in return, and made known to him the way of pardon by Jesus. He is an intelligent man, but, although a prince, cannot read. He had a large family on shore, consisting of a wife, several children, and numerous servants, but had not a chair in his house. He had two sons, the elder about four years of age, named Isa, or Jesus; and the younger, under three, named Musa, or Moses. He showed no reluctance to converse on the Christian religion, and appeared very attentive to some of its leading doctrines. He attended public worship once, and when he embarked took with him a parcel of books, and tracts of various sorts. Towards the close of the quarter, a person named Raja Kalipah, from Kawur, a district on the coast, about 100 miles south of Bencoolen, called on brother Robinson, to procure books and some paper. He did not at the time specify the object for which he wanted the paper. Some days after we received from Sir T. S. Raffles a letter addressed to him by the same person, of which we give a rather literal translation, as well to exhibit the style of native epistolary writing, as to acquaint you with the contents.

"Whereas, this superscription comes to wait under (in) the presence of his Majesty my lord: that is to say, of Tuan Basar* who is very honourable, and holds the power of the whole island of Sumatra:—With regard to my business, who am mean, I am about to report to the very honourable Tuan Basar, that a priest has arrived at Kawur, and directed the people to establish a (new) religion, and has ordered the children of each village to read the Koran. He has farther directed the Panghulust to erect mosques, which direction has been followed by two, and two have been erected at Nasal, and one at Bandar. This I, who am mean, report, that the most

* *Tuan, lord; Basar, great.*

† *Panghulu, governing magistrate, patriarch.*

honourable Tuan Basar may be acquainted with it. And farther, if Tuan Basar be pleased with those who have established the religion, I, who am mean, will follow it. But I have no paper; and although I wish to purchase some, I have not money, for I am poor. I wait then to learn the orders of the most honourable Tuan Basar, what is his pleasure towards me, who am poor; for I came from Hawur, not for two or three purposes, but alone to inform Tuan Basar of my present report. I came in company with Raja Batin; and farther, I acquainted Mr. P. with my report, but perhaps he forgot to make it known to Tuan Basar. I live in the China Campong, at the house of Inchi Tuamin.

"Great peace be upon the most noble Tuan Basar in this world: thus far is the obedience of me, who am despicable.

"March, 1822.

(Signed)

"Raja Kalipah of Bandar, in the District of Kawur."

Raja Kalipah is the Panghulu at Bandar, and Raja Batin, mentioned in the letter, holds the same office at Nasal, a village about a day's journey to the south of Bandar; both places are situate in the district of Kawur. Having sent for the men, we questioned them on the objects of their journey. They supposed the priest to be an emissary of the Padaries, a set of plunderers, who, under the pretext of a reform amongst the Muhammadans, have been for upwards of ten years ravaging the interior districts of the northern parts of Sumatra, and are now at war with the Dutch interior of Padang. Mr. Burton promises to send you a full account of their rise, progress, and the nature of their reformation. We farther learned that the priest had previously been deputed to the Passumah people, for the purpose of converting and reforming them; but having been rejected, he descended to the coast, and has settled in Kawur. The Passumahs are a tribe of the Rajang nation, living amongst the mountains interior of Manna. They have the name of Muhammadans, but are in fact heathens, paying their adorations to a variety of deities, supposed to reside in the inaccessible parts of their mountains. Raja Kalipah had erected the mosque at Bandar, and Raja Batin the two at Nasal, and the paper was wanted, not, as we had been given to understand, for the children to learn to write upon, but for the purpose of multiplying copies of the Koran. Of these particulars we informed Sir Stamford, and he has requested to meet us, in order to discuss the subject; the result of which we will, in a future letter, make known to you.

We have published during this quarter two tracts; one containing the history of the creation, and the fall of man, from the first chapters of Genesis; and the other, consisting of thirty short lessons on moral and scientific subjects, expressed in the most easy language that could be constructed. These two little works may be properly considered the first fruits of our Malay press. The labour we have been obliged to bestow upon them, owing chiefly to local obstacles, has been exceedingly great; but having at length brought them out, we have the satisfaction to learn that it has not been at all misapplied. The tracts are received every where by the natives with approbation, and it is both singular and pleasing to observe the effect produced on those amongst them, who have not been much in the habit of reading. Not unfrequently when we have offered to give them away, we have been answered by the persons to whom we presented them, that they could not read; but having prevailed on them to try, they have been both astonished and delighted to find they could not only read them with ease, but what was more surprising to them, they could understand what they read. The writing of their own manuscripts is commonly so mutilated, and cramped together, that it requires all the attention of a mind not familiar with their books to decipher it with sufficient ease and fluency to acquire a knowledge of the subjects of which it treats. Amongst a people who are in their youth taught the form of a character applied to a foreign language, of which they seldom gain the meaning of many words, and who in their riper years do not perhaps read a hundred pages of their own language in two, three, or four years, there must necessarily be many who are not very familiar with books. This we find to be the case: Many can just make out the characters; others can, with a little hesitation, read off a common word; others can read sufficiently well to gain a general idea of the subject; but scarcely one can read with the fluency with which an English school-boy of eight or ten years of age runs over his Testament. The Tract on moral subjects is in very great request amongst

all classes of the people, who make any pretensions to a knowledge of the letters. It was originally prepared for the children in the native schools, and the most common subjects were chosen, for the purpose of rendering it easy to them. The reception it has met among the superior, as well as amongst the lower orders, very strongly marks the state of literature and of the native mind. A work adapted to the capacity of no child in England more than seven years of age, is received here by persons of the highest rank and greatest learning, as quite worthy of their attention. Our object has been to unite perspicuous language with clear printing and systematic orthography. In each of these it is to be hoped we have succeeded. The language is such as the most unlearned can comprehend, and the printing is as clear and legible as we ever expected to make it; what has been done in orthography you will hereafter learn from a work on the subject, soon to be put into the press.

JAMAICA.

SINCE our last, we have been favoured with the copy of a letter from Mr. Knibb to a near relative in Bristol, containing not merely the account of his arrival at Kingston, but further particulars respecting the work of God there, which will gladden the hearts of many. The following are extracts;—

"We landed at Kingston on January 20, and were very kindly received by Mr. and Mrs. Coultart, at whose house we still reside, and whose kindness and attention increase rather than diminish towards us. Thus far we are highly favoured, as many missionaries have experienced the greatest difficulties on their arrival, whereas we have experienced none. Goodness and mercy have hitherto followed us. Mrs K. has been rather unwell since her arrival, but I was never better in my life. I perceive the salutary effects of this climate already on my constitution; and I have reason to hope, through the blessing of God, that the indisposition I so often experienced in England will be entirely removed. Certainly, I have not been here a sufficient time to speak from experience. I trust that I do bless God for bringing me to this island. Here is much to be done. The people seem to be evidently a prepared people for the Lord. The third day after my arrival here I went to Port Royal, five miles from Kingston, in a canoe, to preach. It was the second time the room was open, which will hold from 150 to 200. It was not half large enough. It was crowded to excess. The stairs were also filled, and as many persons without as within. I endeavoured to talk to them in as plain a manner as I could. They were very attentive all the time. They thanked God that he had sent another minister out. Their eyes glowed with pleasure, while many of them said, 'O me love you, me sweet massa, me sweet massa.' If we had a large place of worship I have no doubt it would be filled. The congregation at Kingston is very large. It would surprise you to witness the earnest attention with which they listen to the word. They seem to listen as though they never heard of salvation before, or as if they wished to catch every word.

"I shall now proceed to give you an account of the second Sabbath I spent here, a day to be remembered with peculiar pleasure. Being ordinance day, and there being many candidates for baptism, this was the day fixed for administering the two ordinances. Baptism is administered at an early hour for several reasons: 1. That those who are servants may be back to their employers in time. 2. That the sun should not scorch us. And, 3. To prevent the assemblage of carriages, &c. &c. We set off between four and five for the sea-side, there being too many for the baptistery in the chapel. Though it was so early, vast numbers were assembled at the place of baptism, and many had slept all night under the trees to be there in time. Tents were erected for dressing, and enclosed with rails. A number of canoes filled with spectators, formed a semicircle, within which baptism was administered. Though the numbers were great, they behaved with the greatest decorum, and seemed impressed with the solemnity of the ordinance. The candidates were arranged in double columns:—the men on one side and the women on the other. The women had white dresses, and the men white trowsers and shirts. Mr. C. and I, and several of the mem-

bers, leaders, deacons, &c. stood between the columns, and commenced by singing and prayer. I then took two of the men into the water, to a sufficient depth, and, after repeating the usual words, baptized them. The time the ordinance was administering was employed in singing, which lasted nearly an hour. Out of eighty females not one made the least disturbance, or discovered the least fear of the water. Nothing occurred to interrupt the solemnity of this important, this interesting ordinance. The number of persons baptized was *one hundred and fifty-two*. It was an interesting spectacle, such as one as perhaps is seldom witnessed. The greatest caution has been exercised in receiving these candidates. Many more have been rejected than have been received. Their knowledge, doubtless, is scanty, but many of their prayers testify that they are acquainted with the fundamental truths of the gospel. They have no inducements to hypocrisy, except ridicule and persecution be inducements. Mr. C. is as faithful in addressing them as a man can possibly be; telling them that it will be of no use whatever to be baptized if they do not love and serve God: on the contrary, it would be far better for them if they were never baptized at all.

"In the afternoon the Lord's-supper was administered. This was also a spectacle that would rejoice the hearts of the people of God to witness. The far greater part of the congregation remained, and above a thousand partook of this Christian repast. When will the time arrive when the far greater part of English congregations will sit down to celebrate the dying love of the Saviour? God grant that it may be hastened. One of the natives said to me, 'O how I should like to go to England where the good people live who send out good men to teach us!' Poor man, thought I, you would be greatly disappointed: you would wonder to see so few remain at the table of the Lord, and so many who care for none of these things.

"Our monthly prayer-meeting was well attended. The earnest and simple prayers of the negroes affected me much. I was highly delighted. How much did I wish that my Bristol Christian friends could witness the sight. It would, I am sure, have done their hearts good to hear a poor African pray in the presence of hundreds of his fellow-countrymen, 'thanking God that he had sent the gospel to poor black negroes, who were so wicked as to deserve to be shut up with devils, where no sun shine, and where no Saviour come!'"

At the date of this letter (Feb. 11,) it had not been decided whether Mr. Knibb should remain at Kingston, or proceed to Manchineel. From the rapid increase of the church and congregation under Mr. Coultart's care, the pleasing opening at Port Royal, and the need of a teacher for the school, it seems probable that the former step will be deemed the more expedient of the two. In that case, the Committee will be very anxious to send out another labourer as early as possible; and they feel convinced that all their friends will unite with them in opinion that a field so promising ought not to be neglected.

Contributions received by the Treasurer of the Baptist Missionary Society, from March 20, to April 20, 1833, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Legacy of Mr. Thomas Mann, late of London, (Exor. Mr. T. J. Crockford) 3 per Cent. 1726	100	0	0
Legacy of John Trigg, Esq. late of Melbourn Bury, Cambridgeshire, (Executors, W. Nash, C. Finch, and T. Scruby, Esquires,) £100 less duty 10	90	0	0
Reading, Collection and Subscriptions, by Rev. J. H. Hinton	111	7	0
Aberdeen, Auxiliary Society, by Mr. Thomson 6 9 11			
Female Servant Society 4 0 0			
	10	9	11

	£	s.	d
Dudley, by Rev. Charles Hardcastle, first payment 6 13 6			
Second 5 10 0			
	12	3	6
Edinburgh, Auxiliary Missionary Society, by W. Murray, Esq.	40	0	0
Sundries, by Rev. W. Innes	46	7	0
Penn (Bucks) Baptist Church, by Mr. Delling	0	16	0
Sutton, Norfolk, by Mr. Squirrel	2	10	0
Newark, Female Auxiliary Society, by Rev. W. Perkins	8	9	4½
Penzance, Missionary School Union, by Master Thomas Rosewall	4	2	6
Cumbrae, N. B. Bible and Missionary Association, by Mr. James M'Kirdy	5	5	6
Northampton, Collection, Small Society, &c. by Rev. T. Blundell	67	0	0
Produce of 100 Pocket Books, presented by Miss H. Kiernan, Drumcondra, near Dublin	12	8	6
Wincobank, near Sheffield, Missionary Association, by Miss Reads 8 8 9			
A Friend by Ditto 1 1 0			
	9	9	9
Yorkshire, West Riding Assistant Society, by M. Thackrey, Esq.			
Bramley 10 0 0			
Rawdon 5 16 0			
Shipley 7 0 0			
Saltaire Nook 17 15 0			
	40	11	0
Mr. John Deakin, Birmingham ..... Donation	150	0	0
Thomas Key, Esq. Water Fulford ..... Ditto	175	0	0
William Dennis, Esq. Penzance, by Rev. John Foxall	5	0	0

TRANSLATIONS.

Dublin, Hibernian Society for promoting the Translation of the Holy Scriptures, by Rev. John Short	70	0	0
Mr. Howden, Garleton, N. B. by Mr. Liddle ..... Donation	12	10	6
Kingstanley, Baptist Church, by Rev. J. Cousins	2	0	0
Rawdon, Collection, by Rev. J. Mann	2	4	0
Sorn and Catrine, N. B. Association for Religious Purposes, by Rev. George Barclay	3	0	6

SCHOOLS.

Kingstanley, Baptist Church, by Rev. J. Cousins	2	0	0

FEMALE EDUCATION.

Newcastle and Pottery Female School, by Mr. Thomas Thompson. Second Annual Subscription	15	0	0
Leeds, Female Branch Society, by M. Thackrey, Esq.	16	13	8

COLLEGE.

Thomas Key, Esq. Water Fulford ..... Donation	25	0	0
Kingstanley, Baptist Church, by Rev. J. Cousins	2	0	0

TO CORRESPONDENTS.

A Parcel, containing Pincushions, &c. for the Female Native Schools, has been received, kindly presented by the pupils of the Misses Grove and Burchell, Yeovil.

Our Correspondent from Ipswich will perceive that the Herald contains a full answer to his friendly enquiry. We certainly hope to hear further from him on the subject.

The Communications from D. T. Tewkesbury, have been received, and met due attention.

The Editor is much gratified by the friendly letter of E. W. Lockwood. He has received the amount mentioned therein.

T. W. Woodford, is informed that his Subscription for the Bath Society came duly to hand.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

JUNE, 1823.

MEMOIR OF THE REV. JOHN WINTER OF NEWBURY.

THIS excellent man was descended from that zealous friend of religion and his country, the Reverend Thomas Bradbury, who was his maternal grandfather. Blessed with the instructions, the example, and the prayers, of eminently pious parents, as well as of remoter ancestors, and other relations, he was enabled in early life to choose the Lord God of his fathers for his God; and in his eighteenth year he united himself to the church of which his grandfather had been the minister.

He enjoyed the advantages of an early education, at a school well known among the Dissenters of that day, kept by the Reverend James Madgwick, at Pinner in Middlesex. Had modern Dissenters been as careful as his ancestors were in choosing places of education for their children, the defection from their principles and profession, especially among the higher ranks of society, would have been greatly prevented. He was removed hence, at the early age of eleven years, to the Dissenting Academy then at Mile End, now at Homerton. The immediate object of his father in removing him thither, was to give him the advantages of instruction from the Reverend Doctor Walker, who was the classical and oriental tutor, and who ranked high among the scholars of that day. The more remote object undoubtedly was, that in the associations which he was there likely to form, he might, if such were the will of God, be led to devote himself to the christian ministry; for it was the ambition of his father, that his children should be Nonconformist ministers, rather than that they should rise to that respectability in secular life which, without deteriorating from his religious character, he had been enabled to attain.

Mr. Winter having from early youth manifested a love to literature, and likewise a tender susceptible conscience, became insensibly and gradually desirous of devoting himself to the work of the ministry, in the humble, but truly honourable, line of Protestant Nonconformity. Having given proofs of the purity of his views and motives, which were sanctioned by his early entrance on a profession of religion, he passed with considerable reputation through a course of academical instruction at the before-mentioned seat of religion and learning, then under the united care of Drs. Walker, Conder, and Gibbons.

In the year 1768, at the age of twenty years and three months, he finished the course of his pre-

paratory studies; and on the 16th of May in that year, in the presence of a large number of ministers and other gentlemen, according to the technical phrase yet in use at Homerton, he "passed trials." In the mode then pursued, he first delivered a Latin dissertation on the Divinity of the Holy Spirit; and to the objections of an opponent, one of his fellow-students, prepared for the occasion, he replied. After this he preached an English sermon on Psalm lxxi. 16: *I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only.* This was the first time that he ever addressed an assembly beyond the walls of Mile-End Academy. On Friday, June 3, in the same year, he preached at the church-meeting at New Court, from 1 Cor. v. 7: *Christ our passover is sacrificed for us.* On the following Lord's-day afternoon, he for the first time addressed the general auditory in the same place, from Isaiah xxxiii. 17: *Thine eyes shall see the King in his beauty: they shall behold the land that is very far off.* And having in the course of the following month preached two more sermons to the congregation in New-court, and one at the Scots' Church in Swallow-street, he went for a year to Sheffield, to be under the care and instruction of the Rev. Mr. Pye, minister of the only society of Congregational Dissenters then existing in that large, commercial, and manufacturing town.

During the course of this year he occasionally, though very seldom, preached for Mr. Pye, and to other congregations in the neighbourhood. This gradual introduction to the work of the ministry was extremely favourable to improvement; and he reaped advantages from it, for the benefit of the church to which the more mature and advanced years of his life and ministry were devoted. At the expiration of the year he left Sheffield, and entered on the more stated discharge of the duties of his office, when he was not much more than twenty-one years of age.

The first place where he regularly preached was Warminster in Wiltshire, a congregation in that town having become vacant, by the removal of Mr., afterwards Dr. Fisher, to Homerton Academy, as successor to Dr. Walker, then deceased. It was, not his desire, or that of his friends, that he should form an early settlement. Several congregations in different parts of the kingdom solicited his assistance, and obtained it. It is not necessary to follow him minutely through these various changes: they were not all pleasant ones; but they enlarged his knowledge of the world, inured him to the habits of different classes of people, and prepared him, through the secret direction of Divine Providence, for the important station which at length he was appointed to fill. It is to the honour of his conscientious integrity, that in several instances he declined situations which were in many respects very promising, because of circumstances in the constitution or usages of the society, which he could not think to be agreeable to the purity required in the gospel.

After having spent some years in this diversified manner, he retired for a time from all stated engagements in the ministry, living in the immediate vicinity of his excellent mother at Hammer-

smith, and occasionally preaching to congregations in London and its neighbourhood. On the first Lord's-day in the month he usually assisted his uncle, the late Mr. Richard Winter, at Newcourt, in the afternoon; and one evening in each month he preached the lecture at the Scots' Church in Swallow-street. The elder people of that congregation still express the benefit which they and others received from his services.

It was in the month of February, 1784, that he first visited Newbury, on the resignation of the Rev. Mr. Marchant. His ministerial labours were generally and increasingly acceptable. A visit for a few Sabbaths issued in one for a longer time; and that in an invitation to the pastoral office, to which he saw it his duty to accede. He was ordained on the 15th of September, 1784. Mr. Berry, then of Romsey; Mr. Noon, of Reading; his venerable uncle, Mr. Richard Winter; his worthy namesake, though no relation, Mr. Cornelius Winter, at that time of Marlborough; Mr. Barber, of London; Mr. Ridgeway, of Basingstoke;—who conducted the solemnities;—have been all gathered to their people. And where is the numerous tribe of ministers who attended these solemnities? Very few indeed remain to tell of the ravages of time and death.*

The last thirty-eight years Mr. Winter spent in the bosom of his flock. Few that knew him need to be told, "how holily, and justly, and unblamenbly he behaved himself" among those who were committed to his care. He was thoroughly conversant with the holy scriptures, and had made scriptural theology the subject of much inquiry and study. His theological reading lay chiefly among the writings of the old divines of our own country, with which he had a large acquaintance. Their views, their modes of reasoning, and the savour of vital piety which is diffused through their writings, he largely possessed. This gave a character and an unction to his preaching, which was in an eminent degree doctrinal, experimental, and practical. Without the smallest affectation of novelty, there was often in his sermons a great degree of originality, which imparted far greater interest than could have been acquired by a polish of style and manner at which he never aimed. It was once said by a celebrated preacher, "I never hear Mr. Winter without improvement. He throws new light upon old subjects, and often gives me a hint which I adopt for my own congregation."

There was an unusual variety in his prayers. The sentiments and the language of them were frequently suggested either by a portion of scripture which had been read, or by a psalm or hymn which had been sung.† He peculiarly excelled in prayer on special occasions, whether public or private; whether in social worship, or in his own family, or in the houses of his friends.

After the infirmity of his sight prevented his use of notes in the pulpit, his public exercises lost

* Dr. Winter survives, who gave out the psalms and hymns; and Mr. Richens, at that time pastor of the Baptist church in Newbury.

† In reference to the latter, it should be remarked, that he always avoided the quotation of poetic measure, and was accustomed to express his dislike of hearing stanzas of devotional poetry introduced in prayer, which has not unfrequently been practised by private christians and ministers.

little of their accuracy. His memory, as in many similar cases, seemed to gather strength, when he was obliged to depend more upon it; and the spiritual savour of his sermons and prayers was visibly increased.

His conversational talents were admirable. If not a profound scholar, he was possessed of large stores of general knowledge, and had the happy art of conversing in a manner suited to the classes and circumstances of those with whom he associated. Yet there never was in him the smallest compromise of principle: what he was, he on all proper occasions openly avowed. And when, in his pastoral relation, he was called to administer the instructions, the admonitions, or the consolations of the gospel, he did it from the heart, as "a workman that needs not, to be ashamed."

He was greatly esteemed in his neighbourhood, out of his own immediate connexion, as well as within the circle in which he chiefly moved. The clergy of the establishment, the ministers of every denomination, and the laity of every rank, respected his many excellencies, solicitously felt for him in the rapid increase of his infirmities, and at this moment sincerely deplore his loss.*

In all plans for the improvement of the place in which he lived, and for the general comfort and welfare of its inhabitants, he most readily co-operated with his neighbours, and cheerfully devoted to such purposes, his property, his influence, and his active talents.

He was an ardent friend of the British and Foreign Bible Society, considering it as the greatest instrument of promoting that circulation of the holy scriptures through all countries and in all languages, by means of which "the earth shall be filled with the knowledge of the glory of the Lord." To the Auxiliary Society in his town and neighbourhood, he felt a lively attachment; and the esteem in which he was held was manifested, in his appointment, together with some of the most respectable gentlemen and clergy of the neighbourhood, as one of its Vice-Presidents.

Like holy Job in the days of his prosperity, he was "a father to the poor; and the cause" of necessity and distress "which he knew not, he searched out." His liberality to the poor was not confined to those of his own congregation, but extended to the town in which he preached, and to the large and scattered parish in which for many years he had resided.

He had long been the senior minister of his own denomination in the county, and was justly regarded by his brethren as a friend and a father. To his exertions, under Divine Providence, several newly formed interests in his vicinity, principally, though not exclusively, owe their existence. Two of these, at Bratcham and

* Of the respect in which his memory was held, there was sufficient evidence on the day of the funeral. The crowds of people who lined the streets through which the procession passed,—the very large and respectable congregation which attended, both at noon, when the interment took place, and in the evening, when the funeral discourse by Dr. Winter was delivered, consisting not only of every denomination of Dissenters, but of some of the clergy, and very many of the laity, of the Established Church,—and the closed shops and private houses in the town, afforded to the relatives and friends of the deceased a solemn but gratifying proof, that he lived beloved, and died lamented.

at Hungerford, have for many years been formed into regular societies, and are under the care of faithful pastors. But he never sacrificed the care of his own flock, and an assiduous attention to its interests, to any occasional duties to other congregations.

In his own family, it is sufficient to say, that he could not but be revered and loved. No one who ever lived under his roof ever spoke of him without respect and gratitude.

In his relative connexions, his conduct was strongly marked by kindness and fidelity.

His mind was richly influenced by the precepts and obligations of the gospel. The transactions of his retired moments, when he conversed alone with the Father of spirits, no mortal knows. But there was so much of spiritual-mindedness, of undeviating consistency, of sterling, conscientious, upright decision, in his whole conduct, that no one who knew him can for a moment doubt, that as "he did justly, and loved mercy," so "he walked humbly with his God."

The closing section of the history may be quickly told. Great bodily weakness had long been visibly increasing; yet such was the natural vigour of his mind, and so much is the body under its influence, that he often appeared to his friends for a short time as though his infirmities had fled. No where did he feel himself so much in his own element as in the pulpit. Many, perhaps most ministers, with fewer infirmities than his, would have declined public preaching. But he was, even to the last, "instant, in season, out of season." For many years, indeed, he had felt himself unequal to more than one service on the Lord's-day, and one in the week; and it was no small relief to his mind, that he was blessed with the co-operations of his esteemed co-pastor. But nothing short of absolute necessity kept him from the pulpit on the Sabbath morning, or on the Wednesday evening.

It was no small pleasure to him to be able to preach in the new place of worship. He was the first minister who appeared in the pulpit, commencing the services of the day of opening with a suitable and appropriate prayer.* The few sermons which he delivered in it, must remain in the recollection of his congregation with peculiar interest.

On Tuesday, the third of December, he was visited with a slight paralytic attack, from which in three days he had so far recovered as to write a short account of it. In that letter, he styled it a "very gentle monition of an approaching change." But even then, in intimating his intention not to preach on the ensuing Sabbath, he mentioned it rather as a compliance with the advice of others, than as arising from his conviction of inability; and on the second Sabbath after that stroke he did preach, and went through the service with his usual vivacity. That he was, however, at this time, and previous to it, quite sensible of gradual, indeed of rapid decay, is perfectly known. When he was among his friends in and near London, in September last, he said, "I know that I am decaying apace; but I can think of it

* The new meeting-house was opened on Tuesday, October 8, 1822; on which occasion a sermon was preached in the morning by the Rev. John Cooke of Maidenhead, and one in the evening by the Rev. William Jay of Bath.

with perfect composure, for all is safe beyond the grave." This from him, who was not in the habit of expressing very freely his thoughts on these solemn topics, was very observable. When he was again in the metropolis, in October, he occasionally dropped similar hints; as he did likewise in December. But this was more eminently the case in his family prayers. He did not once engage in prayer, without some allusion to his own prospects. Two circumstances may be mentioned. On the 30th of October, (the morning of his last return from London,) the 91st Psalm was read in the family, not in course, but as a suitable mode of bidding each other farewell. He prayed, and made some suitable reference to what had been read. But before he left his friends, he reminded them of a well-known fact of Theodore Beza, the celebrated Reformer, who, at a very advanced period of life, said, that he had lived to experience the truth of the whole of the 91st Psalm, excepting the last clause of the last verse; God had "satisfied him with long life," and nothing remained but that he should "show him his salvation:" this he evidently applied to himself. The other circumstance of a similar nature was this. The portion of scripture, which came in course to be read at family worship, was the first chapter of the Second Epistle of Peter. In that chapter, verses 13, 14, occur these words: *Yea I think it meet, so long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.* After the chapter had been read, he engaged in prayer, and referred to these expressions of the apostle, in a manner which most evidently showed that he considered them as descriptive of his own situation and prospects.

The Wednesday lecture, which had for some little time after the erection of the new building been suspended, was resumed; and he returned to this service, as well as to that on the Sabbath morning. On the last Sabbath of his life, the 19th of January, he chose for the subject of discourse that solemn admonition of the prophet, *Prepare to meet thy God.* Amos iv. 12. And on Wednesday, the 22d of January, he finished his testimony, preaching on the great attestation of our Redeemer's mission by his Father, who, when he had prayed, *Father, glorify thy name,* replied, *I have both glorified it, and will glorify it again.* John xii. 28. The next morning, a second attack visited his feeble frame, and was followed on the ensuing night by an affection of the lungs, under which he continued in a nearly insensible state the whole of Friday; and at seven o'clock on Saturday morning, the 25th of January, his spirit ascended to God who gave it. Thus the warfare ended, and the crown of righteousness and glory was through grace obtained.

Ministers of the Gospel, Fishers of Men.

MATT. iv. 19. *And he saith unto them, Follow me; and I will make you fishers of men.*

OUR blessed Lord improved surrounding events, and from earthly objects took occasion to teach heavenly doctrine. While walking by the sea of Galilee he

saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he said unto them, Follow me, and I will make you fishers of men. The similarity between ministers of the gospel and fishermen appears in the following things.

1. *Fishermen have a wide sphere for labour;* the great and wide sea. Ministers are to go into all the world and preach the gospel to every creature. The world may well be compared to the sea, on account of the storms and tempests that are in it. And as the sea is the element of fish, so is the world of carnal men.

2. *Fishermen have an opportunity of exploring the wonders of the Lord in the deep;* the amazing extent of the sea—its bounds and limits—its tides and saltness—and its great utility. Ministers explore the wonders of redeeming love, which are high as heaven, deeper than hell, longer than the earth, and broader than the sea. This love is unfathomable, and the perfection of Divine forgiveness is represented by casting our sins into the depths of the sea, where they sink to rise no more.—And while contemplating these wonders, the servants of the Lord exclaim, Oh! the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!

3. *Fishermen hazard their lives in their occupation:* they are exposed to many dangers. And ministers must not count their lives dear to them, so that they may finish their course with joy, and the ministry which they have received of the Lord Jesus to testify the gospel of the grace of God.

4. *Fishermen cast their net into the sea to catch fish.* Ministers preach the gospel to catch souls. The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which when it was full they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. While the gospel is preached the net is filling—it gathers of every kind both good and bad; but a separation will be made at the great day: then shall we discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

5. *The occupation of Fishermen requires skill and diligence.* When on shore they must mend and prepare their nets; and when at sea they must watch the face of the sky, notice the quarter from whence the wind blows, their movements must be regulated by the seasons of the year, they must keep a good look out, and embrace every favourable opportunity for casting their nets into the sea. So ministers must be diligent in their study; they must meditate, read, and pray; they should discern the signs of the times; they should improve every tide and every gale of the Spirit; they must keep a good look out, and embrace every opportunity for preaching the gospel; and they need wisdom to know how to win souls to Christ and to cast the net on the right side of the ship.

6. *A Fisherman's life is laborious.* Storms and tempests must be encountered; they work night and day; they endure cold and wet; they suffer many privations; and they endure many hardships.

So ministers must labour in the word and doctrine; they must encounter storms without and within; they must endure tribulation, and exercise much self-denial.

7. *Fishermen need the exercise of patience.* They often toil hard and catch nothing. Their nets are sometimes torn and lost; their little vessels are sometimes run down in a dark night; and they lose their all, and narrowly escape with their life. So ministers often preach without any apparent success; they take much pains in preparing their sermons, but their labour seems to be lost upon their hearers; they are sometimes enveloped in thick darkness, like the poor fishermen in a dark night and a thick fog; and wicked men and false teachers threaten to run them down, and overwhelm them. But they must be patient; in patience they must possess their souls; they must be patient towards all men, and by patient continuance in well doing, must be seeking for glory and honour, immortality and eternal life.

8. *Fishermen are distinguished by their perseverance.* Though they endure storms and tempests, losses and hardships, they do not relinquish their profession. Though they may have been at sea many days and nights, and have caught nothing; though driven home by the tempest, their little bark injured, their sails torn and split, their nets damaged, their cables and anchors lost; notwithstanding all these discouragements they persevere in their calling, and as soon as the weather is suitable, they put to sea again. So ministers must persevere through all difficulties and discouragements; they must labour as long as they live; God requires them to be faithful unto death, and then he will give them a crown of glory.

It is a great thing to be fishers of men. It is to catch souls; to be instrumental in the conversion of sinners. None but Christ can qualify men for this important work. Hence he said to his disciples, *I will make you fishers of men.* And he often employs those instruments which appear to men weak and contemptible, such as the poor fishermen of Galilee; and those ministers only can expect comfort and usefulness in their work, who are called to it by Jesus Christ; and they who would catch men, must follow Christ; must imitate him in his diligence, faithfulness, and tenderness. Like Paul, they must watch for souls as they that must give an account. And if they are instrumental in bringing one soul to Christ, it will amply compensate for all their toil and labour; and in the other world they shall shine as the brightness of the firmament, and as the stars for ever and ever.

ILLUSTRATIONS OF SCRIPTURE.

Extracted from Dr. Richardson's very interesting "Travels along the Mediterranean and Parts adjacent," in two volumes, 8vo.

EXODUS vii. 24. *They could not drink of the water of the river.* We may judge of the distress which this event occasioned by the account Dr. R. gives us of the superior excellence of the water of the Nile. "If I were to live five hundred years, I shall never forget the eagerness with which they [the sailors let down and pulled up the pitcher,

and swigged off its contents, whistling and smacking their fingers, and calling out, '*tayeep, tayeep, good, good*,' as if bidding defiance to the whole world to produce such another draught. Most of the party, induced by their example, tasted also of the far-famed waters, and having tasted, pronounced them of the finest relish, notwithstanding the pollution of clay and mud with which they were contaminated; a decision which we never had occasion to revoke during the whole time of our stay in Egypt, or even since. The water in Albania is good; but the water of the Nile is the finest in the world." Vol. I. Page 33. To this I may add, that when Antiochus Theos, king of Syria, married the daughter of Ptolemy Philadelphus, king of Egypt, (before Christ 250,) the latter ordered regular supplies of water from the Nile to be transmitted to her, believing it to be more beneficial to her health than any other. See *Universal History*, Vol. IX. Page 196. We may, therefore, easily conclude, that it was no small plague to the Egyptians, when 'they could not drink of the water of the river.'

EXODUS xx. 4. *Thou shalt not make unto thee any graven image, or the likeness of any thing that is in heaven above*, &c. The Romanists get rid of this prohibition by omitting it; but the Greeks, though they abhor *images*, admit *paintings*. "No graven image is allowed in the Greek church; but the most hideous and blasphemous paintings, representative of God the Father, God the Son, the Virgin Mary, and some favourite saints, as Nicholas, Basil, or Spiridion, are always exhibited upon the walls." Ibid. Page 64.

MATT. xv. 9. *In vain they do worship me, teaching for doctrines the commandments of men.* The superstitious frivolities of the Pharisee are equalled, if not surpassed, by the votaries of Muhammed. "In the creed of the Moslems the dog is held to be unclean, and must not so much as be touched; and if by any accident they come into contact with this faithful companion of our race, they must wash themselves in water before they can say their prayers or enter the harem. A true Mussulman generally carries along with him a mat, a cloak, or bit of cloth, on which he regularly prays, and the purity of which he watches with the utmost vigilance. If a dog happen to touch it, or even to tread upon the place on which it is usually spread, he is excited to the most furious indignation, and if not restrained, would severely chastise, if not put the animal to death. The mat, before it can be used again, must be shaken, and brushed, and cleaned; and strictly speaking, it ought to be washed with water; or, where water cannot be had, rubbed with sand. The place itself must undergo a similar purification, or be exchanged for another. We had a dog on board the vessel, and when the poor animal chose to run about, it was ridiculous to see the capers which the Mussulmans cut to avoid him, and to keep him off the place sacred to their devotions. With every respect for the religious feelings, or even superstitions of others, we cannot help feeling emotions of pity, or at times disgust, arising in our minds on witnessing so much stress laid upon non-essentials. Such a man would purloin another man's property, or even imbrue his hands in his blood;

but would not touch a dog, nor a drop of wine, or a bit of pork, or consecrated paste, for the world." Ibid. Page 328.

ZECHARIAH ix. 5. *And the king shall perish from Gaza, and Ashkelon shall not be inhabited.* "Ashkelon was one of the proudest Satrapies of the lords of the Philistines; now there is not an inhabitant within its walls, and the prophecy of Zechariah is fulfilled: 'The king shall perish from Gaza, and Ashkelon shall not be inhabited.' When the prophecy was uttered, both of these cities were in an equally flourishing condition, and nothing but the prescience of heaven could pronounce on which of the two, and in what manner, the vial of his wrath should be poured out. Gaza is truly without a king, the lofty towers of Ashkelon lie scattered on the ground, and the ruins within its walls do not shelter a human being. How is the wrath of man made to praise his Creator! Hath he said, and shall he not do it? The oracle was delivered by the mouth of the prophet, more than 500 years before the Christian era, and we behold its accomplishment 1800 years after that event, and see with our eyes that the king has perished from Gaza, and that Ashkelon is not inhabited." Vol. II. Page 204.

LUKE x. 30. *A certain man went down from Jerusalem to Jericho, and fell among thieves.* We may gather from this that the road from Jerusalem to Jericho was in our Lord's time much infested by robbers. It is a singular fact, that the same circumstance characterises that district at the present day. "The roads to Bisan [from Jerusalem] are, one by Jericho, up the pleasing and fertile banks of the river Jordan, the other by Nablous and Jennin through the mountainous district, both of which are full of interesting scenes and places of glorious recollection. The former [i. e. the road *by Jericho*] is the shortest, and had it been also the safest, or equally safe, would probably have been preferred; but the unkindly disposition of the natives counterbalances every inducement. *The traveller is liable to be insulted, plundered, and stopt on his journey.* Even the presence of one or two Turkish soldiers is insufficient to protect him; for though the country is under the government of the Turks, yet their power is more nominal than real." Ibid. p. 395.

PSALM cxxv. 2. *As the mountains are round about Jerusalem, &c.* "It is relatively low in its situation, and is inclosed by low mountains on the north and on the east, and a high one on the south, and a low rocky flat on the west, stretching out toward Bethlehem." Ibid. p. 404.

MATT. xiii. 5. *Some fell upon stony places,* (or rather *rocky places,*) *where they had not much earth.* Luke has it, *some fell upon a rock,* ch. viii. 6. Our Lord doubtless borrowed his illustrations from the common scenery around him. The following extract may elucidate the above-cited passages:—"The delightful vale of Esdraelon is but thinly inhabited, and is not half cultivated or stocked with cattle; we did not pass a single village, and saw but few Bedoween encampments till we came near to Bisan. As we approached this miserable village we gradually withdrew from the vale, and got upon an *elevated rocky flat, covered with a thin and meagre sprinkling of earth; the re-*

getation which it bore was scanty, and quite brown, from the lack of moisture." Ibid. p. 418.

Once a year the governor of Jerusalem repairs to the Jordan, in order to escort and protect the pilgrims, with whom a visit to this ancient river is an object of considerable importance. Arrived at the spot, they bathe in the river, and then "dip their robes in its hallowed stream; these they dry and carry home with them, and carefully preserve to be the last robes that wrap their exanimated clay when dressed for the tomb!" Ibid. p. 387. Christians, "darkness hath covered the land, and gross darkness the people"—"pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." J. M. C.

UNIVERSITY DISCIPLINE IN THE TIME OF HENRY VIII.

In a Sermon of "Maister Thomas Lever, preached at Paull's Crose, the XIIII. day of December, 1550," is the following description of University Discipline.

"There be divers which rise dailie betweene iiii and fyve of the clocke in the mornynge, and from fyvee until syxe of the clocke use common prayer with an exhortation of God's word, in a common chapell, and from syxe untoo ten use euer eyther private studie or commune lectures. At ten of the clocke they go to dinner, where as they be content with a penie peice of beefe amongest iiii, having a few potage made of the brothe of the same beefe, with salt and oatmeal, and nothing elles. After this slender dyner they be either teachinge or learninge until V of the clocke in the euyning, when as they have a supper not muche better than their dinner, immediatelie after which they go either to reasoning in problemes, or unto some other studie, until it be nyne or tenne of the clocke, and there beyng without fire, are faine to walk or runne up and downe halfe a houre to get a hate on their fete when they go to bed." J. B.

Juvenile Department.

HISTORICAL ESSAYS.

No. XXII.

On the Corruption of Christianity in Britain during the Reigns of Edward V. and Richard III. A. D. 1483—1485.

THERE is nothing of more importance to our young friends than that their minds should be firmly established in the truth of divine revelation. Without this they can have no criterion of truth; no standard of sentiment; no test of principle; no light in this dark vale; no guide in this intricate wilderness. His education must be lamentably deficient, who has not attentively perused the page of history; and he who has read it with any other view than as a comment on that revelation, may be considered as having merely amused himself in an idle hour, inflamed his passions by its glow-

ing narrations, or confirmed his prejudices by its partial details. O that we had a series of histories written with this view, uniting correctness of style with impartiality of detail, and aiming to confirm and illustrate the predictions, facts, doctrines, and promises of the holy scriptures! It would greatly tend to correct the gross and dangerous errors of popular opinion, which, alas, are now but too often fostered and confirmed by its misrepresentation of motive and character.

The goodness of the human heart is among the popular, but deceitful notions, which the narratives and reasonings of revelation alike disprove. Characters are there faithfully pourtrayed, whose early career seemed to justify the most gratifying expectations, until a change of circumstances developed their real nature, and showed to the persons and others what was in their hearts. This appears to have been the case with Hazael, and not less so with Richard III.

Such had been his propriety of conduct during the life of the deceased monarch, his brother, that, on his death-bed, he was anxious that the regency should be confided to him during young Edward's minority; and such was the general confidence in him, that every one esteemed him as the protector of his nephew, and revered him as the guardian of the kingdom. But scarcely had he commenced the duties of this appointment before he resolved to betray his trust, and gratify to the utmost that ambition and self-interest which lurked in his heart, and waited but for opportunity to display their dire effects. To perfect such a design required the most consummate dissimulation, which he failed not to practise, pretending great attachment to the widowed queen and her young children, while at the same time he began progressively to despatch the great men who stood in the way of his advancement, and to concert expedients for effecting his diabolical purpose with as much show of decency as the nature of such a design would permit.

Monstrous as was his purpose, he met with instruments base enough to aid him in effecting it, and that even among those who are exhorted to be "blameless as stewards of God." Even the church and the pulpit were made the places of political discussion: ingenuity was exhausted to invent pleas for his pretensions to the crown; and that time devoted to the praise of the usurper which should have been devoted to the praise of God, in order to work on the passions of the people, and induce them to call for him as their king. The people, however, had no such wish. A meeting of the citizens was called for the same purpose, and was attended with similar success. The Duke of Buckingham, who harangued the meeting, was disappointed; the Recorder also addressed them, and but that a few obscure individuals were present, whom the servants of the interested succeeded in influencing faintly to say, "God save king Richard," the agents must have separated with disgrace. A meeting, however, had been called; the desired exclamation had been heard; it was pronounced the voice of the people, and the farce was acted of waiting on Richard to offer him the crown, which he pretended very reluctantly to accept. The murder of his two nephews, however, which soon followed, proved not only the

love of it, but his fear of losing it. In what a state must have been the cause of religion, when nobles and clergy and people could tolerate such horrid proceedings!

The first act of his ill-gotten power was to reward those who had favoured his treachery, particularly the Duke of Buckingham; and Richard seemed now only to have to enjoy his riches and honours. But God's thoughts are not as man's. How often does it happen that the most crafty are outwitted! How often does it occur that the wicked "eat of the fruit of their own way, and are filled with their own devices!" He who hath declared "Vengeance is mine, I will repay," bringeth their counsels to nought, and makes them the instruments of each other's destruction. Buckingham was the first to rebel, and he soon found he should not be unsupported. As time was afforded for men to reflect, irreligious as was the age, they could not approve of the scenes they had witnessed. The Lancastrians, in particular, encouraged every manifestation of discontent, which revived some faint hopes in their breasts of the ultimate success of their expiring cause. Buckingham attached himself to this party; and, as in any attempt to dethrone the tyrant, a successor must be at hand, application was made to the young Earl of Richmond, who was in the friendly custody of the Duke of Britany, and on whom the late king had ever looked with an eye of jealousy, as he was related to the house of Lancaster. Richard, although so wicked, was a man of talent, and successfully to conspire against him required great exertion. Experience had taught them that a nation divided against itself could not long stand; it was therefore proposed to unite both factions, by marrying the Princess Elizabeth, of the house of York, daughter of the late king, to the Earl of Richmond. This met with the approbation of all parties, and it only remained to devise means for carrying it into effect.

A plan, however, so important, requiring exertions so great, and the employment of agents so numerous, could not long be concealed, especially as it was necessary that the feelings of the people should be excited by the knowledge of it. Richard was soon informed of the design, and Buckingham, well knowing the character of the king, fled into Wales, and threw off the mask; but the violent rains prevented his operations. The followers he had collected gradually deserted him, and he was obliged to seek safety by disguising himself; but, being soon discovered, he was brought to the king, and immediately executed. Such was the miserable end of this base man, who so lately had essentially contributed to seat the tyrant on the throne. The other conspirators took refuge abroad, or were in disguise at home. The Earl of Richmond, who was on his way to England, but was delayed by tempests, hearing of these calamities, returned to Britany. Richard, now triumphant, was left "to fill up the measure of his iniquity." He endeavoured to gain the favour of the people by passing some popular laws, and to secure his throne by proposing himself to marry the Princess Elizabeth, his niece; a dispensation in favour of which he felt confident he had influence enough to procure from Rome,—that court which, in its system, presents the most successful of Satan's plans of mental destruction.

This unnatural proceeding

served but to rouse the discontented. They perceived that what was done should be done before the marriage was consummated. The exiles from all quarters flocked to the Earl of Richmond, who sought and obtained assistance from France. He soon arrived at Milford-haven with 2000 men, and daily additions were made to his army. Richard placed himself at Nottingham, a central situation, not knowing where Richmond would land. The armies at length met at Bosworth, near Leicester; that of Richard consisting of 12,000, but the earl's of not more than 6000. The rivals headed their armies; but at the commencement, Lord Stanley, with the men under his command, went over to Richmond, which greatly encouraged the latter, and proportionably dispirited Richard and his friends. The king, anxious to terminate by one decisive blow the fate of his cause, rushed forward towards Richmond, whom he wished to despatch, killing with his own hand many who opposed his progress; but before he could reach the earl, he was surrounded and slain. Such was the short career of this wicked man, and such, with but little variations, are the careers of similar men.

H. S. A.

POPISH FABLE.*

THE following is a specimen of the nonsense which is palmed on the members of the Romish church, as a substitute for the scriptures. "Saint Macaire prayed for the devil, that he might be admitted into Paradise. Our Saviour heard his prayer, and sent him an angel, who told him that if the devil would say a verse of the Psalm Miserere, beginning thus, *I acknowledge my iniquity, and my sin is ever before me*, he should go into Paradise. Saint Macaire went to the devil, and told him that if he would confess, and say this verse every day, he would go to Paradise. The devil told him that he would do nothing of the kind,—that he had never sinned; so the devil did not go to Paradise. The angel then begged Saint Macaire never to pray for one damned in hell, nor for those who were obstinate in evil, who would not be pardoned!"

Collat's Relics of Literature.

* For this, and the six following articles, we are indebted to "J. M. C."

CURIOUS ADVERTISEMENT.

From the Postman *of July* 31, 1716.

"Whoever you are to whose hands this comes, let the truth it contains abide upon your minds, as what is intended for your greatest benefit. The method taken, I know, is uncommon; yet if there is the least probability of success, though it be only with a few, the design will be justified, as intending the glory of God in your salvation. Remember, then, that you were once told in this manner,—that being zealous for names and parties is what will stand you in no stead at death, except you have the life in you that shall never die. Are you a christian? or have you only the name from education, as it is the professed religion of your country? If you can say on your conscience you have endeavoured to lay aside prejudice, wherein you might have reason to suspect yourself of it, and, apprehending your lost condition without a Saviour, as revealed in the gospel, you have devoted yourself to God in him, and therefore hope you are a true christian, it is well—give God the praise; but if, in

your conscience, you must say you have no more than the name; stay! man, woman, whoever you be, consider, think, before this go out of your mind or hand, how you shall escape, if you neglect so great salvation!"

Collet's Relics.

Recipe for the present Health of the Body, and eternal Salvation of the Soul.

THIS is a translation of a paper which was posted on a door leading to the physical room in a convent of Capuchin friars at Messina: the original is in Latin.

"Take of the roots of faith, the flowers of hope, the roses of love, the lilies of purity, the wormwood of contrition, the violets of humility, the mushroom of satisfaction—of each of these ingredients as much as possible: let all be mixed with the syrup of confession, pounded in the mortar of conscience, dissolved in tear-water, boiled on the fire of tribulation, and made into a draught. Take it night and morning."

Collet's Relics.

A Warning to sleepy Hearers.

THE following record furnishes a remarkable instance of the strictness of ecclesiastical discipline in the reign of Queen Elizabeth.

"*Decimo Martii,* 1585. } A confession to be made by John Aspland, of Witcham.

"The said party shell upon Sunday, being the 4th day of June next commeing, come forth of his seate in the parish church of Witcham aforesaid, into the middle alleye there, ymediately after the reading the gospel, and there shell stand, and with a loud voyce shell say and confesse as followeth, viz.:

"'*Good neighbours, I acknowledge and confesse that I have offended Almighty God, and by my evill example you all, for that I have used to sleepe in the churche, for whiche I am most heartely sorry, and I aske God and you all, most heartely, forgiveness for the same, promising, by God's help, never to offend hereafter in the like againe.*'

"And at the doing hereof hee shell, under the hands of the minister and churchwardens, there personally certifie, together with these presents, upon Munday, being the 22d day of July next, at Trinity parish church in Ely, and then and there receive such further order herein, as shall be appointed.

"John Aspland hath done the penance prescribed, within the churche, the date and yere above written. Signed by us,

WILLIAM GILL,
JOHN ALLEN, } Church-
GEORGE WRIGHT, } wardens."

Collet's Relics.

An interesting Anecdote, taken from the "Ninth Report of the Benevolent Institution" at Calcutta.

ONE of the boys who had been in the school at Chittagong nearly from its establishment, and who had manifested very great attention to the religious instruction he had received, was taken ill of the small-pox, and died. Before his death he expressed to his mother (who appears to be a Portuguese Catholic) a strong wish to see and converse with his master, of which Mr. Johannes was not informed till some days after his death, when his mother came to him, and with great grief expressed her fears

respecting her son's salvation. Mr. Johannes asked for the reason of those fears. She answered, "Sir, when I had tried every possible means for his recovery, and found them all ineffectual, as I was convinced he could not live long, I took the image of St. Anthony, and presenting it before him, desired him to keep it near him, in order to restore him to health, if it pleased the saint. He refused, and begged that it might be taken away from him, saying, that it was a great sin to worship and trust in images, and immediately uttered something in English, "which," added his mother, "I did not understand, except the words '*Jesus, Jesus,*' which were the last words he uttered, for he expired almost immediately afterwards." Mr. Johannes very properly adds, "Considering all things, I have reason to hope he is now singing the praises of that Redeemer, whose name he had on his tongue in his latest moments."

ORIENTAL STYLE.

THE diploma of the Persian order of the Lion and the Sun, which the famous Orientalist M. Joseph de Hanmer lately received, conveys a curious example of the originality of the eastern style.

"Very estimable, very honourable, eloquent in the art of oratory, penetrating, able interpreter of the language of the good christian people who believe in Jesus; Counsellor of the High Imperial Court of Germany; whose pen is well cut, and whose writing is a flourish; whose fingers are sharp, and whose tongue active; column of the most excellent, most venerable study of ten languages, M. J. Hanmer."

Columbian Star, Feb. 9, 1822.

SIR ISAAC NEWTON.

SIR Isaac Newton, when engaged in any mathematical meditation, would sometimes sit a good while on his bed half dressed. His dinner frequently waited for him several hours. His friend Dr. Stukeley once eat up his chicken, after having waited a long time for his appearance, and putting the bones in the dish, replaced the cover. Sir Isaac at length arrived, and, telling the doctor that he was both hungry and weary, sat down at the table. On perceiving the relics only of the fowl, he said with a smile, "I thought I had not dined, but I find I was mistaken."

Ditto, March 16, 1822.

Epitaph on a Fisherman; in the Church-yard of Hythe, Kent.

"His net old fisher George long drew,
Shoals upon shoals he caught,
Till death came hauling for his due,
And made poor George his draught.
Death fishes on through various shapes,
In vain it is to fret;
Nor fish nor fisherman escapes
Death's all-enclosing net."

Collet's Relics.

The Negro's Retort,

AN AMERICAN PRODUCTION.

"AS lately return'd from the Isles of the West,
Lorenzo, with health and prosperity blest,
And surrounded by friends, at his table presided,
Where all the good things of this world were provided,
A domestic, with Africa's hue on his skin,
A basket of apples and chesnuts brought in.
Lorenzo, with wine and good fellowship warm,
To laugh at poor Mungo conceiv'd it no harm,
But exclaim'd, as he held up the fruit to his view,
'This apple's a white man, this chesnut is you.'
'Ah! Massa,' said Mungo, 'acknowledge I must,
The connection is good, the comparison just;
But Negro, like chesnut, tho' dark in his skin,
Is *white*, firm, and sound, at the *kernel* within;
While tho' beauteous like apples is Buckra* so,
smart.
He has oft *many little black grains at his heart.*"

Collet's Relics.

* The Negro's name for a white man.

Obituary and Recent Deaths.

MRS. KNIGHT.

On Friday, February 14, 1823, Mrs. Knight, wife of Mr. J. Knight, departed this life at Staughton, Bedfordshire, in the forty-second year of her age. This truly valuable woman was born in the Isle of Wight, but removed at an early period to Portsea, where she was induced to attend the preaching of that excellent man the late Rev. Joseph Horsey, many years pastor of the first Baptist Church in that town, under whose ministry, in concert with his assistant, the Rev. Daniel Miall, who now succeeds him in the pastoral office, she was brought to the knowledge of the truth. When about twenty years old she was enabled to make a public profession of religion, and with an only sister, the late Mrs. H. Ivimey, and no less than eighteen others, she was baptized, and received into the church. "That Sabbath-day was a high-day," and will long be cherished in the recollection of many of those who were present on the solemn and interesting occasion. In her twenty-second year she was married; shortly after which, Mr. Knight being called to the ministry, and eventually ordained at Staughton, she obtained her dismission from Portsea, and formed a happy union with the church at Staughton, where she continued an honourable and highly-respected member until the day of her death. Being blest with the ornament of a meek and quiet spirit, and enabled to exemplify no small share of those graces which adorn the christian character, she appeared well adapted to fill the important station of a minister's wife. Nor was she less amiable in her *general* deportment.—Feeling an ardent love to Christ, she was diligent in her attendance on the means of grace, often declaring she never felt so happy as when engaged in the delightful service of the Lord —and such was the sincerity of her friendship, her love of peace, her affectionate familiar intercourse with the poor of the flock, and the heart-felt kindness she expressed towards all the lovers of Jesus, that she gained the esteem of every one who knew her.

When in health she manifested a readiness to every good work. She took an active part in conducting the concerns of the Sabbath-school —was the hearty friend and promoter of social prayer-meetings— and by her engaging manner and instructive conversation was made very useful to those who were inquiring after the way of salvation. She was likewise diligent in visiting the sick, especially the abodes of the poor and wretched; and, like another Dorcas, she appropriated a portion of her time to prepare garments for the destitute; and so benevolent was her heart, that she often went to the extent of her ability in administering to the wants of the necessitous. But her confidence in the providence of God gave a kind of stimulus to her exertions. She would sometimes say, "I know God will take care of me, I am not the least afraid that he will ever suffer me to want the good things of this life; and if I see a poor child of God in distress, and have it in my power to afford relief, I feel it my duty so to do." Thus she endeavoured, though at a very humble distance, to tread in the footsteps of him who went about doing good. And though there are but few christians who manifest a more humbling sense of their native vileness and utter unworthiness than she did, yet amidst all the imperfections to which she was liable, there is every well-grounded reason to conclude she was a *christian indeed*, and one of those distinguished persons whom the scriptures have denominated "the excellent of the earth." But let it be remembered, that whatever excellencies it was her unspeakable happiness to possess, she derived them from a higher power than that of her own—from *Him* who is the great fountain from whence proceedeth every good and perfect gift; and unto his name let all the glory and honour be for ever ascribed.

For the last seven or eight years of her life, she was called to wade through a sea of affliction and trial, being frequently confined to her bed for six or twelve months at a time; and, when undergoing violent paroxysms of her disorder, has appeared, for days and even weeks together, to be almost at the point of death; but, to the astonishment of all around, she would revive, and as it were creep back again into life; and when apparently recovered, so as to inspire a hope that her health would soon be re-established, on a sudden she would be taken ill again, and brought down to the borders of the grave. In this way the Lord was pleased to deal with his dear handmaid, in order, no doubt, to display his own glory, and probably to demonstrate the excellency of that religion which alone can support the mind under such peculiarly trying circumstances. During this long series of painful affliction, she was favoured to evince a rather uncommon degree of christian fortitude, and patient submission to the Divine will—insomuch that it seemed as if the Lord had designed to make her an "*example* of suffering affliction, and of patience." And though her mind was not always elevated, yet upon the whole it was remarkably supported, and often filled with divine consolation. Instead of repining, her heart and lips were generally fraught with the most lively expressions of gratitude. And when her friends expressed their sympathy, she would direct their attention to the goodness of the Lord. "Consider," she would say, "my mercies. What are my afflictions when compared with others? or with my deserts? Look at my ten thousand comforts—O think of the goodness of God towards such a vile unworthy sinner. —I know not how to be thankful enough—O that I could praise him as I ought!" When labouring under violent attacks of her complaint, and apparently on the verge of eternity, she generally felt the most happy. To hear her, on such occasions, express her unshaken confidence in Christ, as her sure foundation—to witness the holy triumphs of her soul over sin, death, and hell, and her bright and animating prospects of heaven was calculated to raise in the minds of her attendants the most exalted ideas of the christian religion. At one time, however, she appeared to be conflicting with the powers of darkness, and expressed many fears respecting her interest in Christ. "I know *him*," she said, "but I am afraid he will say to me, I never knew *you*." "If I were but sure of going to heaven, how I should long to be there!" Looking towards a near friend, she inquired if he thought a soul ever perished that felt Christ precious? Being answered in the negative, her mind seemed relieved, as it was evident from the manner of her expression that he was precious to her. She repeated the two following lines,

"Jesus, my Lord, I know his name,
His name is all my trust."

Adding, "I hope I can say I *love* his name: yes, thou art precious to my soul." Light gradually broke in upon her mind, and she became more composed and happy.—"Christ," said she, "is a covert from the storm and tempest, &c.; he has been my refuge and hiding-place for many years, and I trust he will not leave me to sink at last. I am a poor guilty sinner; but if I perish, I will perish at his feet. I trust I am not afraid to die—I hope I can say I know in whom I have believed, &c." The 295th Hymn in Rippon's Selection appeared to accord exactly with the feelings of her heart; she had it read to her several times, and often repeated parts of it herself, especially the two last verses, with much feeling and animation. On another occasion, after repeating the two first verses of that delightful Hymn, "Jesus, I love thy charming name," &c.; she subjoined, "O yes, I think I love him—Ah! I should soon know which to choose."—"What," she exclaimed, "are jewels? What would the riches of the Indias be to me now? O how empty and insufficient they appear to one like me, sitting on the brink of the river!" At another period, appearing to be fast sinking into

the arms of death, and reclining her fainting head on the shoulder of her weeping partner, she became speechless, and for a time ceased to breathe, but, to the astonishment of those present, she revived again. Her companion being anxious to ascertain the state of her mind, inquired if Christ was precious? Turning her languid eyes towards him, with the most expressive tenderness, she replied in a soft whisper, "Very—very precious—more precious than they all." He said to her, "My dear, you were nearly gone—you were almost in heaven." She exclaimed, as loud as her weakness would admit, "O how happy should I have been now—O what sweet dying!" Shortly after she repeated those lines,

"How sweet the road, how swift the flight!
Jesus is there, my soul's delight."

"If I live," she said, "I trust it will be for the glory of God; and if I die, I trust it will be far better. I know it will be far better if he takes me to heaven—and I am *sure* he will never send a praying soul to hell. I am willing to leave myself in his hands, and I dare die trusting in him; for none ever trusted in him and were confounded.—O what a mercy to have a good hope!"

(To be continued.)

RECENT DEATHS.

REV. JOHN STANGER.

DIED lately at Bessell's Green, Kent, in a very advanced age, the Rev. John Stanger; for many years the respectable pastor of the Calvinistic Baptist church in that village. They who have attended the Anniversary Meeting of the Sunday-school there, will not fail to remember the patriarchal simplicity which the venerable man displayed on those occasions, when surrounded by the young cottagers repeating their tasks and singing their hymns. Many of these youths will, it is hoped, prove in future years a blessing to the church and congregation where our late excellent friend for so long a period maintained the purity of evangelical doctrines, and the blameless integrity of the christian life.

REV. JOHN PALMER.

DIED a few days since at Shrewsbury, the Rev. John Palmer. Worn out by a long and painful affliction, both to himself and his dearest friends, he has entered into his rest, and ceased from his labours! His admirable character will be highly estimated by those who were well acquainted with his intrinsic worth. If "simplicity and godly sincerity;" disinterestedness and integrity; zeal and hospitality; uncorruptedness of doctrine and missionary ardour; constitute the character of "a faithful minister of Christ," then the late lamented pastor of the Baptist church at Shrewsbury had attained to that high and most honourable distinction. We hope our churches will never be destitute of such ministers as the late simple-hearted and laborious John Palmer.

Review.

I. *Mental Discipline; or, Hints on the Cultivation of Intellectual Habits: addressed particularly to Students in Theology, and young Preachers. By Henry Foster Burder, M.A.* Pp. 94. 4s. 6d.

II. *Elements of Self-Improvement; comprising a familiar View of the Intellectual Powers and Moral Characteristics of Human Nature; principally adapted for young Persons entering into active Life. By Thomas Finch.* Pp. 254.

IF the happiness of a liberal mind is promoted by contemplating the march of improvement, how refined must be the pleasure derived from a consciousness of having endeavour-

ed, at least, to contribute to its advance! Such persons we must ever regard as belonging to a privileged order; and, whatever may be the efficiency of their productions, the benevolence of their intention entitles them to the most respectful consideration, and the utmost exercise of candour.

At a period when an agency, designed to sap the foundations of morals and religion, is in active operation—secretly diffusing its destructive influence through mediums least liable to detection—arraying itself in the fascinating attractions of poetic embroidery, or placarding its own infamy with an effrontery that contemns the moral sense of mankind, and provokes the indignance of retributive justice, it is a fine movement of the Divine government to collect into benevolent co-operation groups of Christian advocates, whose various, but accordant, exertions, we are induced to believe, will more effectually serve the interests of revealed truth than the enactments of human legislation, or the infliction of their penal sanctions.

As the progress of substantial knowledge must be a predominant desire in the bosom of every friend to human nature, whoever is employed in breaking up new ground, or in attempting to impart a renewed vernal freshness to the spots of previous cultivation, deserves well of society at large, and particularly of those divisions of it to whose special advantage their labours are consecrated.

On these principles we recommend to our readers the two respectable publications which head the present article. The former is chiefly intended to assist the studies of persons engaged, or about to engage, in preaching the gospel; and we think it well adapted to accomplish this design. The work is divided into two parts: "The first, Hints to aid the Cultivation of Mental Habits, with a View to the *acquisition* of knowledge, in a course of Preparatory Study:—The second, Hints to aid the cultivation of Mental Habits, with a view to the *communication* of Knowledge in the Engagements of the Christian Ministry." Under the first of these divisions twelve important directions are given; on perusing which, their force and propriety must become obvious. They are clearly and judiciously argued and illustrated. As a specimen we extract the seventh.

"AVAIL YOURSELVES OF THE ASSISTANCE OF OTHERS, WHETHER TUTORS, ASSOCIATES, OR AUTHORS, ONLY SO FAR AS TO OBTAIN THE AID ACTUALLY REQUISITE, AND NOT TO SUPERSEDE THE UTMOST EFFORTS OF YOUR OWN MINDS.

"The question perpetually arising in the mind of the student of remiss and indolent habits is,—How shall I facilitate my labour by obtaining assistance from others? The question equally familiar to the mind of the student athirst for knowledge, and willing to acquire it at the expense of strenuous exertion is,—How shall I accomplish my object with the *least* assistance from others? It is not difficult to predict the tendency and result of either habit of mind. By the one, the intellectual character is degraded and enfeebled; by the other, it attains dignity and elevation, energy and self-command. He who always does his best will usually do well; and if he fail occasionally to accomplish his object, his failure will neither be accompanied by self-reproach, nor followed by a relaxation of effort. The assistance which is within his reach he will resolutely decline, till his best energies have been put forth: he has been initiated into the habit of applying himself to grapple with a difficulty: a difficulty which appeared formidable when viewed at a distance, with only a transient glance, has often been conquered by the first encounter; and in a better cause than that on which the exclamation was first made, he has been prepared to say, '*veni, vidi, vici.*' Or, if a vigorous, patient, and persevering investigation was requisite, he has at length entered into the recompense of him who expressed the delight of no ordinary mind when he exclaimed *ευρηκα.*" pp. 34—36.

The second part comprises, under three general heads, much valuable instruction. We were very glad to meet with the following hints.

"The duties of a christian minister are spiritual duties, and therefore require spiritual and devotional habits of thought and feeling. If the state of mind correspond with the character of the subjects on which intellectual

energy is to be employed, the employment becomes easy and delightful; if otherwise, it is difficult, if not irksome. The hours expended in the preparation of discourses for the pulpit may, on these principles, be either among the most happy, or the most distressing, of studious life. Under the influence of devotional excitement, with what clearness, and with what beauty, may an interesting passage of the word of God unfold its meaning to the eye of the mind! It becomes at once a source of spiritual delight, and a theme for pulpit discussion. The truths it inculcates or involves present themselves in quick succession to the meditating mind, and seem to arrange themselves, without difficulty, in a order the most natural and correct." p. 71.

And again,

"Allow not the habit of writing sermons to occasion the adoption of any undesirable method of delivering discourses from the pulpit.—If a sermon be fairly written out at full length, then unquestionably the easiest way of delivery which the preacher can adopt, is to read it to his hearers. During the interval between the composition and the delivery of the sermon (if interval there be,) the mind of the preacher may be perfectly free from anxiety, nor will the power of impression be dependent, in any considerable degree, upon the possession or the absence of desirable feelings on the part of the minister. But if, in this respect, he obtain a relief from solicitude, how costly is the purchase, how great the sacrifice by which he obtains the exemption! His countenance, his tones, his attitudes, are more or less subjected to a species of mechanical restraint, if not even laid under a paralyzing interdict. His communion of spirit with the auditory he addresses, is rendered by far less intimate; and his power of awakening their sympathies, and exciting in their minds emotions in unison with his own, is, by his own act and deed, immeasurably enfeebled." p. 89.

It is not the least merit of this performance that it compresses so much excellent advice within so narrow a space. Mr. Burder has our most cordial thanks, and we have no doubt the extensive circulation of his "HINTS" will fully attest that his labour has not been in vain.

Mr. Finch has evidently bestowed considerable pains on the "Elements of Self-Improvement." We learn from the title of the work that the principal design of the author is to assist those young persons who are entering on the duties of active life. Having carefully read it, we are much gratified in being able to assure our young readers that this is, upon the whole, a very neatly written and interesting little volume. In his preface Mr. Finch says,

"Though in preparing this volume for the press, the Author has been anxious to make it an acceptable offering, he is deeply conscious of its defects, and would willingly bespeak the candour of his readers. It is indeed sent forth into the world, in a form unpretending and unpatronized, with no chance of receiving a factitious celebrity. But if the candid receive it without a passport, it is hoped they will have no reason to regret the intimacy, or discard it afterwards as an unwelcome intruder. Should it therefore be favoured with the good will of a discerning public, and in the order of Divine Providence become the means of exciting any to moral science and christian improvement, the best wishes of the Author respecting it will be gratified."

The work is divided into twenty chapters, with the following titles:

"1. On the Importance of Self-knowledge. 2. On the Use of History, Observation, and Experience. 3. On the Self-knowledge derived from the Scriptures. 4. On Impediments and Motives to Self-knowledge. 5. On the Natural Superiority of Man. 6. On the Human Countenance. 7. On the Organs of Sensation. 8. On the Influence of the Passions. 9. On the Importance of the Memory. 10. On the Force of Imagination. 11. On the Province of the Judgment. 12. On the Resolutions of the Will. 13. On the Dictates of Conscience. 14. On Theological Scepticism. 15. On the Superficial and Unthinking. 16. On Superstition and Illiberality. 17. On the Influence of Selfishness. 18. On False Notions of Honour. 19. On Intellectual and Secular Superiority. 20. On Excellence of Character."

In the treatment of such subjects it is extremely difficult, without sacrificing the main object, so to pro-

vide for the sprightliness of the youthful mind as to fix its attention. To accomplish this, talents rarely combining in the same writer seem almost indispensable. As, however, in the ordinary course of events, persons of such versatile powers cannot be expected frequently to appear among us, it would be exceedingly injudicious, in waiting for their arrival, to desist from attempting the execution of those plans of probable usefulness, for whose accomplishment Divine Providence, in the mean time, may be pleased to bestow on many the *principal* qualifications. To a respectable share of these we consider the pretensions of Mr. Finch to be fairly made out in the work before us; and we certainly should not have any high expectation of the improvement of that youth who could read it with indifference, or lay it aside on account of its being less imaginative than certain productions, whose tendency, as a whole, could only be commended in very measured terms.

The following extract from the chapter "On the Dictates of Conscience," is a fair specimen of the ability which the Author has displayed in performing his task.

"Habits of dishonesty and malevolence are generally formed by a gradual and imperceptible progress. The first deviations from kindness, integrity, and honour, may excite the blush of conscious shame, and give rise to a painful conflict. But the resistance offered by conscience to the violence of passion, and the schemes of a vicious selfishness, is easily evaded, or soon overborne. In breaking through the fences of social rectitude, nature may feel some repugnance, and the moral sensibilities and peace of mind may be wounded by the rankling thorn. But the avenue made by the first trespass on forbidden ground soon becomes more accessible and inviting. By a frequent repetition of the same acts, the moral sense is blunted, and the remonstrances of reason become feeble, while temptation is acquiring greater strength. When the mind can think with complacency of wrong, and connive at the desire of committing it, the actual perpetration will, in all probability, soon follow. And when the first impediments have been passed over, the way to ruin will be travelled with less reluctance and greater speed. In falling down the hill of infamy, the velocity and danger will increase as you descend, till recovery or preservation becomes hopeless, except from the deepest mire. The stream that first overflows an embankment, though small and gentle, by slow degrees wears away the mound, augments its force, deepens the channel, and at length sweeps away all impediments, and spreads around universal ruin." p. 127.

We are sure this sensible writer will permit us to say, that in the next edition, which we sincerely hope will be speedily required, some few passages, in which the style is too declamatory, may be revised with advantage: when also we shall rejoice to observe more frequent and explicit reference to *christian principles and divine influence*.

Malay Hymns: by William Robinson. Printed at the Baptist Mission Press, Bencoolen, 1822.

THERE is something very cheering in the thought, that, in the present day, so many new languages are beginning to pay homage to the God of the whole world—that dialects which, for many ages, have been employed merely as the vehicles of sinful thought, or, at best, as a medium of communication respecting the wants and accommodations of the present life, are now, for the first time, enriched and sanctified as the channels through which the tidings of mercy and eternal life are conveyed to man, and sentiments of gratitude and devotion expressed, in return, to the Father of spirits. For this latter purpose the volume before us has been compiled by Mr. Robinson, who has for many years past diligently studied the Malay. It contains 113 hymns, arranged under fifteen different heads, following the mode adopted by Dr. Rippon. Some of these pieces are imitations of hymns in common use among us; but the greater part of them are entirely original. Of their merits in a literary point of view we do not profess to be able to speak;

but we are happy to adduce the powerful testimony of an individual, —the learned author of the Malayan Dictionary,—whose competence to form an opinion will be universally admitted. This gentleman, after speaking in high terms of Mr. Robinson as a Malayan scholar, observes,

"The Hymns he has composed in that language evince an uncommon degree of proficiency in it, and in point of idiom would do credit to a native writer. The typographical part of the work also is extraordinary, when we consider the disadvantages those must labour under who are left to their own individual exertions, and cannot, in their difficulties, have recourse to founders, or other artists."

May this little volume, which has cost the benevolent author no small labour, be rendered abundantly useful in promoting the spread of divine truth among those for whose use it is designed!

LITERARY INTELLIGENCE.

Just Published.

On Education, by the late President Dwight, 18mo. 1s. 6d.

Jesus shewing Mercy, the Fifth Edition. 18mo. Bds. 2s. 6d.

The Harmony of the Scriptures vindicated, or apparently contradictory Passages reconciled, in a Series of Nineteen Lectures, by John Hayter Cox. 8vo. 7s. 6d.

In the Press.

Mr. J. B. Williams of Shrewsbury, has been, for some time past, selecting and arranging the numerous Manuscripts in his possession, and within his reach, of the venerable Philip Henry, with a view to a greatly enlarged edition of his Life, by his Son. Mr. Williams is desirous to have an opportunity of inspecting every existing document, which may, at all, bear upon the object, and therefore, solicits, from the holders of such papers, the temporary loan of them—more particularly diaries, and letters in Mr. Philip Henry's handwriting—under the assurance that, if forwarded to Mr. W. by coach, they shall be most carefully preserved, and returned free of expense.

The Rev. Isaiah Birt is preparing for the press, *a new and enlarged edition* of his "Adult Baptism, and the Salvation of all who die in Infancy, maintained, in Strictures on a Sermon, entitled 'The Right of Infants to Baptism,' by the Rev. H. F. Burder, M.A."

Intelligence, &c.

LONDON SOCIETY,

For the Improvement and Encouragement of Female Servants.

The tenth Anniversary was held April 30. The Report was read by the Rev. Mr. Watkins, one of the Honorary Secretaries, and contained much that was valuable on the subject of the characters of servants, and the importance of our kindness and example in improving them. It intimated the dangers incident to servants, from applying at common Statute offices, and that numbers of servants from the country were dreadfully deceived, and fell into wretchedness and misery.

The Report stated, that since the Society's Institution, 40,000 tracts appropriate to servants had been dispersed among them; 612 servants had received the reward of a Bible each, with a gilt inscription, on the completion of the first year of their service; 1180 rewards and donations had been assigned, to the amount of one thousand nine hundred and twenty eight pounds, six shillings; and 3919 engagements had been made between subscribers and servants. It also mentioned the societies at Manchester and York, and that application had been made to the Secretaries from Edinburgh and Paris for such information as might be necessary for the Institution of Societies in those places.

The Rev. Mr. *Mortimer* expressed his satisfaction with the progress of the society, and the benefits which had emanated from it; particularly in the premiums given to good and faithful servants; and he much regretted that any such, who had, perhaps, tenderly waited on their masters or mistresses in the times of their affliction, should, in their old age, or in times of sick-

ness, be turned adrift upon the world, without any provision, or even concern for their future welfare. Mr. M. deprecated harshness and severity toward this useful class of society; and appealed to masters and mistresses themselves, if kind and humane treatment were not the most effectual way to secure the fidelity and obedience of their domestics. The Rev. Gentleman recommended the constant reading of the scriptures in families, as they set before servants their privileges and duties, which he illustrated by the case of Abraham, of whom the Lord said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."—If you would (said Mr. M.) have servants trustworthy, teach them "the way of the Lord." The love and fear of God will make them good servants, and then they will instil good sentiments into the minds of your children, whom bad servants are very likely to corrupt. Here the Rev. Mr. M. related a most affecting anecdote of a female servant of real piety. Her master and mistress were one day complaining that trade was so bad, that if their shop did not soon answer better they must close it. Mary was much concerned, and at night was overheard by her mistress in prayer, as follows: "O thou that directest the foot of the buyer to the shop of the seller, direct customers to my master's house." The prayer was heard: business returned, and her master even grew rich, and Mary was remembered in his will.

CHURCH MISSIONARY SOCIETY.

The twenty-third Anniversary of this society was held May 5, at Freemasons' Hall. After an excellent introductory speech by the chairman, Admiral Lord *Gambier*, the Rev. *Secretary* proceeded to read the Report, of which we shall sketch only a mere outline of the contents. It stated the income of the year at about £35,000, being a little more than £1,000 beyond last year. The first thirteen years had averaged an income of £1,700, their total value being £22,000. The last ten years averaged £24,000 a year! There were promising fields of labour opening in different countries, and not half enough husbandmen for the work. Some thousands of zealous clergymen might be advantageously employed. The Committee had not been able to appoint all who offered themselves, some wanting the necessary qualifications. Of 90 Europeans who had been accepted and sent out, 28 were Englishmen. Out of 57, who had offered themselves within the year, 18 were accepted, 27 declined, and the rest were under consideration. The Report then reviewed, seriatim, the condition of the several Missions. The first in order was that to the North West Americans, an object which seemed of great importance to the Committee, and which had been strongly recommended by an able navigator, Captain Franklyn, as the best means of fixing and civilizing the numerous tribes which rove in the immense plains to the West of the United States. The next in consideration was the Mission to the South Sea Islands, and the Committee had to acknowledge, with pain and deep regret, the disappointment which the society had encountered there. They especially pointed attention to the conduct of the chief (Shungee) who had come over from New Zealand—was hospitably entertained and instructed by the society, and furnished with ironmongery and other articles of convenience; all of which he exchanged on the way home for arms and ammunition to carry on his wars. The mission to New South Wales was more happy, and occupied seventeen Missionaries. That to West Africa was now in a thriving state, though the difficulties were at one time so great as to induce the society to fear that it must be given up. A letter was read from Mr. Johnston, which conveyed the most encouraging tidings of it. Captain Sabine visited the colony on his way home—remained there six weeks, and affirmed, that for the size of it, there was not so well ordered a community on the face of the earth, as that of Sierra Leone. It is remarkable, that the settlement was founded simply on the precepts contained in the word of God, and was governed almost without the aid of human laws. Superstition had taken its flight, and fraud and vice were almost unknown. An affecting instance was given by Mr. Johnston of their primitive and simple manners. Two young men approached the Communion table, and said, that they were afraid to receive the Sacrament, as they had quarrelled, until they had made it up again. This was soon effected, as each accused himself of having done the wrong. A letter was read from Mr. Jowett, who had obtained leave of the local Government to establish a printing press in Malta. The Report went on to the Asiatic Missions, and the state of the Syriac

Church, which were afterwards touched on by Major Mackworth. One of the most affecting parts of the Report was the letter of Miss Cook. It will be recollected that this lady, with great shrewdness, observing how much the conversion of the Hindoos was hindered by the want of female education among them, generously resolved on taking this task in hand herself. Neither the distance or fatigue of the voyage, neither the burning sky, nor the parching winds, nor the scruples of mere worldly prudence, nor the strong barrier of Brahminical superstition could repulse her. She seems actually to have conquered, or at least to have broken in upon their prejudices, which were considered so consecrated and secure by their age, that many English books have been written by philosophers, to prove that the attempt never could succeed.

After other able speeches by the Bishop of *Gloucester*, Lord *Calthorpe*, Major *Mackworth*, Earl *Gosford*, Mr. *Wilberforce*, the Hon. and Rev. Mr. *Powys*, the Earl of *Rocksavage*, the Rev. *Basil Woodd*, &c. the Meeting broke up, and a considerable collection was made at the doors.

WESLEYAN MISSIONS.

After the usual preparatory sermons, which were preached by Dr. Clarke, Rev. W. Jay, and Mr. R. Wood; and after the Annual Meeting of the London District Auxiliary; the Annual Meeting of the Wesleyan Missionary Society was held, May 5, at the City-road Chapel, *Joseph Butterworth*, Esq. M.P. in the chair.

The Report mentioned the introduction of the scriptures into Spain from Gibraltar, where a good work appears to be going on, as well as in Malta. The prospects in Ceylon also are very encouraging. The readiness of the negroes in the West-India islands to receive the gospel calls for more assistance. The total receipts are £31,748—the balance due to the Treasurers £2702.

After some other able speakers, *W. Wilberforce*, Esq. M. P. notwithstanding his age and infirmities, entered into the subject with all his energies. He was glad to see so many assembled in such a cause, a cause in which all christians ought to co-operate. No petty objections should stand in the way of such a work. He himself participated in the triumph of missionaries. Go on, ye missionaries, and fulfil the high command—go, carry the gospel of the kingdom into all lands; and when your Saviour shall come again to judge the world, then, and not before, shall you know all the good you have been the instruments of effecting; then shall you receive the large reward, the plaudit of your Lord, "Well done, good and faithful servant."

The Rev. *J. Arundel*, after remarking that the whole scriptures have been translated into Chinese, and the greater part printed, and circulated among the natives, said, that there is now a most pressing application for missionaries to South America; and that in one city the monasteries have been put down, and the monks and nuns liberated.

Dr. *Clarke* stated, that they have lately sent two young men as missionaries to the Shetland Isles, who preach from house to house, without bonnet on their head, or shoes on their feet, and that the inhabitants collect from all parts to hear them.

The total receipts at this Anniversary were £1158.

BRITISH AND FOREIGN BIBLE SOCIETY.

Freemasons'-Hall, May 7, Lord Teignmouth in the chair. Last year's receipts were £97,052, of which £5000 was a legacy, and £8600 proceeded from Auxiliary Societies. The number of copies of the scriptures circulated, exceeds that of any former year. Since its commencement it amounts to more than three millions. The agents and supporters increase. A friendly and christian feeling is excited in remote regions, and people now read who never read before. India, China, Tartary, Russia, Greece, South America, and Ireland, were particularly dwelt upon. In the latter country Bibles are eagerly demanded. It was universally agreed, that want of education and of religious knowledge, is the grand source of the miseries of that unhappy country. In the north of Ireland, where discontent and disloyalty scarcely exist, the proportion of the population under education is as one to twelve; in the south, the region of murder, and of midnight insurrection, it is as one to 965. It was also agreed, that the Irish must be taught in their own language. More than two millions understand Irish only; and yet Irish Bibles are very rarely to be met with.

In Russia, the bishops, without one

exception, support the Bible Society. 160,000 Bibles were printed at St. Petersburgh last year. 20,000 Greek Bibles have been distributed amongst the islands of the Archipelago.

Amongst the noble speakers were the names of *Teignmouth*, *Calthorpe*, *Bexley*, *Harrowby*, and *Lorton*. Amongst the members of Parliament were those of *Wilberforce* and *Grant*. Amongst those of ministers were *Steinkopff*, *Hughes*, Bishop of *Gloucester*, *Daly*, *Fletcher*, and *Baker*.

Mr. Wilberforce, in a speech which excited the warmest applause, declared, that the great growth of this Society afforded him the utmost joy and pleasure in his declining life.

Protestant Society for the Protection of Religious Liberty.

MAY 17, City of London Tavern, Lord Dacre in the chair.

Mr. Wilks adverted first, according to custom, to *pecuniary demands*. As to *turnpike tolls;* a new act had been passed since their last anniversary, introduced by Mr. Frankland Lewis. By this act (3d G. IV. chap. 126. sect. 32) it was enacted that no tolls should be taken "of or from any person or persons going to or returning from his, her, or their proper parochial church or chapel, or of or from any other person or persons going to, or returning from his, her, or their usual place of religious worship tolerated by law, on Sundays, or on any day on which divine service is by authority ordered to be celebrated." By sect. 53. a penalty, not exceeding £5, is enacted for demanding a toll from persons exempt; no appeal is allowed, unless the penalty exceed 40 shillings. On this subject the Committee had had several applications, and in several instances the imposition of tolls had been successfully resisted. Success was of importance not as a mere pecuniary relief. The object was to preserve the rights and equality of the Dissenters, and prove that in that respect they were not unworthy of the honoured men whose names they bore, and whose glory they should emulate. As to the next branch of pecuniary demands, those for *assessed taxes*, the Committee had had applications from the Rev. Mr. Smith of Hartland, Mr. Fresher of Beckington, Mr. Higgins of Whitchurch, and Mr. Humphreys of Tremerchion in Wales. Mr. Churchill of Thames Ditton had been threatened with an assessment of his chapel for the poors' rates; and on Mr. Walton of Wigton a demand of rate had been actually made. Mr. Matheson of Durham stated that threats had been held out to him to rate his chapel, and summonses had been issued against Mr. Shepherd of Ranelagh Chapel, Chelsea. Mr. Smith of Uttoxeter had been threatened with an assessment of a school-room. On this subject, he (Mr. W.) repeated that neither chapels nor school-rooms could be rendered liable, if no emolument proceeded from them. A demand of *poor and highway rates* had been made upon Mr. Hallett of Capel near Ross. In some cases the Committee had advised the parties how to conduct their appeal against these impositions. After adverting to the case of Mr. Roby of Manchester the Secretary proceeded to the subject of *Easter Offerings*. The most prominent and important case of this nature was that of Mr. Peter Watson, shoemaker, of Newcastle-upon-Tyne, who had been imprisoned for contempt of the Ecclesiastical Court, arising out of a demand for Easter Offerings. That was a case of singular oppression. As to demands, *partly pecuniary*, the first he should notice was that communicated by the Rev. J. Fletcher relative to the students of the academy at Blackburn, who had been drawn for the *militia*. The opinions of the Attorney and Solicitor-General had been taken as to that case. There were instances in which *parochial relief* had been withdrawn because its unhappy objects had dared to dissent in opinion from the church. A pauper named Mary Stovell, who, with her three children, had received 7*s*. 6*d*. weekly from her parish, had had her allowance discontinued; though, after some trouble, it had been again granted. An application had been made by Mr. J. G. Pike of Derby respecting the validity of the *registry of Baptisms*. That was a subject of the highest importance. From the Rev. Mason Anderson of Sandwich they learned that restrictive orders had been given by the governors of *hospitals* as to the admission of Dissenters. It was, however, expected that these orders would soon be withdrawn. Mr. Paice of Horncastle stated that refusals had been given to admit the children of Dissenters to the *grammar school*. After speaking of the Bethel Union, and the restrictions on the *attendance of soldiers at divine worship*, the Secretary proceeded to narrate a case which had occurred at Sydenham, near Thame in Oxfordshire. After some unsuccessful endeavours to drive away a

minister who was preaching there, the friends of the rector had had recourse to their dernier resort. They went to the publican at whose house the preacher was remaining, and threatened him that if he did not "reject the methodist," they would refuse to sign for his *license* at the next sessions. Another person, at whose house the preacher was allowed to speak, was promised a pound note, if he would turn him out of his house. The preaching was accordingly discontinued there, but the man never received his one pound note. In some cases, it seemed by Mr. Dagley of Chapel-end that clauses were introduced, by which Dissenters were excluded from becoming members of *benefit societies*. He was sure it was only necessary to mention this circumstance, to have the odious restriction removed.

He would now allude to the *riots and disturbances* by which dissenting places of worship had been annoyed. He would first call their attention to the case of Mr. Elias Jackson of Ickford in Oxfordshire, whose life had been put in danger; but in consequence of a prosecution against the offender, which had been settled, he now worshipped in peace. At Corfe Mullen, near Poole, a disturbance had taken place in the meeting-house of Mr. Shoveller: and in this case it was his (Mr. W.'s) duty to say, that Mr. Bankes, the member for Corfe Castle, had not acted as he ought. Though the disturbance took place while the congregation were assembled in the place of meeting, yet, because the preacher had not actually commenced preaching, Mr. Bankes, before whom the case was heard, dismissed the complaint, and refused the redress which the law provided. At Bradford, near Bury, and at Canterbury, some circumstances had occurred extremely important. A disturbance was made in the chapel of the Rev. Mr. Sloper of Beccles. A prosecution was commenced and tried at the quarter sessions. There was no doubt either as to the offender or the offence, but the Chairman took a legal objection by which the prosecution was defeated. Though the place of meeting was duly certified in the ecclesiastical courts, yet it was held by the Chairman that it was also necessary that *a copy of the certificate should have been transmitted to the clerk of the peace* at the county sessions. According to the opinions of this Chairman, the law implied that the place of meeting should be certified not only by the ecclesiastical but also by the civil tribunal. If this doctrine were established, it would completely nullify the Act of Toleration. It was, however, fortunately not in the power of this Chairman to establish his doctrine. He addressed a Jury; he told them that in the absence of a legal proof of the registration of the chapel, it was impossible that the defendant could be convicted. The Jury exercised their own judgment as to the guilt or innocence of the defendant, and they found him guilty. Three times the Chairman sent them back, each time addressing them in the language of reproof. Three times the Jury returned firmly into Court, and repeated their verdict. At last a friendly magistrate interposed. He said, he had no doubt the Chairman would agree to the verdict, if the Dissenters would not insist upon punishment. The prosecutor yielded to the suggestion, which doubtless was kindly meant, and no penalty was inflicted, though the verdict was recorded against the defendant. In the great, ancient, and populous city of Canterbury there had been some transactions which even in these marvellous times partook of unusual marvel. A place had there been registered by a new sect, denominating themselves "Arminian Bible Christians." He (Mr. W.) cared not what were the peculiar tenets of this sect. They were disturbed while assembled for purposes of divine worship, and the females grossly insulted. They were determined to appeal to the protection of the law. They applied to a magistrate, who told them they must attend before a bench of justices; they attended accordingly, when the first thing done was to call for the *production of their license*. It appeared that these justices had seen, in some Suffolk paper, the decision of the Bury sessions, and on the authority of that decision, they required proof that the license had been recorded at the sessions, as well as registered in the ecclesiastical tribunal. On failure of this proof, one of these justices told the complainants, "You have no right to redress. You were illegally assembled; and if you assemble again I will interfere myself, and commit you to prison." What were the consequences of this determination? That 500 or 600 persons inoffensively, if not laudably assembled, were to be exposed to the outrages of a disorderly multitude. If the doctrine of the Bury sessions were correct, there was not a place in England duly licensed. They were required by law to register their places

of meeting, and to hold their meetings open, that under pretence of religion they might not carry on factious designs. It was not in their power to control the registrar or clerk of the peace; and if the law required them to exchange annually, the consequence must be, that for eleven months and three weeks in every year they must not be legally registered. In the opinion of the Solicitor General, who had been consulted, the Dissenters had fulfilled all the law required of them, when they certified their places of meeting in the Ecclesiastical Court, and it followed that the power exercised in the cases at Bury and Canterbury was illegal and unjust. The opinion of the Solicitor General had also been taken as to the outrage at Canterbury. He said, "Upon the facts as stated in the case, I strongly recommend a prosecution. Outrages of this nature ought not to be allowed to pass unpunished." At Canterbury, however, a Jury was returned pretty much to the mind of those who were against the prosecution. The prosecutors attended at the hazard of their lives: stones were thrown at them, and it was evident that the fury of their enemies was such, that if martyrdom had been necessary, it would have been resorted to in support of their right to persecute their fellow-christians for worshipping God after the dictates of their own conscience. A bill of indictment was found against seven of the rioters under circumstances similar to those which have excited the attention of the Legislature to our sister island. At Southam, in Warwickshire, there had been *another* case of disturbance, and there also redress had been refused, but on another pretext; a good woman there thought she could best learn her religious duties by attending a meeting-house; her husband went after her, violently assaulted her, and dragged her away. In consequence of this disturbance to the congregation, an application was made to a neighbouring Magistrate. The man was summoned, but on hearing the case, the Magistrate dismissed the complaint, on the ground that he had only incidentally disturbed the congregation, and that he had an unquestionable right to prevent his wife from attending the meeting. At Anglesea, this doctrine had been carried to a *greater extent:* a man was indignant that his wife should attend a place of worship of which he did not approve. He declared, therefore, that if she went any more, he would break all the windows of the meeting-house, and would besides do some act that should astonish and surprise them. He did not mind going to prison, so as he had his revenge on the Methodists. At the next meeting the wife attended, and her feelings being excited by the enthusiasm of the preacher, she was led to exclaim, "Praised be the Lord!" The husband seized upon her, and began to drag her out; the woman fainted, and the whole assembly was thrown into a state of alarm and agitation. The man meanwhile persevered in his brutal attempt to drag his wife away. Her neckerchief was loosened in the struggle, and she was almost strangled in the face of the congregation. This man was brought before the quarter-sessions, and there also the question occurred, what was the proof of registration? On this occasion the certificate had been left with the Bishop of Bangor, and it happened that no book was kept in the diocese. Though the original certificate was produced, it was held by the chairman that a book must be produced, and in the absence of a book, the place, in his judgment, was illegal, and the indictment could not be sustained. The chairman added, that it was "an unlawful act against the law of God and of his country, to allow a man's wife to become a member of a society against the will of her husband, and that he had a right to prevent his wife from attending it." The Jury, however, felt as men, and as Welchmen too. They acted on their own judgments and returned a verdict of guilty. The chairman refused to pass sentence upon the offender. He was persuaded the verdict was contrary to law, and he discharged the defendant on finding bail to appear hereafter. In consequence of this decision, a panic pervaded all the cottages in that neighbourhood. They had entreated to know what was the law. They had begged for some message to cheer their drooping spirits, and fortify their sinking resolution. The Committee had prepared a case, and taken the opinion of eminent counsel, who stated distinctly that the verdict was correct; and that on a *mandamus* the chairman would be compelled to do his duty of passing sentence on the defendant.

He now came to the subject of *refusals to bury and marry*. At Swansea, Mr. Philip Richard, a Baptist minister, complained of the Rev. H. Williams, curate of Llangevelach, for refusing to bury his child. Such was the law. Lay baptism was not sufficient to entitle its receivers to burial

in the parochial ground. It was a foul blot on the law, and he trusted it would soon be removed, and Baptists and Dissenters put in possession of the right of being buried in the general place of sepulture. At Beaminster, the clergyman had refused to admit the corpses of his parishioners into the church-yard. At Merthyr Tydvyl, in Wales, the children of Baptists were refused marriage, unless they submitted again to go through the ceremony of baptism. While Dissenters were bound to be married at church, which he trusted would not be long, how improper was it that additional obstacles should thus be raised! From Neath, in Glamorganshire, the Rev. John Thomas, a Baptist minister, had written to the Committee, to express his apprehensions as to the refusal of marriage there to Baptists, unless they submitted to baptism at the hands of the established clergy. One man who had been twice baptized, was refused to be married unless he would submit to a third baptism. This man had been sprinkled in his infancy. When an adult, he was baptized afresh by immersion. It was in vain that he told the Welsh clergyman of his double baptism. The clergyman was inexorable. He replied, "I cannot look upon you as a christian, unless I baptize you again." And so, for the third time, rather than delay the blessings of matrimony, he again submitted, and was sprinkled afresh.

He now approached a subject attended with some difficulty—that of *out-door preaching*. At Burnham, in Norfolk, the magistrates had been troubled by a great number of itinerant preachers. These persons contended they had a right to preach wherever they pleased. Archdeacon Bathurst, the worthy son of a worthy father, had been in particular annoyed by some of these itinerant preachers. They preached opposite to his parsonage-house, and at the door of his church while service was going on, as if they could exercise their duties no where else. As a magistrate, the Archdeacon committed them to prison, but at the quarter sessions he interfered on their behalf, and obtained their discharge. He (Mr. W.) would not say it was proper always to abstain from out-door preaching; but preaching in a street or highway was certainly improper. If a right could exist which could be exerted without any regard to propriety, it must follow that there was a right to gather round every door in Cheapside, a multitude engaged in discussing every variety of topics. Such was not the law. Such could not be the law. If above twenty persons were collected in any uncertified place, they were liable to a certain penalty. If any person chose to certify a field, which was not a highway or thoroughfare, the question of the legality of the certification was not settled. The committee would endeavour to ascertain how the law applied to that kind of certification. If in any instance persons had offended against the law by out-door preaching, it should be remembered that they had offended indiscreetly, enthusiastically, somewhat intemperately perhaps, but, beyond doubt, holily. At Peterborough, a prebendary of the cathedral, who was a magistrate also, directed Mr. Charles Thorpe, of that town, to be taken into custody for exhorting a few persons at the threshold of a friend. At the village of Benefield, near Oundle, Mr. Horner, an itinerant preacher, was taken into custody by order of the vicar and magistrate there; when Horner was brought before this reverend gentleman, he asked, "Is this the fellow? Come, I want none of your talk about souls." Horner was then committed under the new Vagrant Act. He was sent to gaol without a warrant, though bail was offered to the amount of £500. Afterwards he was released, and suffered to depart without molestation. This was a subject of considerable delicacy. While he (Mr. W.) was prepared to censure any indiscreet indulgence in the practice, he was not prepared to give up the right altogether; and especially when he found it strenuously maintained by some of the best and wisest champions of popular rights. He referred particularly to the well known case of Wm. Penn, the distinguished member of the benevolent Society of Friends, who, in all works of philanthropy, were ever active and foremost. Penn was tried in 1670, for preaching in Gracechurch-street, and he published his trial under the title of "The People's Ancient and Just Liberties Asserted." On this trial the Recorder, and the Chaplain of the Archbishop of Canterbury, expressed sentiments which singularly accorded with some now entertained by persons whom he would not name. The Recorder said, "the Spanish Inquisition was excellent, as a good way to prevent schism." And the Chaplain said, "that it would be less injurious to the government to dispense with profane

and loose persons, than to allow a toleration to Protestant Dissenters." On looking *abroad* at the condition of Dissenters, he saw the same scenes acting elsewhere. At Montreal, in Canada, the Dissenters suffered from precisely the same measures of which that society complained. The majority of the inhabitants were Catholics; but though Catholics, Episcopalians, and Presbyterians, legally exercised the rights of baptizing, marrying, and burying, yet Dissenters of all denominations were denied them. Lord Dalhousie, the governor, though friendly inclined toward the Dissenters, had no power against the Court of Appeal, of which the Bishop of Quebec was the head. Of the Protestant inhabitants only two-fifteenths were Episcopalians, so that thirteen-fifteenths were degraded and oppressed.

He now came to review the *general state of religious freedom in the British dominions*. That morning his honoured father had asked him, whether, on the whole, things were better than they had been? He would answer the Society in the same words he had addressed to his father. The alteration or improvement, if there was any, was scarcely to be perceived, and brought with it little consolation. The clergy were active, as the Society saw by the proceedings at Durham and in Ireland. Never had been so many pamphlets issued by that body, all breathing defiance and distrust of the Protestant Dissenters. The bishops were consolidating the power of the church. Articles were multiplied, and codes accumulated. The power of the clergy was increasing, and crossed their path in every direction. It was decided that no bells could be tolled, no monuments erected, no vestries held, without the consent of the clergyman. They were entitled to preside, if they thought proper to assume the chair. With these facts before them, it behoved the Dissenters to be careful, while they paid all due respect to the clergy, that they slumbered not. On the magisterial bench, the number of clergymen was considerable; and he would say, that when they predominated at the quarter-sessions, the evil was great to Protestant Dissenters, and the good not great to any body else. Some of the Judges had not treated them with the kindness they had a right to expect. He alluded to the celebrated charge of Mr. Baron Garrow at Gloucester—an attack on the rights and interests of the Dissenters which had been so well repelled by Mr. Bishop. It was next his (Mr. W.'s) duty to state what, in the opinion of the Committee, was needful for the protection of religious freedom. In the *first* place there was wanted some more explicit declaration of the Toleration Act. That was of pre-eminent and universal importance. In the *next* place, it was necessary that their Baptist friends should be protected. There was great propriety in requiring that Dissenting ministers should have authority to celebrate marriage. This power was possessed by the Quakers, than whom a more domestic, pious, or happy people did not exist. It was also enjoyed by the Jews, that long persecuted, but he hoped, now reviving people. In Ireland, Dissenting ministers generally had the right, and in Scotland also; why then should it be denied to them in England, where indeed it was once possessed? During the commonwealth, marriages were rendered legally only a civil contract. Upon the Catholics of England the evil pressed with peculiar hardship. With them marriage was a sacrament, and could be celebrated only by their priests. The consequence was, that all their marriages were unlawful, and their children illegitimate. By law they were as separate and disunited as the most perfect strangers. No tie of kindred, no bond of blood could unite them. If this object—the celebration of marriage by Dissenting ministers—were sought with temper and firmness, he did not believe it would be refused. The *third* object was to validate the registration of baptisms. The Court of Chancery had decided lately, that a registration of baptism, on Dr. Williams's plan, was not a matter of record. *Fourthly*, their places of meeting *ought to be exempted from assessment*, whether in parochial rates or king's taxes; and lastly, the *repeal of the Test and Corporation Acts* was an object of all others to be desired. They were not to be satisfied with an *annual Indemnity Act*, by which they were pardoned for offences they had never committed. No: they claimed to stand with all their fellow-subjects on the broad and equal basis of the law.

Adverting to the *state of the world*, in France the Protestants had awakened from their lethargy. They had established a Bible Society, and another society on the basis of practical christianity, which embraced the improvement of gaols and the abolition of the slave trade. There was also a Missionary Society in Paris. They

were not actually under oppression; but they feared the rod of the oppressor. Papal power threatened the extinction of their liberties, though they were not yet formally attacked. In Germany and Italy the society had not equal consolation. Knowledge and liberty were twin-sisters; and the present rulers of those countries were equally averse to both. They had, therefore, ordered the suppression of the schools for elementary instruction. He next turned to a country, respecting which hope and fear alternately vibrated in his breast. He alluded to Greece, now struggling for liberty with the terrible and lawless power of the Turk. Devoutly did he pray for its triumph; and that also of Spain. Spain was contending for religious liberty. On the banners of the invading army were the inscriptions, "The Inquisition for ever, and the absolute King." He had actually seen at Paris the cockades for the army of the faith with those incriptions upon them. The triumph of Spain could not, therefore, be indifferent to the lovers of religious liberty. In America, religious liberty permanently, usefully, benignly flourished. Looking at the whole state of the world, then, he would not despond, but hope. When he surveyed the course of public opinion, he saw the surface only affected; the deep current beneath flowed on, and would flow on for ever. The shocks of tyranny assailed the great cause of freedom, only as the storm shook the mountain tree, to make it strike root deeper than ever, and fix it more firmly against future hurricanes. The friends of liberty looked forward with confidence to the issue of their war with ignorance and oppression, because they had knowledge with them, and error could not withstand it. Truth, freedom, and piety, shall finally prevail.

The Rev. Dr. Newman moved the first Resolution, "That this society continue to regard the right of every man to worship God according to his conscience, as an invaluable, sacred, and unalienable right; and all violations of that right, by monarchs or by multitudes, by penal laws or lawless violence, by premiums for conformity or exclusions for nonconformity, as unjust and oppressive, inexpedient and profane."

Another Resolution, moved by J. H. Brown, Esq. was, "That this meeting perceive that further measures are yet needful for the protection of Protestant Dissenters: and that efforts to render those existing laws more explicit—to ensure to the Baptist denomination their equal parochial rights—to legalize marriages celebrated by Catholic and Dissenting ministers, and to validate their registers of baptisms and burials—are matters whose attainment is much to be desired, and should be promptly and steadily pursued."

There were many other able speakers, but our limits oblige us to conclude.

(Annual Meetings to be continued.)

HENLEY UPON THAMES.

We are sorry that we were imposed upon by our Correspondent, who informed us that there was no dissenting place of worship in this town previously to March 16, except one belonging to the people called Friends. [See our last Number, p. 204.] We now learn that there is an old Congregational church there, of which the Rev. Mr. Goulty is the present minister. What adds to the criminality of our informant is, that the statement which he sent us, though *morally false*, is *literally true*, and therefore the deception appears intentional. Though not *in the parish* of Henley, it is within fifty yards of the boundary, and within ten minutes walk of the most distant part of the town.

ORDINATIONS, &c.

April 2, the Rev. Thomas Winter (late of Beckington,) was publicly recognized as the pastor of the Particular Baptist Church at COUNTERSLIP, BRISTOL; when the Rev. Dr. Ryland preached an affectionate sermon to the pastor and people, from Gal. ii. 9. Messrs. Lowell, Crisp, and Roberts, were engaged in the several parts of the interesting service.

The eighth Annual Meeting of the BEDFORDSHIRE Association of Baptist Churches was held at Toddington, May 8. Messrs. King preached from Isa. liii. 1; Holloway from John xvii. 18; and Tyso from John iii. 14, 15. The next Association to be held at Little Staughton, when Messrs. Holloway and Cuttriss are expected to preach. The next circular letter (on "*Social Prayer*") to be written by Mr. Holloway.

ASSOCIATIONS.

June 3, 4, Kent and Sussex, at Eythorne; 3—5, Welsh South-east, at Maesyberllan; 4, 5, Welsh Western, at Landysal.

Impromptu by Mr. Ward.

In the Minister's Vestry of a small chapel in a village near G——t, the minister having written over the fire-place the following verse from Dr. Watts,

"'Tis to thy sov'reign grace I owe
That I was born on British ground,
Where streams of heav'nly mercy flow,
And words of sweet salvation sound"—

our beloved brother Ward (when last in England) subjoined with a pencil the following lines.

"But oh! if in the Judgment-day
Hindoos and Mussulmen should rise,
And to the Judge of all should say,
'They *heard*, but *heeded not*, our dying cries!'"

Portsea. C. T. M.

Verses by the late Bishop of Calcutta.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of light deny?
Salvation! Oh Salvation!
The joyful sound proclaim
Till each remotest nation,
Has learnt Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Portsea. C. T. M.

List of the Annual Meetings of the Baptist Denomination, 1823.

TUESDAY, JUNE 17. *Morning* 11. An open Meeting of the Committee, at No. 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

Evening 6, Meeting of the Baptist Home Missionary Society, at the City of London Tavern, Bishopsgate-street.

WEDNESDAY, JUNE 18. *Morning* 11. Sermon at Great Queen-street Chapel, by the Rev. W. Steadman, D.D. President of the Academy at Bradford, Yorkshire.

Evening 6. Sermon at Surry Chapel, Blackfriars-road, by the Rev. G. Barclay, of Irvine, in Scotland.

THURSDAY, JUNE 19. *Morning* 9. A Prayer Meeting for the Mission, at Eagle-street Meeting.

Morning 11. The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

Evening, ½-past 6, Sermon on Behalf of the Stepney Academical Institution, at New Salters' Hall, by Rev. John Mack of Clipstone.

FRIDAY, JUNE 20. *Morning* 6. Meeting of the Baptist Irish Society, at the City of London Tavern, Bishopsgate-street, Joseph Butterworth, Esq. M.P. in the Chair.

Calendar for June.

6. Moon passes Saturn midnight.
7. Moon passes the Pleiades.
7. Moon passes Mars VII. 15 aft.
8. New Moon XI. 48 aft. Too far North to throw her shadow on the Earth.
9. Moon passes Jupiter I. 30 morn.
10. Moon passes Mercury VII. 15 morn.
10. Sun (as to longitude) between the Earth and Jupiter III. 15 aft.
11. Moon passes Venus VII. 30 aft.
13. Ceres South IX. 14 morn.
22. Herschel South I morn.
23. Full Moon O. 3 aft. Too far south to pass through the Earth's shadow.
24. Mercury (as to longitude) between the Sun and the Earth II. 30 aft.
27. Occultation by the Moon of λ in Capricorn IX. 33 aft.
30. The following Stars south. (Merid. Alt. at London prefixed:)

58°.	40′	Arcturus ..... VII.32 aft.
29 .	56	Libra, North Scale VIII.32.
12 .	38	Antares (Scorpion's heart) IX.43.
52 .	15	Ras Algethi (Hercules's head) X.31.
51 .	21	α Ophiuchi (Serpentarius's head) X.51.
90 .	0	Rastaben (Dragon's head) XI.16.

Irish Chronicle.

The Ninth Anniversary of the Baptist Irish Society will be held, nothing preventing, on Friday, the 20th of June, at the City of London Tavern, Bishopsgate-street. Joseph Butterworth, Esq. M.P. has kindly consented to preside on that occasion; and it is hoped the friends of the institution will numerously assemble at Six o'Clock to Breakfast, as on former years. The Chair will be taken at Seven precisely, when the doors of the Tavern will be opened to the public.

This meeting is anticipated by the Committee with some anxiety, as it is feared that, for the first time since the commencement of the Society, the Treasurer's account will be found considerably in arrears, unless the readers of this article should be led by it to renew their exertions to prevent such a painful occurrence. The Committee have done every thing in their power to keep the expenditure of the society from being increased, and have the fullest confidence that the funds have been employed with the greatest care and integrity; they therefore indulge the hope that the members of the society will not suffer them to feel discouragement for want of those funds which are necessary to support more than *one hundred persons* in Ireland, who are employed to instruct the Irish in the knowledge of the way of salvation.

At no period of the society's labours have there been greater proofs of the divine blessing attending them. An evidence of the utility of the schools, at least of the high opinion the resident gentry have of their beneficial tendency, has been afforded, in that nearly £100 has been contributed this year in the province of Connaught alone; a part of Ireland where, a few years since, the scriptural education of the peasantry was entirely neglected. It is gratifying to find, that several respectable females of our denomination have formed a society to aid the instruction of *females* in *Ireland* and in *India:* the funds to be equally divided. This is an indication that exertions to evangelize Ireland by educating her numerous population, without any respect to the peculiarities of our body, has produced a reaction favourable to the prosperity of the few Baptist churches there, which have now existed for more than 150 years.

Should this address be the means of increasing the contributions to the society, so that the receipts of the year should equal the expenditure, it will again occasion "abundant thanksgivings to God," and serve as another illustration of the gracious Saviour's care over his dependent servants. Addressing his apostles he said, "*When I sent you forth without shoes, or scrip, or staves, lacked ye any thing?*" And they said, "NOTHING." May it not then be expected, that those who seek nothing for themselves, will lack nothing for promoting his cause, while they are humbly attempting to show the light of the gospel to them that sit in darkness and the shadow of death; and to guide those who have erred from the ways of knowledge, into the paths of light and peace?

Extract from the Speech of the Rev. Robert Daly, an Irish Clergyman, at the 19th Anniversary of the Bible Society, May 7, 1818.

After mentioning the different condition of those parts of Ireland where the people are educated, and where they are without instruction, the speaker remarked, "The remedy for all the evils which now afflict Ireland, is to give the population a scriptural education." He next exposed the absurdity of the English Government, in the reign of Henry VIII. appointing ministers to instruct the Native Irish, by preaching in *English;* and then added, "This was the course pursued until Elizabeth ascended the throne. She adopted the true and wise course of giving instruction to the Irish in their own tongue, and actually had types founded in the Irish character for the purpose of distributing the scriptures in the Irish language; but, unfortunately for Ireland, the Jesuits obtained possession of the types, and conveyed them to

France. The Irish still were suffered to go on in their ignorance, with scarcely one solitary effort to rescue them, until the arrival of Bishop Bedel, who did so much honour to England, and to whom Ireland had so much reason to be grateful. He printed a prayer book in the Irish language, and became master of the language of the people for the purpose of instructing them. But beyond the exertions of this good man, very little was done to instruct the unfortunate Irish in the only mode by which instruction could be efficiently administered—namely, in their own language.—The Irish were superstitiously fond of their native tongue. They declared, that they could only 'love in Irish.' It was the only mode by which instruction could be made attractive or palatable to them. But although there were more than two millions of human beings who could only speak or understand the Irish tongue, there was now scarcely a copy of the scriptures in the Irish tongue to be found.* He sought among all the book-shops and stalls, and found only one copy, which was sold to him for £2. as a curiosity. The Rev. Gentleman concluded by enforcing that the best and the only effectual mode of remedying the condition of Ireland was, by giving the people a religious instruction, and this could only be communicated to that portion which stood most in need of it, by teaching them in their own language."

Female Education Society for IRELAND & BRITISH INDIA:

Extracted from the Prospectus.

IMPRESSED with the importance of education in general, and of the instruction of Females in particular, a society has been formed with the above designation. The terms India and Ireland will at once direct to the special objects of attention, and awaken the solicitude of all who are acquainted with the state of female society at large in the former; and of the peasantry especially in the latter. Should this paper meet the eye of any lady who is not fully informed as to the condition of her sex in India, the letter from a Missionary† long resident there, will furnish such information as cannot fail to impress the mind with the importance of using the most strenuous exertions to ameliorate their condition; and with respect to the peasantry of Ireland, though the consequences resulting from the want of education there are not of so horrid and fatal a character as in Hindoostan; yet they are such as that a knowledge of them only is necessary to interest the heart, and engage the co-operation of all who can feel for ignorance and misery. Who can behold, without the deepest regret, a mother, with five or more children in rags, not one of whom, though probably more than half the children are females, is able to repair their clothes, not having been taught the use of the needle?—Nor is such a scene an uncommon one; and in addition, not one of the family is able to read, so as thereby to afford instruction to the rest: thus, their outward condition is wretched, their mental poverty still more so, and their eternal state altogether neglected.

What the state of society will be under such circumstances is lamentably evident, in many parts of this afflicted but interesting country. But that education will materially improve their condition, and avert many of those evils, is confirmed by the happy experience of some who have enjoyed its advantages. With this conviction, the Ladies who are on the Committee, confidently appeal to the public in general, and to their own sex in particular, for assistance, which is designed to aid the Baptist Indian and Irish Female Schools, in equal proportions.

The Baptist Societies for Education, both in India and in Ireland, are already pursuing that important work as far as their funds will admit; and in all their schools there are some female Children, but they have a few exclusively for females, to multiply the number of which is the special object of this society.

RULES. I. That this society be designated, *The Female Education Society for Ireland and British India.* II. That the business of the society be conducted by a Treasurer, Secretary, and Committee. III. That a subscription of

---

* This refers to the scriptures in the *Irish*, or *Saxon* character. The whole Bible has been printed in the Roman letter, and the New Testament in the *Irish* by the Bible Society.

† Address to the Ladies of Liverpool, by the Rev. W. Ward of Serampore.

five shillings per annum constitute a member. IV. That the funds be equally divided in the month of April in each year, between the Baptist Indian and Irish Societies, to aid Female Education. V. That a half-yearly correspondence be maintained between the Secretary and the members of the Committee.

From the Rev. Josiah Wilson to Rev. J. Ivimey.

Boyle, April 21, 1823.

MY DEAR BROTHER,

I AM returned to my post after spending a month in Dublin, collecting the annual subscriptions, &c.

I had again the happiness of attending the annual meetings there of the different religious societies, which did not fail to excite the interest usually evinced on these occasions.

It is truly delightful to go up out of the wilderness to attend these annual festivals, where there is not only the "flow of *reason*," but of religious zeal and holy love, calculated indeed to "feast the soul." May the spirits of all the faithful who attended be so refreshed, as that they may return with renewed energy to their labours in the wilderness, that by its cultivation its inhabitants may be brought to taste, to feast upon, and to enjoy this mental and spiritual food. I last evening took a general review of the proceedings in Dublin, for the information of my friends here, which in a numerous congregation seemed to engage their attention, though I fear there are but few in this town capable of appreciating the advantages of a knowledge of divine truth: yet as they generally evince a desire to hear, there may be hope concerning them.

I could not, on returning home, half meditating on the striking contrast between the appearance of things in Dublin in reference to those meetings, and the southern part of this kingdom at the present time. The one was harmony and love, the other anarchy and confusion:—one was a display of piety and intellect, the other of ignorance and mischief:—one evinced the triumphs of Immanuel's reign, the other the degradation and misery of satanic influence. Thanks be to God, in this part of the country, though ignorance, superstition, and vice awfully prevail, yet there is no public disturbance, and there is reason to hope that these evils are in some measure abated in a general way; and certainly so with respect to many individual cases. A pleasing evidence of this occured a few weeks ago, which I omitted to mention at the time. Two sisters, both in the spelling class in one of our schools, requested a Testament; they were told they should have one each as soon as they could read, but it would be of no use to them now; but they were still urgent, when the lady in attendance enquired what they wanted with a Testament: they replied, they had a sister at home who could read, and was ill, and wished to read the Testament; on this representation one was given. Some time after the lady asked the girls after their sister; they replied she was very ill, but she read the Testament. She promised to go and see her; she was not able however to go for a few days, and when she did, the young woman was dead and had just been interred.

The lady entered into conversation with the mother, who thanked her for the Testament she had sent, and said, "It was the only comfort her daughter had in her sickness;" though, she added, "she wept over it with her eyes full of tears, yet they were tears of joy, and she died very happy." The mother was in tears during this conversation, but being ignorant of the influence of gospel truth herself, she was unable to explain further as to the experience of her daughter, though she, in this simple way, related its effects on her eldest child, who died at the age of nineteen. May we not hope that this was a brand plucked from the fire, in the last hour of her mortal existence? And should we not be encouraged to persevere in the distribution of the scriptures, and in communicating instruction to the rising generation, yea to all, to whom we can gain access? "The entrance of God's word giveth light: it giveth understanding to the simple." That we may observe more of its beneficial influence, and experience more of it ourselves, is the prayer of

Yours, affectionately,

J. WILSON.

From the Rev. I. M'Carthy to the Committee.

Tullamore, March 22, 1823.

ON Lord's-day, January the 12th, I preached twice at Athlone. I did not preach at two o'clock as on former occasions, as Lady Castlemain, and several other females of the most humane feeling, regularly attend at that hour to conduct the Sunday school; many children who cannot on the week days attend, are instructed by

those humane ladies to read in the scriptures, "the wonderful works of God." Before the time of worship at our house, in the evening, I heard a young man of the name of Feely, preach a most delightful gospel sermon in the Methodist meeting-house. He preached out of doors in the former part of the day, and received much opposition from the rabble. This may easily be accounted for, as he was educated to be a priest: hence their indignation was more raised against him than any other person who could stand in a similar situation. I was told he would have come to hear me after the conclusion of his sermon in the evening, only he was informed that persons were watching for him to beat him when coming out of the meeting-house. I hope that all which is doing for poor Ireland is not in vain. I think that popery in the minds of many has got a deadly wound.

Monday the 13th, I preached at eight o'clock in the morning, and inspected the school at ten. I found present thirty-eight children; twenty of them repeated fifty-five chapters since the last inspection: there are sixty-four on the list. At six o'clock in the evening I preached at the town of Furbane: the place where I usually preach is near a quarter of a mile out of town. This is either the third or fourth time I have preached in the town, and already see the salutary effects of it; as many persons who either would not or could not attend at the former place, flock to the latter. If a small meeting-house could be erected in that town, I believe the most lasting and glorious effects would result from it. Tuesday the 14th, on my way to the Queen's County, for about an hour, I had a most interesting conversation with a very intelligent Catholic. We went through all the leading topics of popery, and I showed him how diametrically they stand opposed to the doctrine of the holy scriptures: he seemed to have his mind illuminated by the conversation, and said he should never forget it. Wednesday the 15th, I rode about twenty-one miles to the town of Burros in Ossery, where I remained till Friday, and have some hopes of getting a door open there shortly to preach the word of life, perhaps on my return to that neighbourhood. Friday 17th, I lectured at Dunnecleggan. Saturday 19, at the Poorman's-bridge, and Lord's-day the 20th, I preached twice in our new meeting-house at Abbeyleix, and though my audience in the forenoon was not so numerous as on former occasions, in consequence of its inclemency, yet it was pleasing to find, that in the evening I was as well attended as on the former occasion. I preached on Monday evening likewise, and each time had the cheering presence of our divine Lord with us which sweetens all. Tuesday 22, I preached at Read Castle, and though our numbers were not so great, yet we had a most refreshing and memorable time. Wednesday 23, I preached at Annaharvy: the hearts of all present seemed to feel, and I believe good has been done, and that good will be done. Several persons followed me to Ballycommon the following evening, and we then likewise found it good to draw nigh to God. If good be done in these places, we may truly say, "The wilderness has become a fruitful field." I rode home about seven miles the same night after preaching, I had made every arrangement for my journey to Dublin, and set out the next morning to take the caravan from Tullamore; but in consequence of the severity of the frost and snow, did not arrive until Friday 31st.

Saturday the 1st of February, I made some arrangements with the Rev. Mr. West, relative to making a collection in the city to pay the debt due on the house at Abbeyleix; and I must say, that he deserves the thanks of all the friends of Zion, for the love and the zeal he manifested on the occasion; as his house and table were devoted to my use while in the city, and every moment he could spare from his domestic callings was spent in assisting me in my application to the benevolent public. To God I give the glory, that I have been successful in raising that house to the Lord, and that he has opened and disposed the hearts of the friends of truth to contribute to so good a cause, so that I have been enabled nearly to liquidate that portion of the debt I promised to raise in Ireland. I am now ready to go to the land of light, liberty, and wealth, to collect the hundred pounds lent by gentlemen of the committee to encourage us on with the building.

*** Subscriptions and Donations received by the *Treasurer*, W. Burls, Esq. 56, Lothbury; or by the *Secretary*, Mr. Ivimey, 20, Harpur-street, London.

Missionary Herald.

BAPTIST MISSION.

The Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

TUESDAY, JUNE 17.

MORNING, 11.—An open Meeting of the Committee, at No. 6, Fen-Court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 18.

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. WILLIAM STEADMAN, D.D. President of the Academy at Bradford, Yorkshire.

EVENING, 6.—Sermon at Surry-chapel, Blackfriars-road, by the Rev. GEORGE BARCLAY, of Irvine, in Scotland.

THURSDAY, JUNE 19.

MORNING, 9.—A Prayer-meeting for the Mission, at Eagle-street Meeting.

11.—The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

Home Proceedings.

SUCCESS OF THE PLAN FOR THE *REMOVAL OF THE DEBT.*

WITH feelings of the most lively satisfaction, we announce to the friends of the Society, that the subscriptions for the liquidation of the debt of £2000 are at this date (May 24) fully equal to the purpose. As all the lists from the country have not yet arrived, the *precise* amount engaged for is not exactly ascertained, but it is probable that the affectionate zeal of our friends may have furnished, in the whole, a sum rather exceeding the amount solicited. Several of our correspondents, wisely considering that this strenuous effort may, perhaps, occasion some little defalcation in the receipts for the next year, have expressed their kind and earnest hopes that a surplus may arise to assist the general funds of the Mission. The Committee have no reason to suppose that this sentiment will not be universal among the contributors. Should, however, any be differently minded, and conceive that the Committee ought strictly to confine themselves to the sum originally mentioned, such persons will be considered entitled to receive back a proportion of their Subscription, calculated in the ratio of the excess of the whole sum received beyond the sum required. (viz. £3000) But as it is exceedingly desirable that the accounts should be finally arranged in time for the Annual Meeting, the Committee beg that any such claims may be preferred, by letter addressed to the Secretary, at farthest by the 12th instant.

Conformably to the original proposition, lists will immediately be forwarded to all the Subscribers, who will see the propriety of remitting the sums which have been so kindly promised, with as little delay as possible.

The Committee trust that all their

friends, in town and country, will unite with them in fervent thanksgivings to the God of all grace for this gracious interposition on behalf of the Society.

We trust that our respected friends referred to in the following letter, as well as the writer, will excuse the freedom we take in inserting it; and that the insertion may have the effect of leading others, to whom, in the arrangements of Divine Providence, property may descend, to imitate so laudable an example, and devote the first fruits to His glory who is Giver of the whole.

Samuel Whitchurch, Esq.....	£100
William Whitchurch, Esq.....	100
John Whitchurch, Esq.....	100
Miss Whitchurch	100
Miss Phebe Whitchurch	100
	£500

Salisbury, May 14, 1823.

MY DEAR BROTHER,

My friends desire me to present their christian regards to the Committee of our Missionary Society, requesting their acceptance of the above to *fund*, that the *interest* may be appropriated to the support of a *Native School in India*, to be directed *wholly by the Committee*, and to be established in what place soever may be judged best for the furtherance of the object. They have a preference in favour of Female Education, but they are willing to leave this to the discretion of the Committee, who are also appointed to select the Trustees, with the condition that the Pastor of the Baptist Church in Salisbury shall be one of them. A name for this School will, of course, be granted to the Benefactors, who, as they have devoted this sum from feelings of affectionate and grateful recollection towards pious and recently departed relatives, wish it to be designated, "The Whitchurch Family School." They hope, too, that such a name may attach the succeeding generations of their family to the interest. *My motive* in the appointment of the *Trustee*, you may imagine, is of the same class.

I am, my dear Brother,
yours very affectionately,
JOHN SAFFERY.

Rev. John Dyer.

AUXILIARY SOCIETY

FOR

Part of the Western District.

THE fifth half-yearly Meeting of the Auxiliary Baptist Missionary Society for part of the Western District, was held on Wednesday, April 2, at Bridgewater, Somerset. A preparatory discourse was delivered by Mr. O. Clarke of Taunton, on the preceding evening, from Acts iv. 12. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.* On the following day, Mr. Baynes of Wellington advocated the cause of Missions, from Luke vi. 36. *Be ye therefore merciful, as your Father also is merciful.* The devotional parts of these services were conducted by Messrs. Fry, Clulow, (Independent) Humphrey, Singleton, and Horsey.

In the evening of the same day, (Wednesday) a public meeting of the Society was held in the Independent chapel, which was kindly lent on the occasion. The business of the Meeting was opened with prayer. The Rev. R. Horsey, having been unanimously called upon to take the chair, stated the object of the meeting, after which the Secretary read the report, containing a brief sketch of the origin, progress, and present state of the Parent Society. Several resolutions, embracing the leading objects of Missionary exertion, and strenuously recommending their support, were proposed and seconded by Messrs. Viney, Humphrey, Clarke, Gabriel, Smith, (Wesleyan) and Singleton, who accompanied them with animated addresses that were received by a numerous audience with the liveliest interest. We are happy to add, that the pleasure excited by the former meetings of the Society, suffered no diminution in the present instance, that the whole of the services connected with them were well attended, that the discourses of our brethren were truly excellent and appropriate, and that the contributions, though not large, were liberal. From the harmony, zeal, and devotion elicited by these associations, we cannot but indulge the hope, that they will not less essentially serve to aid the Missionary cause, than to promote the general interests of religion. J. S.

KENT.

The Kent Auxiliary Baptist Missionary Society held their Annual Meeting at Chatham, on Tuesday and Wednesday, the 29th and 30th of April. On Tuesday evening Mr. Shirley of Sevenoaks, preached from John iii. 30. *He must increase.* On Wednesday morning Mr. Hinton of Reading, preached from Luke xiv. 23. *Compel them to come in.* In the evening an encouraging report was read, and speeches delivered on the importance of Missions, and Missionary exertions. T. Brindley, Esq. was requested to continue the office of Treasurer, and Messrs. W. Giles of Chatham, and W. Groser of Maidstone, were elected Secretaries. The collections at the doors were respectable, considering the depressed state of commerce in Chatham, and the heavy debt the church is labouring under. The devotional services were conducted by Messrs. Broady of Ashford, Giles of Eythorn, Drew and Slatterie of Chatham, (Independents). W. G.

WEST MIDDLESEX MISSIONARY UNION.

The first anniversary of the Baptist Missionary Union for West Middlesex and parts adjacent, was held at the Rev. J. Hughes's Meeting-house, Battersea, on Thursday, May 1. A truly appropriate sermon was delivered in the morning by the Rev. Thomas Griffin, of Prescot-street, from 1 Cor. xiii. 5, *Charity—seeketh not her own.* A numerous party of friends dined in the vestry. The public Meeting for transacting the annual business of the institution was held in the afternoon, Henry Tritton, Esq. of Battersea, in the chair. A brief report of the proceedings of this infant society was read, by which it appeared, that the receipts for the first year had amounted to upwards of a hundred pounds. The various resolutions were proposed and seconded by the Rev. Samuel Kilpin of Exeter, Leifchild of Kensington, Bunce of Chelsea, Uppadine of Hammersmith, Elvey and Griffin of London, Terlin of Harlington, Lewis of Highgate, (Secretary to the Union) Dyer and Hughes of Battersea. The collection at the doors amounted to £24. and the proceedings of the day appeared to afford much gratification to the friends assembled.

We cannot forbear remarking, in addition to this brief account, that the object aimed at by the formation of this local society, is the concentration into one focus of whatever portion of Missionary zeal and energy may be found within the dist ict—not to direct their movements, so much as, by combination, to assist and enlarge them. Experience abundantly proves, that in order to sustain, with perseverance and effect, those exertions which benevolent individuals may be disposed to make for the good of the heathen, it is requsite that the stimulus derived from mutual co-operation should be afforded. The same remark will apply, with almost equal force, to churches and congregations; and we feel fully persuaded, that if our more active friends throughout the kingdom were to adopt similar measures, and, marking out respectively the sphere of their operations, circulate the Missionary intelligence furnished by the society among all the churches comprised in it, and encourage any and every effort which the friends of the cause may be desirous of making, the funds of the society would be greatly enlarged, and correspondent benefit might, under the divine blessing, be expected.

A copy of the Rules and Regulations will be cheerfully forwarded to any friend wishing to receive it, on application at the Missionary House, 6, Fen-Court, Fenchurch-street.

Foreign Intelligence.

CALCUTTA.

A LETTER from our brethren at this station, dated Sept. 26 last, will be read with a mournful interest, as it contains a more particular account of the bereavements they had just sustained.

Calcutta, Sept. 26, 1822.

Dear Brethren—It would give us pleasure at all times when we write to you, to communicate something of a pleasing nature; because we know that, "as cold water is to a thirsty soul, so is good news from a far country." But you are too well acquainted with the changes of life and the versatility of human affairs, to expect that such news can always be sent, if facts are stated correctly. As we are in a dy-

ing world, we must expect to see or hear of the death of those whom we from the ties of nature, friendship, or grace, most of all desire to live. It devolves upon us in this letter to make known to you the truly afflictive dispensation of Divine Providence which we have experienced in the deaths of our dear brethren, Harle and Anunda. In their life time they were intimately connected together in preaching the unsearchable riches of divine grace to the heathen; they were not long separated from each other by death; and they are now in the presence of the Lord enjoying the fruit of their labours. Though their loss will be severely felt in this part of the vineyard, yet the firm conviction which we have, from their conversation while living, and from the happy manner in which they died, that they are now present with the Lord, reconciles us to the bereavement, and permits us "not to sorrow as those that have no hope."

Brother Harle was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution, and from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease; as to strength of body, therefore, he bid much fairer for usefulness among the natives than any of us whom he has left behind.

Added to strength of body he possessed vigour of mind. Corporeal strength, without mental qualifications, can do little in missionary work. He, however, had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him in an eminent degree to hold forth among them the word of life: and from that part of his journal which is just published in our last Report, you will see how faithfully he was enabled to employ these talents for the glory of his Redeemer. But something more than a good constitution and an active mind is necessary to complete the missionary character—we mean personal religion; and of this he was possessed in no inconsiderable degree. Before he was brought to the knowledge of the truth, he went to great excesses in vice, but after his conversion, (which took place in 1813,) those powers which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change. Having now formed something like a correct estimate of the value of his own soul, it was not long before he began to feel for the eternal salvation of others, particularly for the heathen, whom he daily saw in so degraded and miserable a situation. In the year 1816 he commenced his missionary labours, and from that period to the time of his death maintained a conduct that was irreproachable, both in the church and in the world. From the time we were more particularly acquainted with him, owing to the change which took place in his views on the subject of baptism, we found him to be an affectionate friend, a pious christian, and an active missionary.

The graces which shone most resplendently in his character, were his humility, his devotion, and his zeal. On all occasions he expressed how little he thought of his own gifts and graces; he seemed thoroughly to have learned that hard lesson taught by the apostle: "Let each esteem others better than himself." At our prayer-meetings for several months previous to his death, a remarkable strain of devotion was apparent to all in his supplications. He had a correct and extensive knowledge of the divine word, so that whatever may be said in some cases, it certainly could not be said in his, that ignorance was the mother of devotion. The scriptures which he daily read he exemplified in his daily conduct; and wherever he was seen, whether in his family, among his friends, or among the heathen, all who knew him could say: There is a man of God! His zeal was particularly manifested on behalf of the heathen; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their immortal souls; and when he had acquired this useful knowledge, he did not hide it in a napkin. His addresses to the natives were peculiarly animated and impressive. His zeal, however, did not lead him to be angry or passionate; when the baser sort contradicted and opposed, he did not return railing for railing; but contrariwise, blessing. He used frequently to observe, that the sword of the Spirit when whetted with the oil of love would cut much better; and in this part of his conduct he remarkably exemplified the advice which the apostle gave to his beloved son Timothy. 2 Tim. ii. 25. He was ill for a considerable time, and throughout the whole manifested much heavenly

mindedness and resignation to the will of God. At one time we had great hopes of his restoration to health: he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrating the love of our dying Saviour; and little did we then think, that before the return of another of these happy seasons he would be sitting down at our Father's board above. However, it appears from the exertion he made this evening, that he suffered a relapse, and after that several others, so that by degrees his strength became exhausted, and his frame emaciated, till at length "he fell asleep in Jesus." The last words he was heard to utter were: "All is well! All is well!" An end so peaceful and so tranquil cannot but remind us of the declaration of the royal prophet: "Mark the perfect man, and behold the upright: for the end of that man is peace!"

After the death of brother Harle we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct him, as he had not long begun to exercise in the ministry. We accordingly began to build him a small house on the Circular Road; in the mean time he lived with Kassee, a native brother, whose house is adjoining to one of our native places of worship in Bow Bazar. His death was so sudden that it filled us with consternation. On Friday evening he was quite well, and preached at Coringah, about a mile from his residence: he returned, supped, and retired to rest as usual: about three o'clock in the morning he was seized with the *cholera morbus*, and by nine o'clock he was a dead man: and thus was snatched from us, as in a moment, the most promising young Brahmun we have ever seen in this country. The disease of which he died is an awful one; in six hours he was so much reduced by it, that you would have supposed he had been seriously ill for six months. It affects Europeans as well as natives; the Archdeacon of Calcutta died of it lately in about the same space of time. It was singular that about this time also poor old Krishnoo died; and thus the first and last of the native converts in this country finished their course nearly together. Krishnoo, like Anunda, died in full hope of eternal life. Anunda was buried in the burying-ground belonging to the establishment—for we have no burying-ground of our own—and his funeral was attended by a number of christian friends, European and native. Before his body was removed for interment, Panchoo delivered over him a very impressive and affecting oration. Panchoo was the means of first awakening his mind; when he spoke of him it was in a very melting strain, and the tears streamed down his cheeks all the time he spoke. A very large congregation of natives were present on the occasion, and it was easy to perceive from their profound silence and great attention, that they were deeply impressed with this novel scene. Panchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming serious, and confined by them for three months that he might not come near the Missionaries—how he escaped, and resolved at all hazards to embrace the gospel—the great progress he had made in christian knowledge—the faithful manner in which he had warned them to flee from idolatry, and that he would do it now no more, but be a swift witness against them if they continued in it. He stated what he had frequently heard him say of the imposture and knavery of the Brahmunical system, which was contrived only to cherish the pride and indolence of one class, at the expense and destruction of all the rest. He noticed his death, how sudden it was, that at that time the day before, he was quite well, and preaching the gospel; and also how happy it was, that he died with the name of Christ upon his tongue, in the act of prayer, without a sigh or groan, in the arms of one of his brethren. He then concluded by a most solemn appeal to their consciences, assuring them that there was no Saviour but Christ, and no religion besides the christian that could thus destroy the fear of death, and conduct the soul to immortal life. When we think of the little time in which this address was prepared, we are surprised; when we recollect the peculiar pathos with which it was delivered, we are still affected; and when we dwell on the solemn visitation that called it forth, we are deeply afflicted.

Though we cannot but participate in the feelings our brethren have expressed in the conclusion of this extract, yet we would remember that, however valuable human instruments may be, their great Master can do without

them. His purposes shall not fail, nor their accomplishment be impeded even, by events of this nature; for *his counsel shall stand, and he will do all his pleasure.* It is a gratifying thought, also, that means are now in operation for providing a supply of well-informed, efficient native labourers, such as were unknown in the earlier days of the mission. Five students, we are informed, are already educating with this view, under the direction of Mr. Ward, in the College at Serampore, and it is likely that the number will soon be augmented. At Calcutta also, several young men, who are prevented by circumstances from availing themselves of the advantages of the College, are receiving instruction from Mr. Yates. A conviction of the vast importance of obtaining humble, pious, active, disinterested, well-informed native ministers will, we hope, lead the friends of the Society earnestly to pray that the divine blessing may rest upon these efforts to accomplish that object!

We are happy to learn that the David Scott, the vessel in which our friend Miss Pearce sailed, arrived safely at Calcutta on the 15th of December.

PADANG.

A letter has been received from Mr. Evans, dated July 22, 1822, which contains a more encouraging account of his situation there than those which had preceded it. The difficulties which had appeared very formidable, began gradually to lessen; and a formal application had been made to Mr. Evans to resume preaching in the church, which was under consideration when the vessel came away. In the prospect of continuing at this important post, Mr. Evans had made preparations for erecting a house; as hitherto, he and his family have resided in part of one, lent them for the purpose by a gentleman, whose children are instructed by Mrs. Evans. We trust the prudent perseverance of our Missionary at this station will be followed with a blessing, and that we shall soon have to record proceedings of a more active character than he has, yet, been permitted to engage in.

JAMAICA.

The intelligence from this interesting quarter continues to be highly pleasing.—The following extract of a letter lately received from Mr. Kuhb, will shew that he is fixed at Kingston, according to the expectation expressed in our last.

Kingston, March 18, 1822.

The object of my writing to you at this time is to inform you, that the place of my destination is fixed. After much deliberation respecting the path of duty, connected I trust with earnest prayer for divine direction, it is thought advisable that I should remain at Kingston. Manchineel is certainly a very important station, and I was anxious to go there if it appeared my duty; still I think that Kingston, notwithstanding there are two Missionaries besides myself, is equally so. In this debilitating climate ministers are frequently laid aside by sickness; and a short time before I arrived both Mr. Coultart, and Mr. Tinson, were unable to preach; consequently, both places of worship were closed. The church to which I belong, you are aware, is very large, containing about 2700 members, a great number of whom reside in the country. How important that they should be occasionally visited! Out of so large a number there is much sickness, and frequent deaths, and it is very desirable to visit them in their sickness. These, and various other duties belonging to the church, you will perceive are too numerous for one individual properly to discharge. The

rising generation will engage my chief attention; still there will be many difficulties to overcome. The above considerations, and various others, have reconciled my mind to staying at Kingston. One of the black preachers, who has been on the island many years, has prejudiced many of our old people against instruction, telling them that the word of God declares that the "letter killeth!" No Roman priest could feel more incensed at seeing his people with a Bible than the person I refer to. I intend also to commence an adult school, to instruct as many of our members as wish to be instructed; and I am happy to add, that some of them have promised to attend. I have also a large company every Wednesday evening, that meet together to learn to sing; some of the females make good progress.

You have perhaps been informed that we have opened a house at Port Royal, about five miles from Kingston, on the opposite side of the harbour. The place is much too small to accommodate those who wish to attend. In order to accommodate more, Mr. C. has just purchased a large house, in an excellent situation, built five years ago, and then cost £1500. He has obtained it for £1000 currency, or rather more than £600 sterling. It will hold more than 400 people, quite as many as we can expect to attend. It is built in such a manner that it could easily be enlarged at a trifling expense. About £350 remains of the debt of our new chapel, which we expect will be paid in less than two months. Port Royal is a very wicked place. A short time ago it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake; and in 1811 almost the whole town was consumed by fire. It will afford sincere pleasure to the friends of the Saviour, to learn that to these people the gospel is now preached. Twenty-one persons are received as candidates for baptism. It is a pleasant trip for us in a canoe, and we have reason to hope it will be highly conducive to our health. The people pay all expenses. This is Mr. Coultart's plan wherever it can be accomplished. Oh, that it would please God to raise up many like him!

A letter of the same date from Mr. Coultart, communicates various instances of the power of religion among the negroes, as seen in that trying hour, when all other aid is felt to avail nothing.

We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand said, "Ah massa, you know Adam! here him lie now, me often hear you voice in prayer, me often hear you praise—once more massa, let me hear you voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus." Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent so that nothing could rest upon it, said "So the world tan wi me now, it ready to trow me off, but den O me hope, me hope, though me no sure, me will den fall into de arms of Jesus." Another said, after I had talked with him and prayed, and was leaving, "Farewell, to-morrow, massa, before sun rise on you, me shall be wi Jesus, *(So he was)* me shall go singing from this bad world. *(So he did)*

A negro woman at the Parish-house being near death, sent for me. I found her in a very small room on the floor by the bed of her mistress, her mistress standing by. I told her of her worthlessness. "O yes me noting worth me know, but me *must* go to Jesus. So long me do bad, me conduct to Jesus very bad." I said "Yes, you deserve hell." "O yes, though me no know what hell mean, but if it mean, me *get* bad for do bad, me deserve to get de worst—but me must hope an try Jesus." "Do you think Jesus will receive you?" "Ah massa, him no lob me when me well! yes, him love me den, now him send sick, *him no going to throw me off now.* No, no! now me sick and near de grave, none care for me poor niger like my Jesus."

Mr. C. emphatically subjoins;

My friends, it is worth more than all I could name on earth to see such scenes as these. They do not often occur, but when they do, they more than compensate for all the past of sorrow.

Contributions received by the Treasurer of the Baptist Missionary Society, from April 20, to May 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
West Middlesex Missionary Union, by Mr. Joseph Hanson	100	8	11
Dark House, near Bilston, Subscriptions, by Mr. Halton	6	2	3
Hitchin, collected by Miss A. Bradley	9	8	8
Cranfield, Weekly Subscriptions, by Rev. W. Wakefield	2	16	1½
Hull and East Riding Auxiliary, by Mr. Thornton, Treasurer	14	14	9
Stroud, Collected by Mrs. Hawkins	13	14	3
Bilderston, Subscriptions, by Mr. James Osborn	4	4	0
Oswestry, Auxiliary Society, by Mrs. Jones, Treasurer	5	0	0
Reading, Penny Subscriptions, by Mrs. Wayland	4	0	0
Rye, Subscriptions, by Mr. Smith	6	0	0
Horseforth, Collection, by Dr. Steadman	9	17	8
Bradford, Wilts, Subscriptions and Collection, by Dr. Ryland.	35	9	4
Frome, Auxiliary Society, by Francis Allen, Esq.	39	12	2
Western District Auxiliary Society, by Mr. Horsey, viz.*—			
Bishops Hull, (Mrs. Stephenson, Don.) 5 0 0			
Bradninch 5 10 0			
Bridgewater 10 7 4			
Chard 3 3 0			
Collumpton 5 10 5			
Exeter 16 11 4			
Loughwood 0 5 0			
Putsham 1 1 0			
Taunton 1 1 0			
Tiverton 3 1 9			
Uffculme 2 10 0			
Wellington 1 1 0			
Yeovil 3 12 7	93	13	3
Bedfordshire Auxiliary Society, by John Foster, Esq. viz.—			
Bedford 22 3 0			
Biggleswade 27 7 4			
Blunham 2 16 3			
Carlton 6 10 0			
Dunstable 21 14 0			
Gamlingay 5 12 6			
Luton 9 12 4			
Maulden 0 10 6			
Ridgmount 24 6 4			
Roxton 1 1 0			
Sharnbrook 5 5 0			
Staughton 5 15 6			
Steventon 4 7 1			
Toddington 1 1 0			
Westoning 1 0 0	140	7	4
Watford, Auxiliary Society, and Subscriptions, by Mr. Young	9	4	0
Bow, Auxiliary Society, by Dr. Newman	25	1	9
Missenden, Missionary Association, by Mr. Durley	22	2	9
Pulteney and Wick, N. B. Missionary Society, by Mr. Caldwell	6	0	0
Modbury, Subscriptions, by Mr. Woollacott	3	0	0
Newcastle on Tyne, New Court Auxiliary Society, by Mr. Fenwick	34	9	6
Netherlands, Auxiliary Society, by Rev. S. Müller, Secretary	200	0	0
Greenwick, Friends connected with the Baptist Church	12	10	9

TRANSLATIONS.			
Bilderston, Subscriptions, by Mr. James Osborn	1	5	0
Suffolk, Society in Aid of Missions, by Mr. Ray	13	10	6
Lincolnshire, Friends in, by Mr. Ivimey	8	3	0

FOR NATIVE SCHOOLS.			
For a School, to be denominated "The Whitchurch Family School," by Rev. J. Saffery (See Page 268.)	500	0	0
Hackney, Society for Native Schools, by Mr. Hobson	25	0	0

TO CORRESPONDENTS.

An anonymous Letter, dated May 4, enclosing a few small silver Coins, has been duly received, and the writer will be happy to know that her friendly wishes in respect to the Society's debt, are likely to be fully realized.

* The particulars of this Account will appear, of course, in the next Report.

Baptist Home Missionary Society.

INSTITUTED 1797.

THE ANNUAL MEETING OF THIS SOCIETY

WILL BE HELD, BY DIVINE PERMISSION,

On TUESDAY EVENING, JUNE 17, 1823,

AT THE CITY OF LONDON TAVERN.

The Chair to be taken at Six o'Clock precisely, by

EDWARD PHILLIPS, Esq. of MELKSHAM.

THE objects of this Institution are, to introduce the preaching of the Gospel;—to promote the circulation of the Scriptures and Religious Tracts;—and to establish Sunday-schools and Prayer-meetings in all places destitute thereof, whether in England, Scotland, or the adjacent Islands of Guernsey, Jersey, Scilly, and Man. In effecting these objects, the Society now employs SEVENTEEN Missionaries, besides affording aid to upwards of EIGHTY stated and occasional preachers of the gospel, whose labours are carried on at about THREE HUNDRED AND FIFTY STATIONS. ONE HUNDRED AND EIGHT Sunday-schools have been established by the agents of this Society, in which many THOUSANDS of poor children have been gratuitously instructed both to read and to understand the Holy Scriptures; some of whom are now, "by the grace of God," useful Missionaries ABROAD; and others are employed in "shewing the way of salvation" unto their fellow-countrymen at HOME. Whilst, in many instances where small churches have long existed, the "things that remained, and that were ready to die, have been strengthened;" new churches have been formed, chiefly composed of the fruits of missionary labours in former years; for them Pastors and Teachers have been provided, and hereby the preaching of the gospel to the poor and ignorant has been happily united with "the edifying of the body of Christ."

The Society is pledged to the support of Missionaries to a considerable amount, at the following stations, as soon as suitable ministers can be found to occupy them, viz.

St. Austle in Cornwall;
Perriton in Somersetshire;
Kineton in Warwickshire;
Ten Villages in the Vicinity of *Cambridge*; and
Stockton, in the County of Durham.

The Committee have been induced to enter into these engagements, partly from the expectation that several of the stations which

they have hitherto assisted, will, after another year, require no farther aid, churches having been formed which will, they hope, be able to support their own pastors; but chiefly relying upon the zeal and liberality of their friends, which, they rejoice to observe, has, during the last year, been considerably augmented.

Several new Auxiliary Societies have been formed, which promise very efficient aid; and the zeal of those which have been longer established has not abated. The active persons in these Auxiliaries have often expressed a desire to have more ample and frequent intelligence respecting the operations of this Society than (from the expense attending its publication) the Committee have hitherto been able to communicate. To meet this desire of the Subscribers and Collectors in general, it has been resolved that a *Quarterly Register be published*, for the use of their *Sixteen Auxiliary Societies*, and to promote and extend the interests of this Institution; to contain extracts of the Society's correspondence, and occasional accounts of the operations of kindred Institutions.

The Committee are very desirous of acting in harmony with all local Itinerant Societies; and that such Associations may be established in every county throughout the kingdom:—not from any desire to lessen their own exertions, but that they may commit the application of their funds to faithful men, who being eye-witnesses of the wants of the people, and the labours of the Missionaries, will charge themselves with the responsibility of seeing that the objects of this Institution are carried into effect. Nor could they urge the claims of HOME at a more appropriate season than the present, when pastors and members of churches are flocking from all parts of the kingdom to hear of "the mercy and the truth which God has openly shewed in the sight of the Heathen" ABROAD.—From whence are Missionaries and means of supporting them to be furnished, but from this happy land; which in the high destinies of heaven appears, beyond any other nation, to be called to the exalted honour of evangelizing the world. But in order to furnish such supplies for *other lands*, how essential is the universal cultivation of *our own*? Need we remind you, brethren, that there are yet hundreds of thousands in Britain who are strangers to the way of life; "*Aliens from the common wealth of Israel—having no hope, and without God in the world;*" whose affecting ignorance and atrocious criminality occasion the imprisonment, banishment, or death, of many hundreds every year! And if the gospel of Jesus Christ, faithfully preached, and powerfully applied by the Holy Spirit, be the only effectual remedy for our diseased nature—the only salt that can purify our country from moral corruption—the only knowledge that can guide our feet into the way of peace, and safely conduct us to a glorious immortality,—then, brethren, let us beseech you, by the mercies of God, that you continue your fervent prayers, liberal contributions, and zealous co-operation, till the knowledge of the Lord shall fill every part of Britain, Europe, and the World.

Signed on behalf of the Committee,

JOHN EDWARDS, *Secretary*.

99, *Newgate-street, London, May* 22, 1823.

Account of Monies collected for the BAPTIST HOME MISSIONARY SOCIETY, *by the* SECRETARY, *March*, 1823.

COLCHESTER.

		£	s.	d.
Cook, Mr.	Don.	1	0	0
Daniels, S. Esq.		0	10	6
Francis, W. W. Esq.	Sub.	1	1	0
Holt, J. P. M.D.	Don.	0	10	6
Keep, Miss	Don.	1	0	0
Nice, Mr.	Sub.	21	0	0
Tracey, Mr.		0	10	6
Collected at the Baptist Chapel		3	5	0

NORWICH.

Rev. George Gibbs's Congregation.

	£	s.	d.
A Friend	1	0	0
Allen, Mr. ....Sub.	0	5	0
Bazey, Mr. ....Sub.	1	0	0
Cozens, Mr. John ....Sub.	1	1	0
Ditto, Mrs. ....Don.	1	0	0
Copeman, Mr. ....Sub.	1	1	0
Cook, Mr.	0	10	0
Colls, Mr.	0	10	0
Davey, Mrs. ....Don.	2	0	0
Ditto ....Sub.	1	1	0
Ditto, Miss ....Don.	5	0	0
Fickling, Mr.	0	10	0
Friends	1	19	0
Gray, Mr. ....Sub.	1	0	0
Hodds, Mr. ....Don.	1	0	0
....Sub.	0	10	0
Lovick, Mrs. ....Don.	0	10	0
Pigg, Mr. ....Don.	1	0	0
Ditto ....Sub.	0	10	0
Rump, Mr.	0	10	0
Ringer, Mr.	0	5	0
Smith, Miss ....Don.	1	0	0
Wright, Mr.	0	10	0
Collection	10	10	5

For the *Schools.*

Joseph Gurney, Esq.	2	0	0
Joseph John Gurney, Esq.	2	0	0

Rev. Joseph Kinghorn's Congregation.

Aldis, Mr. ....Don.	1	0	0
Bignold, T. Esq. Jun. ..Don.	2	2	0
Ditto ....Sub.	1	1	0
Brightwell, Thos. Esq. ..Don.	1	1	0
Brewer, Mr. S. ....Sub.	1	1	0
Bradey, Mr. ....Sub.	1	0	0
Burlingham, Mr. ....Sub.	1	0	0
Darkin, Mr. ....Sub.	1	1	0
Coleman, Mr. Jeremiah, Sub.	1	1	0
Cozens, Mr. James .... Sub.	1	1	0
Cozens, Mr. Jeremiah, Don.	1	0	0
Culley, Mr. R. .... Sub.	1	1	0
Culley, Mr. H. .... Sub.	1	1	0
Culley, Mr. S. .... Sub.	1	0	0
Culley, Mr. J. .... Sub.	1	1	0
Hawkins, Mr. .... Sub.	1	1	0
Kinghorn, Rev. Joseph, Don.	1	0	0
Norton, Mr. .... Sub.	1	1	0
Tillyard, Mr. .... Sub.	1	0	0
Theobald, Mr. .... Sub.	1	1	0
Theobald, Miss, ... Sub.	0	10	6
Trevett, Mr. .... Don.	0	10	6
Watts, Mr. .... Don.	1	0	0
Wells, Messrs. G. and S.	0	10	0
Collection	7	9	10

GRUNDESBURGH.

	£	s.	d.
Thompson, Rev. J. ....Don.	1	0	0
Collection at the Chapel	3	0	0

IPSWICH.

Bayley, Mr. J.	1	0	0
Goddard, Mrs.	1	0	0
Lacey, Mr.	1	0	0
Pollard, Mr.	0	15	0
Ridley, Mr. J.	1	0	0
Friends	0	17	0
Collection at *Stoke Green*	3	14	0
Ditto at *Salem Chapel*	2	4	0

LANGHAM.

Blyth, Daniel, Esq. ....Don.	1	0	0
Blyth, Thomas, Esq. Jun.	0	10	6
Hollick, Misses	1	0	0
Everett, Mrs. *Capel*	1	0	0

STOW MARKET.

Collected at the Baptist Chapel	3	4	4

The following Collections are from Stations which receive aid from the Society, and were chiefly communicated to the Rev. Mr. Payne of *Ipswich*, as one of the Corresponding Committee:

Aldringham (no Minister) ..	1	0	0
Hailsworth (Mr. Gowing) ..	1	10	0
Horam (Mr. Harvey)	3	12	0
Otley (Mr. Cole)	1	8	0
Sutton (Mr Squirrel)	1	10	0
Stradbrook (Mr. Gouldsmith)	1	0	0
Tunstall (Mr. Wilson)	1	0	0
Wattisham (Mr. Reynolds)	1	1	0
Woodbridge (Mr. Lemon) ...	1	6	7½

Collected by Rev. R. Davis of *Walworth*,			
At *Luton*, Beds.	13	0	0
St. Alban's	1	14	10
Do. per Rev. John Ching, of *Walworth*.			
At *New Mill, near Tring*	12	18	0
Amersham	5	2	0
Mr. Morton, Sen.	1	0	0
A Female Friend, per Rev. Mr. Shirley of Sevenoaks	5	5	0
A Female Servant, per Mrs. Hadley	0	10	0
First fruits of a Gypsey-box, per Ditto, January 1823 ..	0	12	6½

	£	s.	d.
Baker, Mr. ..... Sub.	0	10	0
Boutle, Mr. John, ... Sub.	0	5	0
Boutle, John, Jun. ..... Sub.	0	5	0
Stutterd, Mr. Jabez; *Banbury*	0	10	6
A Friend, by Mr. Morgan of Islington ..... Don.	1	1	0
Mrs. Oakey, by Mr. Keeble	1	0	0
Mr. John Deakin	2	2	0
Ditto, per Secretary, Don.	5	0	0
Auxiliary Society, Walworth	35	0	0
Ditto Ditto, Cambridge	35	0	0
Female Auxiliary Society, Crayford, by Mrs. Smith, for an extra Missionary ..	5	5	0
Mr. Cook, Houndsditch	1	1	0
Moiety of a Penny-week Society at Darkhouse, Tipton, Staffordshire, by Mr. Hatton	6	2	4
John Bennett, Esq. Park-place, Walworth, by the Secretary (Life. Subscription)	10	10	0
Forster, John, Esq. Biggleswade ..... Sub.	1	1	0
"Misston Union Society," per Mr. George Johnson, *Treasurer*, Bishopsgate-street	10	0	0
Mrs. Smith, *Roadstake*, near Bath ..... Sub.	1	1	0
Mrs. C. Smith ..... Sub.	1	1	0
Mrs. Jones, Sen. ..... Sub.	0	10	0
Mrs. Jones, Jun. ..... Sub.	0	10	0
Miss E. Stacy, *Pill*	0	10	0
Miss M. Stacy, Do.	0	10	0
Dane Hill, Sussex, collected by Mr. Roberts	1	1	6
Collected by Mr. Chandler of *Wedmore* at *Nine* Stations where he preaches ..	3	12	3

P. S. As the *Treasurer* is considerably in advance, it is respectfully requested that all Auxiliary Societies and Friends, who have kindly undertaken to collect for this Institution, by Books, Boxes, Cards, &c. will make up their Accounts to Midsummer, and forward the Amount to the *Treasurer*, WILLIAM DAY, Esq. 99, Newgate-street; or to Rev. JOHN EDWARDS, *Secretary*, 21, Thornhaugh-street, LONDON; that the particulars may appear in the Annual Report, or in No. 1 of the "QUARTERLY REGISTER," which will be published in September next. Every person collecting for this Society, after the rate of *Sixpence* per week, or upwards, will, upon their application to the *Treasurer* or *Secretary* as above, be furnished with the "QUARTERLY REGISTER," containing extracts from the Journals of the Missionaries; together with occasional Records of the operations of kindred Institutions, to be published regularly in the months of September, December, March, and June, and be forwarded to Auxiliary Societies by the same conveyance as the "Irish Chronicle" and "Missionary Herald."

The thanks of the Committee are due, and hereby presented, to those Ministers and Congregations who have so kindly received their Deputations during the last Year, and liberally contributed to their Funds; and also to those Friends at *Cambridge*, *Devizes*, NORWICH, and several Individuals in *London*, and other places, who have sent Parcels of Tracts, Books, Magazines, &c. &c. &c. for the Use of the Missionaries. The Tracts and Village Sermons were particularly acceptable.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

JULY, 1823.

BRIEF MEMOIR OF MRS. AGNES LISTER,

Wife of JAMES LISTER, Baptist Minister in Liverpool.

AGNES GILMOUR was born in June, 1774, on her father's farm, called the Glen, nearly five miles west from Falkirk, in Scotland. Her father was Mr. John Gilmour, and her mother Christiana Patrick; both of whom were descended from ancestors eminent for worldly respectability and christian piety. In 1778, her father having sold his estate to advantage, removed to Glasgow, for the purpose of giving the best education which that city afforded to a large family of sons and daughters. He lived to a great age, and held for many years the respectable station of an elder in the kirk of Scotland. Her mother possessed a superior mind, and highly-cultivated talents, united with great dignity and sweetness of manners. Under the care of such parents, my Agnes was early initiated into the knowledge of that book which makes men wise to salvation, through faith in Christ Jesus. It was customary in those days for professors to devote a part of each Sabbath for the catechetical instruction of their children, and to employ that excellent compend of divine truth, the "Shorter Catechism." But while a child, my Agnes was favoured with a "higher Teacher." The eternal Spirit began, when she was very young, to draw her to the Saviour of perishing men. She was drawn, not by a revelation of his terrors, but of his love. Of a lively mind, of ardent affections, of a social disposition, she felt the superior attractions of Jesus to those of any employment, or any juvenile amusement. The hours which might have been spent in play, and with her school companions, she devoted to reading and prayer and meditation. Solitude and retirement were her delight. Electing mercy saved her from the follies and vanities and sins of early youth. Before she reached her twelfth year, she could not be satisfied without a public avowal of her attachment to that Saviour who had won her affections. After much hesitation, she was introduced to Mr. Williamson, an evangelical clergyman of Glasgow, who after a full and satisfactory examination of his youthful candidate, admitted her to the table of the Lord. This was in 1786; and for a period of thirty-six years she held fast her profession, she kept her garments unspotted by the flesh, and through the power of Omnipotent grace ran well to the end. About the same period many young converts, under the ministry of Mr. Williamson, joined the communion of the kirk, and walked with her for many years in the narrow way to life. Some of these yet remain in Glasgow, to

adorn their profession; but the greater part have fallen asleep in the Lord.

In 1795 she removed to Edinburgh, to reside with one of her brothers, who was beginning business there. Her residence in the Scottish capital was for three years, and afforded her, to the end of her life, a subject for delightful remembrance. Edinburgh furnished her with a society exactly adapted to her taste. From the ministry of the late truly pious and evangelical David Dickson she learnt and enjoyed much; and from the friendship of his godly partner and excellent family she received the kindest and most unremitted attentions. The warmth of her affections, the mildness of her temper, the soundness of her understanding, and the urbanity of her manners, formed her in a high degree for christian fellowship, and the closest attachments; and in a very short time she contracted several intimacies, which were never broken till they were suspended by death.

During her residence at Edinburgh, her conscience compelled her to take one step, which for a while clouded her sunshine, and interrupted her enjoyments. She left the kirk, and united with the new Independents. It was very painful to one of her warm and ardent feelings to forsake the fellowship of any whom she loved; but she saw it right to sacrifice feeling to duty, nor did she ever repent the step. She highly valued purity of church communion, and during the remainder of her pilgrimage she laid increasing stress upon it. The purity of communion which she prized was that of the saints. She was one with believers of every denomination; she loved the friends of Jesus wherever she found them; and judged it a duty, and esteemed it an honour, to hold the most unreserved intercourse with them, to co-operate with them in every scriptural measure for the advancement of Messiah's kingdom, and to sit down at the Lord's table on earth with all whom she hoped to worship with in heaven.

By the removal of her brother from Edinburgh, her lot was again cast in Glasgow; and she returned to her father's house in 1798. Mr. Gilmour lived in a retired situation, delightfully situated in the fields, at a short distance from the city. In this sequestered spot she spent a few years, chiefly occupied with the culture of her own mind, the discharge of domestic duties, and the care of a much-afflicted mother. But christian excellence cannot be covered. In the large circle of pious persons for which Glasgow is so distinguished, she soon renewed her former attachments, and formed others of a similar description. In co-operation with them, she zealously yet modestly entered into various plans, as at Edinburgh, for mutual edification, and for the diffusion of gospel truth. She was one of the first and most active members of the Ladies' Benevolent Society in Glasgow, the operations of which are now conducted on so large a scale. In this undertaking of love, which was then in its infancy, it is not easy to say which was the most prominent feature in the character of Agnes Gilmour, her compassion for the destitute, her labour of love, or her solicitude to shrink from public observation.

In November, 1801, I entered on my public ministry in Glasgow, and enjoyed the attendance

occasionally of our Lord's friends in different denominations. My public station frequently introduced me to the scenes of sorrow and distress, which it was the great end of the Ladies' Benevolent Society to relieve; and I must not conceal, that the piety, affection, kindness, and steadfastness, which Agnes Gilmour displayed in discharging the duties of her station in that society, first fixed my heart unalterably on one who was destined to be the partner of my joys and sorrows for more than twenty years in the wilderness.

She became my wife in October 1802. Early in March 1803, a very few months after our marriage, I removed to Liverpool, where a wise and gracious Providence has seen it right to keep me ever since in the midst of an affectionate people, and where the remaining part of my Agnes's career was to be accomplished.

The station of a minister's wife is of the first importance and difficulty. Her husband's comfort is in a great measure in her hands. If he enter into the spirit of his office, he is habitually at home, and spends much time in his study. To such a man, the possession of a spiritual companion, a domestic friend, kind, attentive, soothing, entering into all his plans, equally interested as himself in the success of his ministry and the good of his family, is an invaluable treasure. It is not for me to say what helps I have derived during twenty years from the faith, the piety, the wisdom, the prudence, the zeal, of one of the noblest of her sex. This is tender ground, too tender for me to linger upon. I shall therefore briefly state those parts of her character which came more before the eye of her household, and of the church with which she was connected. The detail is entered upon for the sake of the survivors—her children, her friends, her former associates; to do honour to her memory as a saint of the Lord, and to that grace which shone so conspicuously in her deportment.

She spent daily a portion of her time in perusing the sacred scriptures, in secret prayer, and in devout meditations. She prized greatly, she sought ardently, and she enjoyed frequently and largely the sensible presence of God. In an early part of her christian life, during her residence in Edinburgh, she suffered much from mental depression, from the prevalence of despondency, and from the want of divine consolation. A striking picture of her inward conflict at this time, and the manner of her deliverance, is drawn in a letter of hers written to a correspondent in Glasgow, from which perhaps some extracts may be published at the end of this Memoir. For several years past her faith in the Saviour was strong, her assurance of the divine favour equable, and her freedom of access to a throne of grace very great. When necessity called me from home, she conducted domestic worship with singular ability, discovering an ardour of devotional feeling, an acquaintance with the human heart, and a familiarity with holy writ which made a deep impression on her household. But secret prayer was her delight. She loved to be alone, to meditate freely and intensely on divine things, till she felt their influence on her heart; till her mind received from them an impression of spirituality, purity, peace, and love. Her daily, her habitual,

intercourse with Jesus by faith and prayer, was the living spring of that serenity and cheerfulness, that consistency and steadfastness in his ways, which she so eminently possessed.

Besides the daily lessons given to her children, furnished by the ever-varying incidents of life, she devoted the evening of the Lord's day to catechetical instruction. She taught them to pray; she prayed for them; she prayed with them apart. The salvation of their souls was her chief concern, and to this every domestic arrangement was made subservient.

In the family, every part of her deportment harmonized with her precepts and instructions. In her temper, her conversation, and her domestic employments, she placed before her children the result of those principles, and the model of that character, which she wished them to possess. Her natural mildness and affability and cheerfulness, heightened and softened by divine grace, rendered her very amiable in the household, and recommended to her family that doctrine of God her Saviour which was dearer to her than life. Her mildness was accompanied with decision and firmness, which completed the consistency of her conduct. She was the christian mistress and mother. For though her station was public, yet being a lover of home, of privacy, of seclusion, she entered into all the minutiæ of family concerns; and while her mind was expanded by useful knowledge, and elevated by the noblest prospects of eternity, she never considered the most trivial matters, connected with the order and happiness of the house, below her inspection or her performance.

It is surely unnecessary to remind the church of which she was so long a useful member, of her excellencies in that relation. She possessed an ardent missionary spirit. This flame she caught in her youth in Scotland, where it burst forth nearly about the same time as in England. While in England the Baptist and London Missionary Societies commenced their operations on a large scale, institutions of the same class were formed in Glasgow and Edinburgh; and many individuals there came forward to consecrate, some their property, and others their persons, to the cause of the Redeemer. This spirit my Agnes cherished during the whole period of her profession; and she continued to the last to enjoy the purest satisfaction from perusing the records of the triumphant progress of Jesus in heathen lands.

This temper of mind rendered her solicitous to spread the knowledge of Christ in her own little circle; in the pursuit of which she united prudence and meekness and firmness. She sought the acquaintance and cultivated the good will of the youth; she guided, advised, admonished, encouraged them; she lent them suitable books, and entered freely into the workings of their minds. And it is gratifying to record, that her exertions among the young have, in many instances, been crowned with success.

She paid special attention to the poor. She was seen occasionally in the houses of the rich; her education and acquirements fitted her for the higher classes of society; and some of her first and best and most tried friends were to be found among them; but her time and attention, so far as

they could be spared from her family, were principally devoted to the Lord's poor. From the more public services of charitable institutions, her great modesty united with her domestic burdens to restrain her. Her offices of love, and her benefactions, were generally of the most secret nature, and were often kept from the husband of her bosom. The day approaches when they will be revealed and rewarded.

She took a lively interest in the conduct of professors, as bringing either much honour or much dishonour to the cause of Christ. The falls of eminent professors deeply affected her, and have been known to destroy her appetite and her sleep. She mourned for the enemies of the cross, for the men who held the form and denied the power of godliness.

She was partial to prayer meetings, as promoting a devotional spirit, and particularly as favourable to intimate christian communion and friendship. Among the Lord's people she sought out, or rather attracted to her, such as were most spiritual and godly and affectionate; enjoying and cultivating their friendship with ardour and perseverance. Warmth and constancy are seldom united; in her they were both conspicuous, and her first friends remained with her to the last. It is true that in some instances her frank and generous disposition led her to place a premature confidence, and that she suffered much from such precipitance. In the selection and cultivation of her connexions, however, she was generally highly favoured—and she is now gone to that general assembly where former friendships will be recommenced, and new ones made, never to be changed or diminished or suspended any more.

In the world with which she had occasional intercourse, her deportment was equally becoming. She had numerous relatives, and was solicitous to recommend to them that gospel, of which she had known the power, and tasted the sweetness. For several years after her removal to Liverpool, distance precluded much personal intercourse with them. Latterly, this difficulty had been greatly diminished, by the facility of intercourse afforded us from the establishment of steam-packets between Liverpool and Greenock. Without obtruding on any her special and decided views and feelings on the gospel method of salvation, she contrived to place before them the realities of an eternal world, and more by her temper and conduct than by formal statements, to recommend to them the person and work and salvation of the great Deliverer.

For many years she had frequently suffered severely from attacks of acute disease, and mercifully recovered from them. These attacks and recoveries so often repeated, while they rendered death and its consequences familiar to her, led her family to view her numerous fits of illness with less dread. Even when her last indisposition laid hold of her firmly, her husband and her children little apprehended its rapid march, and its serious termination. In the spring of 1822, she had a severe and tedious attack in the chest, attended and followed by several threatening symptoms. As the summer came on, this illness abated, her vigour and spirits returned, and health seemed once more to claim the ascendency. Early in the autumn, a small tumour appeared in the

right breast, and produced alarm. After some consultation with medical men in this vicinity, she complied with the request of her husband and family to visit London for further advice and aid. She herself considered the complaint as most probably fatal; nor did this conviction produce any grief or depression. I noticed her for a day or two, as if occupied with some mighty inward conflict. She sought retirement and solitude, and was absorbed in secret prayer. One day, on my entering the parlour, she rose from the sofa hastily, took hold of my hand, and looking kindly in my face, she said with great fervour and solemnity, "The bitterness of death is past." "Yes, if this be the messenger of death, I welcome it." She had long been in the habit of speaking freely of the heavenly world, of her prospects there, and of her own departure. Such expressions, therefore, as were common to her during what proved her last attack, passed among us without making any special impression. On the ears of others who occasionally visited her they fell with great weight, and produced a conviction of christian serenity and hope, which it is my prayer may never be erased.

Her affection for me, united with her uncommonly strong feelings, prevented her from conversing freely and directly with me on the solemn topic of her dissolution. It was more than either of us could endure. Yes, we had been long united as one flesh and one spirit in this gloomy wilderness, and the prospect of separation, *even for a few years*, or for any time, was inexpressibly distressing.

Before she repaired to London last Christmas, she put her house in order, as one who might never return. She remained in London nearly three weeks, consulted some of the first surgeons, and derived apparently much relief from their prescriptions. Her principal comfort in London, however, was from the sympathy and attention and affection of christian friends. Some of them were much struck with the heavenly frame of her mind. Her body seemed healthy, her natural spirits as lively as ever. Her mind had a tone of spirituality, which to experienced christians intimated a speedy ascension to the glorious Head of the church. She took advantage of her distance from her husband and family, and the scene of all her worldly labours, to disentangle her affections from every earthly object and pursuit, every joy and care. Her beloved Master also favoured her with uncommon manifestations of his presence, of the heavenly felicity, and of her own interest in his soul. He had so unveiled to her, while in the metropolis, the beauties of his face, and the splendours of the celestial sanctuary, that ever afterwards she refused to descend, to take a part any more in the business of the world, or even in domestic concerns. He had said to her, "Come up hither;" and she continued to hear that voice, and to gird up the loins of her mind, and to trim her lamp for the coming of her bridegroom. To a friend, who could not repress her anguish in the thought of parting with her, she said with great animation, "What difference is it to me, if it be my Father's will, whether I be with the church below, or the church above?"

For a few days after her return from London, her vigour and

health and spirits appeared even greater than before the journey, and any complaints which she uttered of pain or weakness were imputed to cold or fatigue. Scarcely a week however elapsed, before she was permanently confined to her bed. She suffered acute and unremitted pain for about six weeks, and left us on Wednesday, March 12, to see the face, and enjoy the love, and share the glories of her first and best and unchanging friend.

Thus lived and died this excellent saint. She has left me in the wilderness to feel and lament her loss; and (I would hope and pray) to be a follower of her who, through faith and patience, is now inheriting the promises. My daily, my hourly prayer, is, that this bereavement may be truly sanctified to the church of which she was a member, to her large family, and her mourning partner. Yes, my Agnes, thou wast dear, very dear to me in this life! The marriage-tie is now broken by our Father's hand; thou art no more my wife—but thou art my sister, my friend in Jesus; and our temporary separation, (I hope and humbly trust,) will be followed by an eternal reunion in that world where sin and sorrow and death shall never be known!

Copy of a Letter from Miss Agnes Gilmour to Miss Jennet Anderson of Glasgow, dated Edinburgh, Dec. 23, 1796.—Original with James Lister, her husband, Liverpool, 1823.

(Mrs. Lister died March 12, 1823, after an illness of six weeks.)

Dearly beloved in the Lord,

I again embrace with pleasure an opportunity of dropping you a few lines, in this valley of tears; which I trust we are only travelling through to our Father's house. I hope we are the sheep of Christ, and have heard his voice, and have felt the power of his constraining grace, enabling us to leave all and follow him, whither he will be pleased in his infinite wisdom to lead us.

Christ having once taken possession of a poor sinner's heart, makes there a blank, which nothing but himself can fill. His sheep know his voice; and his faithfulness is pledged that they *shall* follow him. This is indeed a great mystery, grace preserved and keeping its ground in the midst of so much opposition, and in the midst of so many enemies; the worst of which are those of our own hearts. Yet, behold grace triumphing over them, and making the sinner even to abhor himself in dust and ashes, on account of sin which dwelleth in him. This is a great mystery, better felt than expressed, and which eternity alone can unfold.

My dear friend, as we both entered on this way about the same time, and were companions and fellow-travellers together in the fervour of our *first love*, so I cannot help thinking that we are entitled to know the progress of a work of grace in each other, as long as Providence puts it in our power. In a letter from you some time ago, you desired me to make some things more plain; which I now presume to do as far as God shall enable me, to the praise of free, rich, and sovereign grace.

Dear Jennet, since I came here, I have enjoyed many great and precious privileges. We have the gospel in purity and plenty. Scarcely a month passes over our heads, but we have the opportunity of commemorating the dying love of *our dear Lord*. But

however delightful these advantages are, as the means through which the Lord deigns to hold communion with his people, yet in his own time and way, he will teach his own, that Paul may plant and Apollos may water, that God alone can give the increase, and that without the influences of his Spirit, they are as wells without water and clouds without rain. I can from experience say, I have found it to be the case with me.—Dear Jennet, you desire to know some of the causes of the deep distress under which for some time I was permitted to labour. And, first of all, a sweet sense of the Divine favour, which for some time I had enjoyed, enabling me to say with Paul, "I can do all things through Christ strengthening me," was succeeded by a dark and gloomy night of desertion. All my sins were set in array against me, and in particular the natural enmity of the heart *against* God, and in rejecting an offered Saviour. I stood also condemned by God's holy law, and heard the thunders of Sinai: Satan likewise was permitted to throw in his fiery darts. I had some time such a view of the spiritual enemies within, as made me often say, I shall surely fall one day or other by their hand. One evening particularly, at the church, during *an examination*, when the servant of God was showing the infinite evil of sin, I had there such a view of my own heart, and of the spiritual enemies in it, that I could willingly have embraced death to be absent from the body of sin and death. This was an evening I shall never forget. I was surely for some time nearly bereaved of my senses. I looked on my right hand—all refuge failed me.—Those who boast of man's free-will to repent when he pleases, and to become religious, had they felt for one quarter of an hour what I then did, would for ever have given up the argument. I saw that I was condemned. I saw also that salvation was offered to me in the gospel; but found I was so utterly depraved, that I had neither the will nor the power to accept it. So that unless it had been as really applied as it was offered, I must for ever have perished, for any ability I had to receive it.

But in this awful season, Jesus stepped in and revealed his name as the Saviour from sin; and showed me that these enemies, which I so much feared, were all conquered by *Him*. I then had such a view of the sufferings of Christ as made me cry out, What must the substance have been to him, when the shadows are so awful! What must the floods of divine wrath have been, when one drop—when the very apprehension of it fills the soul with such astonishment! No wonder then that we hear that spotless Lamb of God, caught in the thickets of divine wrath, exclaim as man, "If it be possible, let this cup pass from me!" but adding, with holy submission, "Not my will, but thine be done." There we have the strongest proof of the Father's bearing a part in our salvation. It even *pleased* the Father to bruise him. Well might the Psalmist cry out, "Who knoweth the power of thy anger?"

But this frame of mind did not last long. The time of deliverance was not yet come. My former desponding state of mind soon returned; and had not the Lord upheld, I had been utterly cast down. This state of mind appeared to all around me by the

loss of my bodily health. Every attention was paid me; and I was often visited by that faithful servant of God, the Rev. David Dickson. May the Lord reward him for his labours of love to me! But this, instead of yielding me comfort, added to my pain, that I was taken for what I was not.

"When with rebukes Thou dost correct
Man for iniquity,
Thou wast'st his beauty like a moth:
Sure each man's vanity."

Some things in Divine Providence also had a very dark aspect to me; yet in my gloomiest times I found these two passages yield me a great deal of support; "Surely, when he hath tried me, I shall come forth as gold;"—and "It is enough that the disciple be as his Master, and the servant as his Lord." I was kept in this state of mind for about three months, when over the bounds which the Lord had set to it it was not permitted to pass.

Our last Communion-sabbath in Edinburgh was to me a day of the power of his resurrection, when he was pleased to say to the prisoner, "Go forth;" it was a great day of the son of man. His servant [the minister whom she attended] was remarkably assisted in the morning; but for my part I could do nothing but weep over my dark case. When I arose to approach a communion-table, I indeed trembled at the consequences; but when I was sat down, that dear servant of God, Mr. Macnair, rose with these words, "Simon, son of Jonas, lovest thou me?" This was spoken home to my heart; the bonds with which I had long been bound were quite broken asunder; and I was made to reply, "Lord, thou knowest all things; thou knowest that I desire to love Thee above every other object." I had then *such* a discovery of God's sovereignty in these three things. 1. In his choice of the elect. *They* were the children of wrath, even as others; therefore, free-love was the cause of his choice. Not unto us, but unto thy name be all the praise.

2. His sovereignty in the dispensations of his *grace*. He leads the blind by a way they know not, in paths they had never trod. To some He gives more, to others less comfort, as his infinite wisdom sees meet; and in all this he is sovereign.

3. In the dispensations of his Providence. He alone has a right to dispose of his people as He sees best. He alone has their real interest at heart; and it is enough that He hath promised, that his grace shall be sufficient for us, and his strength be perfected in our weakness.

Since that time I have enjoyed a peace and joy in believing, which the world can neither give nor take away; and the calm, you may be assured, has been doubly sweet after such a storm. Whether shall we be most astonished, at God's condescension, or our own unworthiness? May He lead us to admire his grace more and more! which is the earnest prayer of

Your unworthy correspondent,
AGNES GILMOUR.

P.S. I am afraid that I have worn out your patience with the length of the imperfect narration. Words can never express what I then felt. Need I tell you, that these lines are intended for your own perusal only?

ON SLAVERY.

FELLOW CHRISTIANS,

The design of the following remarks is to direct your attention to the subject of slavery; more especially as it exists in our West India colonies.

It is now about sixteen years since the slave-trade in the British dominions was abolished by law. The difficulties which the friends of the abolition of that nefarious traffick had to encounter, are fresh in your recollection. Nor can you forget how, in spite of ridicule, insult, and repeated defeats, by persevering patience, they were, under God, the means of removing this national sin. It should, however, be borne in mind, that though the slave-trade is legally abolished, yet slavery exists; and that at the present time in the British West India possessions alone,(excluding from our view the colonies of other nations,) there are no less than EIGHT HUNDRED THOUSAND of our fellow-creatures under the bondage of slavery.—It is a lamentable fact, that although sixteen years have elapsed since the slave-trade has been legally abolished, yet in a covert way it has been carried on; and that nothing has yet been done towards producing the gradual abolition of slavery itself. It is high time for the British nation to awake from its slumber, and to see whether something cannot be effected to produce this desirable event. An abolition of slavery must not only be devoutly wished by the friends of humanity, but it is the imperious duty of all persons who have the least claim to benevolence, to use every effort to accomplish it.

It would very much conduce to bring about this important end, that the inhabitants of this country should have set before them, in the language of truth and soberness, the real condition of that part of our fellow-subjects who are at this moment in a state of slavery. Were this done in a proper manner, I cannot but believe that Britons would instantly devise some means for the annihilation of this prodigious evil.

When the horrors of slavery are mentioned, reference is not exclusively or principally made to those extraordinary instances of barbarity with which our ears were pained during the contest for the abolition of the traffick; nor to cases similar to those of Huggins in Nevis; or Hodge in Tortola; or Rawlins in St. Kitt's; which, when published about ten years since, excited the astonishment and indignation of the English public, (though where unlimited power is put into the hands of persons in the situations of slave-masters and slave-drivers, such instances are probably not uncommon;) but it is the sufferings of the slave population in Jamaica, where we have been desired to look for the fairest samples of West India society, to which your attention is now directed.

There has been a most interesting pamphlet lately published, containing about 120 pages, entitled "Negro Slavery; or a View of some of the more prominent Features of that State of Society, as it exists in the United States of America, and in the Colonies of the West Indies, especially in Jamaica." Its object is to "furnish the public with a plain, authentic, and unvarnished picture of Negro Slavery, not as it may have existed at some antecedent period of time, but as it exists at the present moment, both

in the United States of America, and in the European colonies of the West Indies, which have been peopled by imported Africans." —This work is earnestly recommended to all the readers of this small essay; any facts which are here adduced, except further reference be made, will be founded on the statement of this pamphlet.

It is well known that labour in the West Indies, in the open field, especially during the hottest part of the year, is exceedingly severe; but when this labour is driven to extremity, without any of those horrible punishments which are so dreadful, the sufferings of the slave population must be trying to contemplate. It appears that one of the most worthy and intelligent men connected with the West Indies sent over thither a clergyman, to superintend the religious instruction of his negroes, and to ameliorate, as far as possible, their condition. Four hundred hogsheads of sugar were accustomed to be raised from his estate. It does not appear that this was more than an average quantity required in similar circumstances; but supposing that this was more than could be produced without extreme labour, he remitted one-fourth part, and ordered that only three hundred annually should be demanded from his estates. This is a pleasing fact, and says much on behalf of this gentleman, that must be pleasing to a benevolent mind. But while this is the case, the condition of the slaves under this reduced standard of labour, shows how much severer must be the situation of those negroes who are not favoured with so humane a proprietor. According to the testimony of the clergyman it appears, that notwithstanding this reduction in their labours, yet during crop-time, which lasts about four months in the year, the slaves are obliged to labour six days and three nights in the week. And as, with the exception of a few herrings and other trifling things, they are required to cultivate a small plat of ground for their own subsistence, it necessarily follows, during crop time, that the Sabbath is the only day on which this culture can be carried on; that the Sabbath is the only day on which they can go to market to sell their produce, and buy what things are necessary for them; that the Sabbath, therefore, instead of being a day in which the body rests from the severe toils of the week, and the mind obtains the instructions and consolations of religion, must be spent in labouring in the field, in trafficking in the market, (which is often at a distance of several miles from their habitations,) and consequently in violating the express mandate of heaven. How distressing to the humane and pious mind must this view be, of the bodily sufferings, and inattention to religious culture, of so many hundreds of thousands of our fellow-subjects, all under the control of Britain! And if this be a correct description of a favoured establishment, and under a considerate proprietor, what must be the situation of those who have to toil beneath oppressive masters, and endure still heavier bondage! — What the state of morals must be in such circumstances, both among white men and men of colour, may be easily supposed; but we cannot do better to illustrate this part of our address, than to quote the words of the clergyman to whom we have referred above. "The state of morals and religion is as

bad as can well be conceived, both among Whites and Blacks. With scarcely any exceptions, all of the former description, residing on plantations, live in a state of open and avowed concubinage with black or coloured women. The general profligacy in this respect is perfectly notorious and undisguised; and one effect of it is, that the young women on estates, instead of becoming mothers of children, are at an early age made the mere instruments of licentious gratification. It is well known that the morals of nineteen out of twenty white men are ruined before they have been a month in the island. They get into habits of debauchery, and every idea of religion vanishes. He does not recollect a single white man there, who showed any serious concern about religion, excepting some Missionaries. There is no regular marriage instituted among the slaves: he never heard of any attempt by agreement between masters, to bring together on the same plantation, a man and wife who lived on different plantations. Nor could it in general be of any very great use to do so, while there is no such thing among them as a marriage-tie." What must we think of the state of morals, when we are informed, that when a visiter goes to the house of a decent planter, and stays all night, * * * * * * * * Can any thing more strongly paint the state of our unhappy slaves, and its miserable effects upon the morals of our white brethren?

To the punishments inflicted on the Negroes, your attention is next directed. By a colonial law, no slave-driver is permitted to inflict above thirteen lashes at once on any slave, except in the presence of an overseer. But if the overseer be present, thirty-nine lashes may be given, which number cannot be legally exceeded. Now when it is recollected that in our colonies, no black person can in any instance give evidence against a white man, it is evident, that in cases where the slave-driver, or the overseer, has been incensed, it is only for them to inflict a punishment where no white person is present, and then an indefinite number of lashes may be laid upon the body of the helpless victim, and the brutal despot will escape with impunity.

When in addition to this you take into the account the nature of those floggings; that the whip is probably of equal power in inflicting suffering with the whalebone which carters use in England; that this whip, when dexterously applied, is said to make an impression upon a deal board; that this instrument of punishment is applied to the naked body, and this in the most indecent manner; who can think of what hundreds and thousands, over whom the legislature of our country exercises a control, are daily suffering, without being filled with indignation and horror? But we cannot better illustrate this than by a few extracts from the pamphlet to which we have alluded. If the details are distressing, and even disgusting, let it be recollected that it is by such faithful narrations, the public must be excited to activity, in shaking off the miseries which otherwise we sanction.

"Whether the offender be male or female, precisely the same course is pursued. The p*st****rs are made bare, and the offender is extended prone on the ground, the hands and feet being firmly held and extended by other slaves;

when the driver with his long and heavy whip, inflicts, under the eye of the overseer, the number of lashes he may order; each lash when the skin is tender, and not rendered callous by repeated punishments, making an incision on the p*st****rs, and thirty or forty such lashes leaving them in a dreadfully lacerated and bleeding state. Even those that have become the most callous, cannot long resist the force of this terrible instrument, when applied by a skilful hand, but become also raw and bloody: indeed no strength of skin can withstand its reiterated application." "It is common also for Negroes who have been guilty of what is deemed a serious offence, to be worked all day in the field, and during the intervals of labour, as well as during the whole night, to be confined with their feet fast in the stocks. In the case of one Negro who was so confined for some weeks, Mrs. — begged Lord — to obtain a remission of his punishment, but did not succeed. Another Negro belonging to the estate was a notorious runaway. Being taken, he was flogged in the usual manner, as severely as he well could bear, and then made to work in the field. During the interval of dinner-time he was regularly placed in the stocks, and in them also he was confined the whole night. When the lacerations produced by the flogging he had received were sufficiently healed, he was flogged a second time. While the sores were still unhealed, one of the book-keepers told Mr. — that maggots had bred in the lacerated flesh. Mr. — mentioned the circumstance to the attorney, who did not manifest any surprise in hearing it. An old African negro, well known to Mr. — who appeared to possess a sound and superior mind, and was reckoned the best watchman on the estate, was placed to watch the provision grounds for the use of the overseer's house. These were robbed, and the robbery being imputed to his neglect, he received a very severe flogging. The old man declared (Mr. — does not vouch for the truth of the excuse) that he could not help what had happened, the grounds being too extensive for him to guard them effectually, so that while he was on one side of them, the Negroes could easily steal on the other. The flogging made a great alteration in the old man, and he never seemed well after it. In two or three weeks another robbery occurring, he received a still more severe flogging than before. One morning while Mr. and Mrs. — were at breakfast, they heard a groaning, and going to the window, saw this poor man in such a state as made Mrs. — shrink back with horror. Mr. — went out to him, and found his p*st****rs, which were completely exposed, much lacerated, and bleeding dreadfully. He seemed much exhausted. He attempted to explain the cause, but was incapable from fatigue and suffering. A negro boy standing by, the old man pointed to him, and said, 'Massa, him tell you.' The poor old man from this time was never well or cheerful, and he soon afterwards died."

We shall take the liberty of quoting a few miscellaneous extracts on the condition of the slaves. "A large proportion of the estates are mortgaged; and estates are frequently sold to pay off the debts upon them. The slaves themselves too, or a part of them, are often seized, for the payment of the master's debts;

and this is done without any reference, in a multitude of cases, to family connexions. It is felt by them as a grievous hardship to be separated from their connexions; it sometimes produces a species of rebellion, and has been known to occasion the death of many, through the distress of mind which it produces. Just before Mr. — quitted the island, as he was walking in the streets of Lucca, the port-town of Hanover, in company with the captain of the vessel in which he had taken his passage, they saw an old man who appeared to have been recently flogged. He was standing in the public street with his p*st****rs exposed and bleeding; and yet he seemed to excite no attention whatever from any one but Mr. — and his captain."

One thing more it may be requisite to state.—A slave in the British West-India colonies has, on the present system, but little hope of obtaining his emancipation from slavery. Whether born in Africa or in our own islands, he can scarcely expect to gain the boon of liberty by any labours he may undertake, or any suffering which he endures. Task work is very uncommon in Jamaica. It is held to be dangerous to allow the slave much spare time; difficulties are thrown in the way of manumission; so that the poor injured African has nothing to look forward to, but to die under this galling yoke. How this must embitter the cup of slavery, will be apparent to every reflecting mind. Is it any wonder that suicide is common; that the poor desponding captive puts an end to his miserable existence, either by direct or indirect methods? It is humiliating to contrast, in this view of the case, the condition of the English negro with that of the slave in the Spanish colonies. England has been long famed for her liberty, her humanity, her benevolence, and her philanthropic institutions. But, alas! her slave population has not been benefited by these fair attributes of the British character. In the Spanish Island of Cuba, we are informed that facilities for the emancipation of slaves are held out; and that, besides the Sabbath, one day in each week is allotted for the negroes' own use. It not unfrequently happens, in consequence of this time being their own, that by skill, labour, frugality, and economy, a slave is able to purchase of his master an additional day—afterwards another day—and another, till having redeemed each day as his own, he becomes a freed man by the dint of his own exertions. Under such circumstances hope springs up in his mind, and mitigates the bitterness of his condition. And many of these manumitted slaves have in this way become useful members of the community. But in the colonies belonging to England, difficulties are placed in the way of a slave's redeeming himself, so that he has scarcely any thing before him except hopeless despair. Why is it that Britain does not extend the influence of her constitution to her colonies? Is she to be surpassed in humanity, even by despotic nations, for the sake of accursed gain?

But it may be said by many, after reading the above, We admit the statements to be correct, and feel deeply on account of the degradation and misery endured by the injured slaves; but what can we do towards ameliorating their situation, and restoring them to freedom? The reply is, Much.

If all persons had reasoned as you now do, when efforts were made to abolish the Slave Trade, it probably would have been in full operation at this hour. Let every one who reads this paper try whether something cannot be effected towards this desirable end. You may all bring the case in prayer, before that God who has the hearts of all men in his hands, and can turn them, like rivers of waters, whithersoever he pleases. He who rescued Israel from the hand of the oppressor, in reply to the supplications of the afflicted, can listen to your requests on behalf of the most oppressed of mankind. You can circulate information upon this subject around you, and thus induce others to co-operate with you in this great work. You may, each of you in your different neighbourhoods, endeavour to obtain petitions to be presented to both Houses of Parliament, requesting them to take the affair into their serious consideration, and adopt such measures for the gradual abolition of slavery as in their wisdom they shall deem expedient and just. Were this method universally resorted to, it would force the subject on the attention of our legislators; and though for a time these petitions may prove unsuccessful, yet if annually persevered in, the voice of the people in such a cause could not continually be lifted up in vain. There must be a sufficiency of humanity and virtue in the senate of the nation, if the case were properly laid before them, to induce them to rescue such a multitude of their fellow-subjects from the misery and degradation which now envelope them.

POOR BLIND JANE.

"Seasons return; but not to me returns
Day, or the sweet approach of ev'n or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;
But clouds instead, and ever during dark
Surrounds me." *Milton.*

Poor Blind Jane has frequently spent a day in my habitation. Like her Lord, till lately, she has had none of her own. She possesses much good sense, has a mind most deeply imbued with undissembled piety, and is evidently habituated to frequent meditation.

One evening I made some inquiry into the principal events of her life: I wrote a part of her little history, though she was unconscious of the circumstance, from her own lips. It was nearly as follows:

"I was the youngest of eleven children. My father was the manager of some lime-works; he was a man of very sober and industrious habits. I knew, however, but little of him, as I had the misfortune to lose him when very young, and I was left, with seven other little ones, to the care of my poor bereaved mother.

"To my poor mother I was always the source of much anxiety and sorrow, as I was blind from my birth. She felt more for me, than for all her other children. I have heard her say, that as my eyes were apparently bright and good, she did not discover my want of sight till I began to walk, and that she then immediately took me to many of the principal medical gentlemen; but all their kind efforts were utterly in vain; they left me, as they found me, surrounded with total darkness.

"I have also heard my mother say, that she had some neighbours who were so unfeeling, and so wicked, as to reproach her on account of the blindness of her child; intimating, that it was a judgment on her for her sins. She used to tell me, that she felt much consolation on this subject from John ix. 2, 3. Our Lord's disciples asked him, saying, 'Master, who did sin, this man, or

his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him.' This, my mother said, she hoped would be the case with me.

"My poor mother struggled hard to procure us a living. She laboured diligently through the day, and often through the night, and fared hardly too. She made gloves, and took in knitting, and I used very early to go out to nurse the neighbours' children. My mother used every morning to take me, and my little brothers and sisters, and read a chapter or two, and then knelt down and prayed with us. She was accustomed to say, That prayer never hindered any body, and that she found it fitted her for the labours of the day. I was about twenty years of age when she was taken with the fever; she was very happy in her affliction, till three days before she died, during which she was delirious. Her memory will be ever dear to me; and I earnestly hope to follow her on earth, so far as she followed Christ, and at last to follow her to glory. I well recollect kneeling down, and commending her departing spirit into the hands of my dear Saviour.

"The Lord early sought me, and taught me to love his great and holy name. When I was about ten years of age, I was deeply convinced that my heart must be changed by the grace and Spirit of God, or that I could never be happy. I also saw, that I must fly for refuge to Jesus Christ as my only Saviour, and have an interest in his love. I knew I was a sinner, and I was greatly alarmed lest I should be cut off in my sins, and finally perish. I employed many hours of the day, and of the night too, at a throne of grace, crying to God that he would have mercy on me through Jesus Christ. One evening, as I was peculiarly overwhelmed, I cried with great earnestness to the Friend of sinners; suddenly hope sprung up in my heart, and I thought I heard a voice repeatedly uttering the promise, 'I will not, I will not leave thee,—I will never, never, never forsake thee.' This gracious declaration afforded me much comfort; this I thought was all I wanted, and very often since this passage of scripture has been matter of pleasing meditation, and grateful joy,—

'Which promise oft I call to mind,
As through some lonely path I go;
And sacred consolation find,
And strength to fight with every foe.'

"I shall never forget this period of my life; it was a season of peculiar joy to me. I often rose at four o'clock in the morning, and walked in our little garden for prayer and meditation. I was delighted with the singing of the birds, and what I had heard of the works of creation occurred to my recollection, and raised my thoughts to God.

"After the death of my mother, a brother who resided at B. wished me to live with him. He was always very kind to me; but his wife treated me very cruelly, often denying me the necessaries of life. Even when exceedingly ill, she refused to bring me a little water. For five or six years my poor sister-in-law did all she could to make my life miserable. But God brought me out of this house of bondage. A person, who knew of my situation, invited me to live in her family. I went,—there were five children; I endeavoured to make myself useful, and I taught them to read many chapters in the Bible, and to sew. Here I was indeed at home; but the husband of my friend, through the imprudence of a partner, was cast into prison, and died soon after. The widow and children were then in much affliction, and I left them. But I hear, that God has appeared for them, and they are now in very good circumstances; so true is the promise, 'Leave thy fatherless children alive, and let thy widows trust in me.'

"The blessed God provided for me another habitation: a person who lived in the same yard with my brother, was inclined to give me house-room, on condition that I would help in the family affairs. The mistress used sometimes to read the Bible to me, which was a great privilege and comfort. Oftentimes

in the evening the family would play at cards, and ask me if I would not play, if I could see? I used to tell them, that I thought time too short and too precious to be thus squandered away. I lived here three years, and frequently enjoyed many happy seasons in my chamber in communion with God, or in meditating on passages of his word. I well recollect, that the house was peculiarly quiet on the Sabbath-day, as the mistress would have nothing done which was not necessary. In this respect her conduct was a pattern to many professors of religion. I was not, however, so comfortable as I wished, as I had seldom any one on the Lord's-day to guide me to a place of worship. I was also obliged to put out my washing, and this was a considerable deduction from my little income, which was very small, as I could not get much knitting to do in that neighbourhood. I used to assist in the house-work for my lodging.

"Having the offer of another habitation, I again removed. The family, however, were not what I expected. They were accustomed to sell all day on the Sabbath. The son, who was a methodist, used often to expostulate with his mother on this account. She generally told him, 'That if she were not to sell on Sabbath-days, she should not have anything to do on other days.' But he used to say, 'Mother, if you could but trust God, I am sure you would not be a loser.'

"Soon after this period, I had a gathering in my breast, and went into the hospital. I thought I should have died, but God had mercy on me, and raised me up again, and a poor family gave me lodging for three months. I was then advised, as my health was but bad, to go into the country; when I came into this neighbourhood, whom God has raised up many friends, as you well know.

"I got much better from my visit to C****; and about a fortnight after my return to B****, I heard that through the interference of some kind friends, there was a room allotted me in an alms-house: I had been seeking it with much anxiety for five or six years, but had for some time given up all hope of obtaining so desirable a home; and now, without any effort on my part, God sent it me. It is, I assure you, a very comfortable, nice, clean place, for which I am very thankful. How merciful, and how astonishing have been the ways of Divine Providence!

"You have often been so kind as to pity me on account of my blindness; but I am not so helpless as you imagine. There is a poor old woman, who lives in the next room to me in the alms-house, who cannot do much for herself; but I wait on her, wash her clothes, sweep her room, light her fire, cook her victuals, and pour out her tea for her. I am able to mend my clothes, and in every way to do for myself. Perhaps I am more thankful than I should be, even if I could see. When I have made a fire, and it burns up without my having been hurt, I cannot help praising God for it. O I can never be sufficiently thankful.

"I have sometimes indeed, owing to the want of a supply of knitting, or illness, fared hard, and have been reduced to great straits. In one of these seasons I was obliged to sell my table; I was loth to part with it, as I had scowered and coloured it, and every body praised it; but yet I have since thought, that it is a good thing it is gone, as I began to get proud of it, and it brought the same I at first gave for it. In another extremity I began to think what else I could sell; it occurred to me, that I could beg a little boiling water, and so do very well without my tea-kettle; I accordingly sold it for four shillings,—and afterwards a saucepan for two shillings, and then again a fender for one shilling. What a mercy it was that I had them to part with! I do not think I have sold any thing else. Goodness and mercy have always followed me; and having obtained help of God, I continue to this day."

B. H. D.

Southampton.

Obituary and Recent Deaths.

MRS. KNIGHT.

(Concluded from Page 239.)

As soon as she was visited with her last attack, she was enabled to eye the hand of her heavenly Father, and submit to his sovereign will, and for several days together appeared supported, resigned, and happy—breathing out the feelings of her heart in the language of the poet,

"All shall come, and last, and end,
As shall please my heav'nly Friend."

To a friend who visited her, she intimated that she thought she should die before the week was ended. Her friend made some inquiry as to the state of her mind. She replied, "No great flights, but a steady hope and reliance;"—exclaiming, "O what do *they* do that die *without* Christ? I sometimes think, with my thousand infirmities, how shall I do to die *with* him! He *has* been," she said, "and still *is* very precious to me—I cannot tell you *how* precious. O what a perfect and every way complete righteousness! Nothing left to be done—a finished salvation. I have felt," she continued, "as if I could rush into eternity, trusting and venturing upon him;" adding the following lines,

"Other refuge have I none,
Hangs my helpless soul on thee."

Her friend suggested that she was built upon that rock which neither the gates of death or hell would ever be able to prevail against. To which she replied, "I seem as if I had not much to do with either death or hell: *I feel a peace*—I trust I am not deceived. I hope I can say, I *love Christ;* and if I love him, I know it is because he first loved me. And I think I have had a taste of the grapes of Eschol." To another friend she said, "Christ is every thing—I trust we shall meet in heaven." Calling her dear partner to her bedside, with the utmost composure of mind she conversed with him on the probability of her approaching dissolution, and gave particular directions respecting her funeral, and the disposal of her wearing apparel, &c.; and while it was impossible for him to suppress his feelings, she appeared tranquil and serene, expressing an earnest desire that the event might be sanctified to all in the family, but especially to an aged mother, for whose comfort she had manifested the most tender solicitude, and for whose salvation she offered up many fervent petitions to God. On another occasion, she expressed her feelings in the following animated strain. "O what a precious Christ!—What a rock—what a sure foundation—what a suitable Saviour is Christ!—He is just such a Saviour as a poor sinner like me stands in need of." Being some time afterwards in great bodily pain, she said, "The whole need not a physician." A near relative reminded her that she needed him. "Yes," she replied, "I do,—and I trust I have found him. He has enabled me to seek him, and I trust he will receive me;" repeating the following lines,

"And can he have taught me
To trust in his name,
And thus far have brought me
To put me to shame?"

"No, no," she subjoined, "he cannot—he will not." A short period before her dissolution, she said, "I know in whom I have believed, and

I trust he will shine upon me, and light me over that river Jordan. I hope I shall be enabled to die in faith, trusting in Christ alone.—Though he slay me, yet will I trust in him." And then repeated part of the 232d Hymn in Rippon's Selection:

"Come, Lord, and help us to rejoice
In hope that we shall hear thy voice—
Shall one day see our God."

She very much enjoyed the hymn throughout, and endeavoured to sing part of it, laying a particular emphasis on the last verse,

"O dearest Joshua, bring us in," &c.

At an early hour of the day on which she died, an evident change took place; and, as if conscious that the time of her departure was at hand, she addressed her husband in the most affectionate manner, and then committing her soul to the care of her redeeming God, she offered up the most fervent petitions for Divine mercy, support, and deliverance. Shortly afterwards, being so exceedingly oppressed by the accumulated weight of affliction, and consequent exhaustion, she became delirious, excepting lucid intervals, in which state she continued, conflicting with pain and disease, the greater part of the day, until about an hour before she obtained a blessed release; when all became calm and serene, like the setting of the sun on a fine summer's evening. Some of the last words she was understood to utter were, "Dear Jesus—come—make haste—dear Jesus." And so remarkably soft and silent was the manner of her final departure, that it was impossible to tell the exact period at which she breathed her last, and sweetly fell asleep in Jesus.

"One gentle sigh their fetters breaks,
We scarce can say 'They're gone,'
Before the willing spirit takes
Her mansion near the throne."

Her mortal remains were interred at Staughton, on Lord's-day afternoon, February 23. The Rev. T. Middleditch of Biggleswade improved the solemn event from Heb. vi. 12, to a large and apparently deeply affected assembly. As a token of the high estimation in which the dear deceased was held, a considerable part of the congregation appeared in mourning; and, notwithstanding the very unfavourable state of the weather, a long train of respectable married females, members of the church, followed in the sad procession a distance of nearly a mile to the house of God, and from thence to the place of interment.

"I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

REV. THOMAS MILES.

Died, at Aldbro', Suffolk, March 6, the Rev. T. Miles. Scarcely was he permitted to enter upon his labours, in a chapel which he had the pleasure of seeing erected, before he was called, after an illness of eighteen weeks, to enter upon the joy of his Lord. His illness, which was debilitating and painful, he bore with patience, and even with cheerfulness, and regarded its termination as the commencement of everlasting blessedness.

On the 12th, his remains were interred in the Meeting-house, at the foot of the pulpit stairs. On the following Sabbath evening his death was improved by the Rev. R. Robinson of Cratfield (Independent) from Luke xix. 10, to a numerous and attentive audience. It afforded the deceased much pleasure during his illness to reflect that he had not laboured in vain, ten persons having been united to the infant cause, many of whom were converted to God through his instrumentality.

Review.

Remarkable Passages in the Life of William Kiffin; written by himself, and edited from the Original Manuscript, with Notes and Additions, by William Orme. 162 pp. 12mo. Bds. 5s. 6d.

THOUGH the principal part of the original manuscript referred to has been already printed, both in Wilson's History of the Dissenting Churches in London and in Ivimey's History of the English Baptists, yet we feel much obliged to Mr. Orme for having published it entire, and for the valuable collection of "Notes and Additions" which form the Appendix. Some of our readers may not probably know that Mr. Kiffin has a fairer claim to the honour of being the father of the Particular Baptist churches in England than any other person. His principles as a Calvinist, as a strict communionist, as an opposer of what is now called Catholic emancipation,—as the determined enemy of despotic power in the government, and the hearty friend of the principles of our glorious revolution,—are those by which the body of the English Baptists have always been distinguished.

But it is because this little work contains so much experimental religion in some of its "most remarkable passages," and so clearly demonstrates the fact that *when a man's ways please the Lord, he maketh even his* enemies to be at peace *with him*, that we particularly recommend it. It will form a good accompaniment to the Life of Bunyan, who was one of Mr. Kiffin's contemporaries, and on the subject of the Terms of Communion his chief opponent.

Mr. Orme assigns a reason for publishing this manuscript, which to us appears very singular, and destitute of force. He says, (Introduction, P. iv.)

"The appearance of 'Peveril of the Peak' confirmed my determination to publish. The attentive reader of that work, who may deign to cast his eye over the following pages, must be struck with various points of resemblance between its puritanical hero Major Bridgenorth, and the honest and venerable William Kiffin. Both belonged to the same class of religious professors; both made considerable fortunes during the period of religious dudgeon; both exercised their talents in the field, and their gifts in the church; and both were the subjects of heavy domestic misfortunes, involved in religious persecution, or in the calamities of political intrigue. Here, however, I must stop. Bridgenorth is a caricature, the creature of fiction, and designed to ridicule either the profession, or the weaknesses, of religious persons. Kiffin is a real character,—possessing, it is true, a few peculiarities, but embodying the substantial excellencies of Christianity, which the author of the Scottish Novels seems little capable of estimating."

Nothing can be a greater mistake than to say that Major Bridgenorth and William Kiffin "belonged to the same class of religious professors." —*Bridgenorth* was a *Presbyterian*— Mr. Kiffin a *Baptist;* which religious denominations, during the period of the civil war, were at the Antipodes of the religious world, being as remote from each other as the persecutors and the persecuted; and even after the restoration, the Presbyterians had no dealings with the Baptists, until their vain attempts to be included in a Comprehension, which the Baptists never desired, and their being involved in similar persecutions, melted them down into the general mass of Nonconformists. "They both made considerable fortunes during the period of civil dudgeon." Very true. But Mr. Kiffin obtained his fortune by the blessing of God on his pursuits as a merchant, "having nothing to do with public places, or public lands." Bridgenorth obtained his fortune by having to do with both, and in consequence of such employments and purchases.—"Both exercised their talents in the field, and their gifts in the church." Mr. Kiffin had commissions in the *City Militia*, first a Captain's, and then a Lieutenant-colonel's; but there is

no proof that he was ever "in the field," or that he belonged to the Parliament army, in which Major Bridgenorth cut so distinguished a figure. This engagement was not incompatible with his filling the humble station of pastor in the persecuted church assembling in Devonshire-square, which he always did, even while he held this military commission, and performed those "military services." These remarks are made to show, that Mr. Orme's representation of Mr. Kiffin, "as resembling in many points the puritanical hero of 'Peveril of the Peak,'" is without any foundation. Mr. Kiffin never attempted to overthrow *royalty*, and to substitute a *republican* government; nor was he constantly restless and unhappy because *episcopacy* was established by the state instead of *presbytery*. That he was involved in afflictions arising from "heavy domestic misfortunes," and "religious persecutions," and "political intrigues," are not sufficient "points of resemblance" to lead any one to suppose "the Scottish Novelist" had Mr. Kiffin in his eye. Had all religious persons acted upon the principles of Mr. Kiffin during those troublesome periods, that author would not have been able, with any colour of truth, to introduce the characters either of *Bridgenorth* or of *Solsgrace*, much less of the jesuitical *Simon Canter*. He could not from Mr. Kiffin's Life, with all his skill, have found matter to justify the charges either of "hypocrisy" or "enthusiasm!" We fearlessly challenge any to produce from Mr. Kiffin's manuscript "food for ridicule and satire;" much less for "holding up fanaticism to laughter or abhorrence."

Mr. Orme must be again heard describing the character of Mr. Kiffin. He says,

"The 'Remarkable Passages in the Life of Kiffin' have no pretensions to equality with the charming effusions of conjugal attachment, or those of the classical and scientific courtier [Evelyn] above referred to. They discover, however, the sentiments and general conduct of another class of persons, the merchants and yeomanry of England, who were the principal actors and sufferers during the civil wars, and the following period. Kiffin I apprehend to be a tolerably accurate *fac-simile* of this numerous body, long respectable for its moral worth, its industrious habits, and its enterprising spirit."

We have no objection to this passage, except so far as it represents Mr. Kiffin as a "merchant and yeoman" merely, thus merging his character as a minister of Christ, and a pastor of a dissenting church. It was the latter employments that formed his *character* and constituted his *chief distinction*. His commission in the City Militia, his engagements as a merchant, and his honours as one of five aldermen when the city was disfranchised, were all subordinate to his office as a Baptist minister. For proof of these remarks, we refer to the "Manuscript," and even the "Notes," which form Mr. Orme's publication.

The prominent feature of Mr. Kiffin's character, and that which ought to have been principally exhibited, is that of A CONSISTENT REFORMER IN THE CHURCH OF CHRIST! Having at an early age, in company with a few serious young men, who met at a Morning-lecture on a Lord's-day in the city, adopted the principles that *the scriptures were the only rule of faith and practice*, he was at length led to form a Baptist church, of which he became the pastor, and continued in that relation for upwards of fifty years. In this situation he braved the dangers of the Star Chamber, when *Laud* exercised ecclesiastical tyranny. As pastor of this church, he was persecuted by the Presbyterians for daring to preach against *Infant-baptism*. Uninfluenced by the love of titles, or the love of clerical distinction, he never became a parish minister, which even some of the Baptists did. Being in subjection to the civil authority, to "the powers that were," whether the *Parliament*, the *Protector*, or the *King*,—he avoided all the misery which many endured when changes in the government took place. Pursuing "the even tenor of his way," he endured the pelting of the storm after the Restoration, as a Dissent-

ing minister; he survived the Revolution, which the deaths of his grandsons had done much to promote; he assisted in bringing the Baptist churches into associated bodies; and he died on the 29th of December, 1701, in the eighty-sixth year of his age, "being great among the Baptists, and accepted of the multitude of his brethren; seeking the wealth of his people, and speaking peace to all his seed."

We fear the high price of this small volume will impede its circulation. We should be happy to see another edition at half the price, at which it might be well afforded.

The Scripture Selection List; compiled principally for the Use of Sunday Schools, but adapted to General and Domestic Reading. By a Sunday School Secretary. 4d.

ALL scripture is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness: still, it does not follow that the various chapters of the sacred volume should be read *promiscuously;* that every part of it is equally adapted for *juvenile* lessons; nor indeed for *domestic* reading.

The experienced teacher will at once perceive the desirableness of the plan; and, on examination, the judgment with which it has been executed. Although particularly designed for Sunday Schools, it will be found very useful in every school where the scriptures are read; and deeply do we regret that a school should be found in which they are not read.

We would further recommend it to the notice of those conductors of domestic worship, who have not leisure nor ability to arrange a plan for themselves.

LITERARY INTELLIGENCE.

Just Published.

The Sunday School Preceptor; chiefly designed for the Use of young Teachers, and as a Reward Book for the Senior Scholars. By a Sunday School Teacher. Post 8vo. Price 4s. 6d.

The Paramount Importance of communicating the Gospel to the Heathen considered. A Sermon preached at the Half-yearly Meeting of the Baptist Auxiliary Missionary Society for the Western District, held at Bridgewater, Somerset, April 2, 1823.

Lent Lecture. Plain Proofs against the Invocation and Saints and Angels, and the Veneration of Images. The Arguments of the Roman Catholics in Favour of this Doctrine are calmly considered and plainly answered. In a Discourse delivered in Plunket-street Meeting-house, March 18, 1823. By the Rev. J. Petherick.

In the Press.

And will speedily be Published, in One Vol. 8vo. An Account of the Baptist Mission to the Burman Empire; in a Series of Letters addressed to a Gentleman in London. By Ann H. Judson.

On Female Education: adapted particularly to the Regulation of Schools. 1 Vol. 12mo.

On Comets, by Wm. Cole, Author of Conversations on Algebra. 1 Vol. small 8vo.

Four Treatises, by Mr. I. A. Haldane of Edinburgh.—1. Mystery of Redemption. 2. On the Person of Christ. 3. Doctrine and Duty of Self-examination. 4. On Faith. In 1 small Pocket Volume.

Rev. W. Chaplin's Sermon, preached before the Missionary Society. Price 1s.

Nearly ready for Publication, in *One* Volume, 8vo. (closely printed in double Columns), with a Frontispiece, and comprising nearly One Thousand Articles; the Third London Edition, *greatly* enlarged, of a Dictionary of all Religions, and Religious Sects, Antient and Modern; also, of Ecclesiastical History and Theological Controversy. Originally drawn up by Mrs. Hannah Adams, (Author of a History of the Jews, &c.) and compared with the Fourth American Edition of her Work. Carefully revised and corrected to the present Time, by Thomas Williams, Editor of the last Edition; with Mr. Fuller's Essay on Truth, a brief Missionary Gazetteer, &c. &c.

A new and elegant Edition of the whole Works of Mr. Archibald M'Lean of Edinburgh, now first collected in 7 Vols. 8vo. will be ready in a few Days.

J. Mitchell is preparing for the Press, Introductory Exercises to the Writing of Greek, on a Plan similar to that of his Introductory Latin Exercises

Intelligence, &c.

SOCIETY FOR PROMOTING *Christianity among the Jews.*

MAY 9, a most numerous Meeting was held at Freemasons' Tavern, Sir T. Baring, Bart. in the chair. Above 500 ladies were present. Near the chairman sat Lords Bexley, Gambier, Calthorpe, a Russian Prince, Bishop of Gloucester, &c.

The Subscriptions this year amounted to £10,924. Since the first institution about 300 Jewish children have been educated in the christian faith, none of whom have returned to the errors of their ancestors. Hundreds of thousands of Tracts and Hebrew Testaments have been circulated. Within the year 8824 Bibles and Testaments, and 74,000 Tracts have been issued.

Amongst the ministers were the Bishop of Gloucester, and the Rev. Messrs. Basil Woodd, Hawtrey, Pinkerton, Keiffer, Cunningham, Thistlethwaite, and Marsh.

BRITISH AND FOREIGN *SCHOOL SOCIETY.*

Freemasons' Tavern, May 12, the Duke of Sussex in the chair. The Report (read by Rev. G. Clayton) stated, that in the central schools there are now 500 boys and 300 girls; that 150 wait for admission; that 22,026 have been admitted since 1798; that 57 schools in the metropolis contain 9000 children; the the Inverness Society has established 35 schools containing 1524 scholars; that reading makes great progress in the Highlands; that 727 schools in Ireland contain 51,637 scholars; that above 100,000 copies of useful publications have been circulated in that country; that the Irish poor ardently desire knowledge; that the French government does not warmly support the diffusion of knowledge; that the Spanish government sanctions and promotes the system of mutual instruction, which is rapidly advancing; that our government has introduced the British system into the Ionian islands; that education is making progress in Italy, Russia, India, the Cape of Good Hope, the West India islands, the United States, Nova Scotia, Canada, Monte Video, Columbia, Peru, Chili, &c.

Among the speakers were the names of Rice, Evans, M.P. W. Smith, M.P. Whitmore, M.P. Stapffel, Allen, Lennard, M. P. Key, Williams, M. P. Hume, M. P. Townley (Calcutta), Wilson (Malta), and Paterson (St. Petersburgh). The Persian Ambassador was present.

LONDON HIBERNIAN SOCIETY.

FREEMASONS' TAVERN, May 12, the Duke of Gloucester in the chair. The number of schools in Ireland under the patronage of this Society;—

553 *Day* Schools —— 51,889 Scholars
103 *Sunday* Do. —— 6,824 Do.
128 *Adult* Do. —— 8,160 Do.

About 5-sixths of them are Catholics.

All the speakers agreed that the distresses of Ireland can be removed by nothing but the diffusion of religious knowledge. It gives us great pleasure to find that the funds of the Society are in a flourishing condition. Among the noblemen who addressed the meeting, were the names of *Gloucester, Gosford, Lorton, Gambier,* and *Caledon;* among the gentlemen, those of *Gordon* and *Shore*; among the ministers, those of *Cunningham, Wardlaw, Dillon, Noel,* and *J. Fletcher.*

PORT OF LONDON SOCIETY.

MAY 12, City of London Tavern, Lord Gambier in the chair.

Amongst the speakers, the Rev. E. Irving said, It was a proud situation for him to advocate the cause of those who, on the deck of Fame, had advocated his cause, and that of his fathers, with the best blood of their hearts. Was not every one present moved with a moral, christian, manly feeling, to give to seamen the blessings of religious knowledge? If he could but bestow them upon only one seaman, it would give him the most sweetly-pleasing sensations. There was an opinion, among certain sons of Belial (should he say?) that they were taking away the native spirit of our seamen. On the contrary, they gave them new sinews and new nerves. Christianity was the death of death, and the triumph of everlasting life. He could not forget that service was performed on board our gallant Admiral's ships during the time of the Commonwealth; and that on board the ship of the immortal Nelson there was a Methodist

Association, the religious exercises of which he never would suffer to be disturbed. He could never forget, as a Scotsman, that while his ancestors were struggling against Catholic superstition, they could get no Bibles printed, and the captains of the merchant-vessels brought them to them from Holland. In Leith they had established a Floating Chapel, and had added lodgings for seamen, to keep them out of the snares of vice; and a school for the cabin-boys. He opened the first Floating Chapel in Glasgow; it was on board an American vessel called "The Morning Star." The men listened to him explaining the doctrines of eternal life, with an anxious attention which hung upon his lips. When he prayed for them, there was a solemn silence; but when he came to put up a petition to the Throne of Grace for their wives and children, there burst from them one hallowed sigh of affection; and should they not be taught to pray for those who were so dear to them?

LONDON MISSIONARY SOCIETY.

Queen-street Chapel, May 15, W. A. Hankey, Esq. in the chair.

Report, by Rev. Mr. Arundel.—The christian religion has been introduced into the *Sandwich islands*, among a population of above 100,000 souls.—Civilization and christianity are advancing in *Otaheite, Eimeo, Huaheine, &c.* The *Tahietan* version of the scriptures is printing.—*Chinese* versions of Jeremiah, Ezekiel, &c. are in the Malacca press.—In *Java*, &c. public worship is statedly carried on in Chinese.—At *Amboyna* Mr. Kam has translated twenty-five of Mr. Burder's Village Sermons into Malay. His church contains 100 members, received in December last.—At *Calcutta*, the native schools are on the increase. In *Chinsurah*, they contain 2500 scholars. At *Madras*, 538. At *Belgaum*, a Brahmin and his wife have been converted. At *Bellary*, the scriptures are translating into Canara. At *Bangalore*, nineteen heathens have been baptized. At *Surat*, the Gujuratee New Testament is nearly finished.—In *Siberia*, the scriptures are translating into Mongolian and Calmuc.—Doddridge's Rise and Progress, and the Pilgrim's Progress are translating into *Modern Greek*.—The intelligence is pleasing from *Africa* and the *West Indies*.—The expenses of the year have been £33,187. 19s. 5d.; the receipts, £32,039. 11s. 1d.

The different motions were enforced by the Rev. Dr. Wardlaw, and the Rev. Messrs. J. Julian, T. Smith of Rotheram, H. Townley, D. Stewart, J. Morison, J. Fletcher, E. Irving, and Mark Wilks.

HOME MISSIONARY SOCIETY.

Spafields Chapel, May 20, Thomas Walker, Esq. in the chair. There are now 24 Stations, and 22 Missionaries, who preach in 189 villages, and have nearly 2000 children in their Sunday Schools. Speakers, Rev. Messrs. Irving, Wardlaw, Lacey, Kilpin of Exeter, Douglas, Ivons, Kemp of Cheshunt College, &c. The amount received at the meetings was £260.

THE CONTINENTAL SOCIETY,

For the Diffusion of Religious Knowledge over the Continent of Europe, by Native Local Preachers.

The Fifth Annual Meeting was held May 21, at Freemasons' Hall, and was respectably attended. The President, Sir T. Baring, Bart. M.P. took the chair, and opened the business of the day with some appropriate remarks. Indisposition, however, compelled him to retire before the conclusion of the meeting, when he was succeeded by General Neville, one of the Vice Presidents of the Society.

A very interesting Report was read by the Secretary, the Rev. Isaac Saunders, A.M. and suitable resolutions, founded on the proceedings of the Institution, were moved and seconded by Lord Powerscourt, Spencer Perceval, Esq. the Earl of Rocksavage, the Rev. John Townsend, Wm. Wilberforce, Esq. M.P. the Rev. M. Wilks, the Rev. Edward Irving, Dr. Parker, W. Cunninghame, Esq. Sir C. S. Hunter, Bart. the Rev. A. M'Neil, and the Rev. J. Bunting. The number of agents employed on the Continent is twenty. The gospel has been preached by them in several hundred towns and villages. The expenditure of the last year amounted to £1450. A large number of New Testaments have been distributed. The speeches delivered were very excellent and animating. Great feeling was excited on behalf

of the spiritual necessities of the nations on the Continent, and the sum of £63 was collected.—Reports may be had, and subscriptions received, at the Continental Society Office, 8, St. Andrew's Hill, Doctors' Commons.

Society for the Improvement of Prison Discipline.

Freemasons'-Hall, May 26, His Royal Highness the Duke of Gloucester in the chair.

Whilst the Report details numerous instances of the wretched internal management of prisons, five to seven men locked up nightly in a cell 7 feet by 10—no infirmary—cells used for sick wards—insane men among misdemeanants, &c. it speaks highly in favour of the Tread Mill. It appears that in the nineteen English counties in which criminals have been subjected to the discipline of that machine, they have uniformly, at the expiration of their imprisonment, shown a disposition to forsake their former dissolute habits, and have returned to society much improved. Opinions were read of several medical gentlemen, that the activity which it compels is conducive to health. In the case of females, the machine is so regulated, that they do not suffer a greater punishment than the law contemplates. The exertions in England have had a very great influence on the prisons of Ireland, Hanover, Bavaria, Wirtemburg, Denmark, Russia, Prussia, and Paris. The Ladies' Committees, also, have produced important benefits.

Several noble and distinguished persons were amongst the speakers. Mr. *Wilberforce*, speaking of the present state of our prisons, said,—It is against the feelings of humanity, that such a state of things should continue. He is to be pitied who, when young, committed some imprudence for which in a prison he was suffered to contract habits which were more dangerous to him than the most loathsome diseases of the body, and which sank him below the ordinary level of his species. Not only humanity, but justice, demands that we should make the prisons more fitted for the reception of criminals, that they may not pass on from less to greater crimes, and perfect their criminal education. Let us visit them in prison; let us speak to them in the language of religion; and let us endeavour to make them respectable members of society in the evening of their lives.—We are happy to learn that the Legislature has taken this subject under its consideration.

ORDINATIONS, &c.

April 1, the last half-yearly Association of Baptist ministers and churches, in the West of CORNWALL, was held in Helston. Messrs. Green of Falmouth preached in the morning from Psalm cxxvi. 5, 6; Sprague of Bovey Tracey in the evening, from Isa. lii. 7; and Dore of Redruth on the preceding evening, from Micah vii. 7. Messrs. Smith, Sprague, Gill, and Clarke, engaged in the other services. The next Association to be held at Redruth, October 14. To preach, Messrs. Lane and Clarke.

April 9, the Rev. James M'Pherson, from Edinburgh, (late of Bradford Academy,) was publicly set apart to the pastoral office over the Baptist church, Salthouse-lane, HULL.—Mr. Wm. Wade (late pastor of the church) commenced the service; Mr. Berry of Bishop Burton delivered the introductory discourse, and received Mr. M'Pherson's confession of faith; Dr. Steadman of Bradford offered up the ordination prayer, and delivered the charge from Rom. i. 9; and Mr. Rowse (of Kilham) concluded with prayer.—In the evening Mr. Normanton of Driffield commenced the service; Mr. Joseph Gilbert (Independent) addressed the church from Titus ii. 10; and Mr. Moses Saunders of Bradford Academy concluded with prayer.—The chapel was very much crowded, and all present seemed to be deeply affected, and highly interested. May the Lord appear in his glory, and crown the union with his abundant blessing!

April 29, a new Particular Baptist Chapel was opened at YARMOUTH, (Isle of Wight,) when two sermons were preached; one in the morning by Mr. Mileham of Portsea, (1 Cor. i. 2;) and the other in the evening by Mr. Draper of Southampton, (Heb. vii. 25.) The devotional services were conducted by Messrs. Read, Mursell, Franks, and Clay. The services were well attended, solemn, and highly interesting, and the prospects are encouraging.—Various attempts have been made by Mr. Read, pastor of the Baptist church at Wellow, (a village about two miles from Yarmouth,) to introduce the gospel into this town, but without any permanent success. About four years ago, a few persons, residing in Yarmouth, chiefly members of the church at Wellow, being grieved at the great ignorance of the children

of the poor, and the want of suitable means of education in the town, endeavoured to collect them together on the Sabbath-day, to teach them to read the scriptures, and to impart religious instruction to them. Their efforts were attended with success. In a short time the number of their scholars amounted to from 80 to 100: but, owing to the removal of a friend, who *kindly and gratuitously* opened his house to receive them, and there being no other place to be had in the town sufficiently large to accommodate them, they were reluctantly obliged to dismiss one-half or more of the children. Their case was laid before the Hants and Wilts Association, who encouraged them to attempt the erection of a place, to be used for the purposes of a school-room and occasional preaching. After patient waiting, and frequent disappointments, they, in a very unexpected, but evidently *providential way*, met with a piece of land for sale, which they immediately purchased, and upon which they have erected the present neat and substantial building, 29 feet by 20. And it is believed that the Lord's set time to favour this benighted town, is now come. Send prosperity, O Lord: hasten it in thy time.—On the Sabbath after the chapel was opened, upwards of 100 children attended the school, and Mr. Read preached to a crowded congregation in the evening.—The expense, including the land-purchase, conveyance, and trust-deed, is £190; towards which these *poor* and *truly-deserving people*, (with a donation of £10 from a *liberal individual* in the neighbourhood,) have raised £40, with an addition of £8, collected at the door at the time of opening the chapel; and for the remainder an appeal must be made to the friends of education and religion. To help them in their good work Mr. Franks has engaged, under the sanction of the Association, to make this appeal, which he must *immediately* commence, as the whole of the burden rests upon *one* individual, who is quite unable to bear it.

April 29, the Rev. G. A. Grant was ordained pastor of the first Baptist church in BACUP. Mr. Belcher, late of Oakham, introduced the service with reading and prayer; Mr. Mann of Shipley described the nature of a christian church; Mr. Heyworth of Cloughfold asked the usual questions, and received the confession of faith; Mr. Mann offered the ordination prayer, with laying on of hands; Dr. Steadman of Bradford gave the charge from Rom. i. 9; Mr. Pilling of Gondshaw Chapel preached to the people from Deut. i. 38, and concluded the morning service. In the evening the congregation reassembled, to witness the ordination of two deacons. Mr. Grant read the scriptures and prayed; Dr. Steadman delivered an address on the nature of the deacon's office, and prayed, with laying on of hands; Mr. Mann addressed the deacons from Zech. iii. 7, and concluded the services of the day, which were very numerously attended, and considered highly interesting.

May 20, a new Baptist Chapel was opened at BACUP, for the use of the church and congregation under the pastoral care of the Rev. F. W. Dyer. Sermons were delivered by the Rev. Dr. Steadman of Bradford, from John iii. 30; Mr. Fisher of Liverpool, from Neh. x. 39; and Mr. Birt of Manchester, from Hosea xiv. 5. The devotional exercises of the day were conducted by Dr. Steadman and Messrs. Trickett of Bramley, Gibson of Hall Fold, Bottomley of Bingley, Jackson of Hebden Bridge, Blackburn of ——, Dyer, minister of the place, and Belcher, late of Oakham.

May 22, the building formerly occupied by the Wesleyans in CANTERBURY having been purchased and commodiously fitted up, was opened as a Baptist place of worship. The ministers who preached were Messrs. Griffin of London, Giles of Chatham, and Uppadine of Hammersmith. The devotional services were conducted by Messrs. Atkinson of Margate, Cramp of St. Peter's, Giles of Eythorne, Martell of Deal, Gates of Sandhurst, Shilling of Betherden, Dean (Independent) of Sittingbourne, Flint, Dowsett, Waldon, and Kingsford.—Mr. W. J. Cross, late of Bristol Academy, the minister of the place, has been much encouraged by the excellent congregations which *have attended since it was opened. The collections amounted to* £29.—The meeting-house, which is freehold, is secured in trust for the use of the Baptist Denomination. A Committee, consisting of ministers and others, in London, Canterbury, and the places adjacent, have the conducting of the business until a church is formed, and a pastor settled. The religious public will be applied to for their assistance towards

liquidating the debt which remains upon the place.

May 21, 22. The YORKSHIRE and LANCASHIRE Association of thirty-nine churches, held their annual meeting at Accrington. Sermons were delivered by the Rev. Messrs. Lister of Liverpool, (Jer. xiv. 8, 9;) Fisher of Liverpool, (Rev. iii. 19;) Birt of Manchester, (Rom. vi. 10, 11;) and Larom of Sheffield, (Isa. lv. 10, 11.) The devotional exercises by the Rev. Messrs. Smith of Newcastle-under-Line, Lister of Liverpool, Larom of Sheffield, Birt of Manchester, Grant of Bacup, Heyworth of Cloughfold, Holroyd of Wainsgate, Trickett of Bramley, Scott of Colne, Thompson of Newcastle-under-Line, Stephens of Rochdale, Colcroft of Bolton, Dyer of Bacup, and Harbottle minister of the place. Moderator, Rev. W. Stephens of Rochdale. Clear increase about 120. Circular Letter by Mr. Birt, on *The obligations of christians to observe the Lord's-day*. Next Association at Sheffield. Mr. Lister to write the Letter, on *The duty of church-members to those whom they have excluded for improper conduct*.

May 29, the Rev. James Acworth, M.A. was set apart to the copastorship of the Baptist church in LEEDS.—W. Steadman, D.D. stated the nature and constitution of a church of Christ, and proposed the usual questions; Mr. Thomas Langdon (who for more than forty years has faithfully and affectionately discharged the duties of the pastoral office, but whose age and infirmities have rendered assistance necessary,) offered the ordination prayer; John Ryland, D.D. delivered the charge; and Mr. B. Godwin, Bradford, addressed the church and congregation. The devotional services were conducted by Messrs. E. Parsons, J. Scales, R. W. Hamilton, and J. Mann.—The attendance was numerous and respectable, and the whole service highly interesting.

June 5, the Rev. G. Alvey was publicly recognized as the pastor of the Particular Baptist Church at SOUTHWELL, Nottinghamshire; when Mr. W. Nichols preached an affectionate sermon to the pastor and people, from Phil. i. 9—11. He was assisted in the other interesting services by Mr. J. Coles, formerly pastor of the Baptist Church at Gretton, Northamptonshire. It was a season of great solemnity, and will long be remembered as a time of refreshing from the presence of the Lord.

We stop the press, and exclude from the present Number another article, to inform our readers that the BAPTIST HOME MISSIONARY SOCIETY held its Annual Meeting, June 17, at the City of London Tavern, Edward Phillips, Esq. in the chair.—This Society now affords assistance to upwards of ONE HUNDRED Village Preachers, whose labours are carried on at about THREE HUNDRED AND FIFTY stations, which are situated in *thirty-four* counties in ENGLAND, and *seven* in the principality of WALES—and with which are connected *one hundred and eight Sunday Schools*. The receipts of the last year amounted to £1059. 18*s*. 8½*d*. being considerably more than those of any former year. There are also many *Local Baptist Itinerant Societies*, of whose expenses we have no account. The Particular Baptist Fund in London expends annually upwards of £2000 in assisting poor churches to support their pastors—many of whom, but for this assistance, would be unable to preach in surrounding villages.—The first number of the "Quarterly Register," containing the operations of this and similar institutions, will be published in September next.—The Meeting was numerously attended; there were many able speakers; and the contributions amounted to nearly *Two Hundred Pounds*.—Subscriptions and Donations will be thankfully received by WILLIAM DAY, Esq. *Treasurer*, 99, Newgate-street; and the Rev. J. EDWARDS, *Secretary*, 21, Thornhaugh-street; of whom may be had the Quarterly Register, Missionary Boxes, Collecting Cards, &c.

CORRESPONDENCE.

We have received some explanatory remarks from our Correspondent at Henley. Had the statement he sent us in May of there being "an Independent church at Rotherfield Grays, situate near Henley," been contained in his first communication, all the obloquy and perplexity it has occasioned would have been prevented. If, we had known (as we now do) that contrary opinions, upon the subject of the division which has taken place, are held by ministers of the greatest respectability, we would not have inserted the original article.

SLAVERY: *from a Liverpool Paper.*

From Western India's fertile soil,
Before the eternal throne,
Sighed out by thousands as they toil,
Ascends the negro's groan.

Beyond the Andes' snowy bound,
In rich Potosi's mines,
Immur'd beneath the cavern'd ground,
The wretched bondsman pines.

And where the dark Levantine wave
Assails the Libyan shore,
In bitter toil the galley-slave
Still labours at the oar.

From every clime beneath the skies,
Profan'd by slavery's chain,
The prayers of captive millions rise;
And shall they plead in vain?

Shall man, of little power possess'd,
His fellow-worm enthrall,
And rudely from his brother wrest
A blessing given to all?

Yes, thus it is! Yet not unpaid
His tyranny prevails;
For all his barbarous deeds are weigh'd
In Heaven's unerring scales.

And when the dark and silent grave
Its gloomy jaws shall close,
And the stern master and his slave
Alike in dust repose;

Each bursting sigh, each bitter tear,
Each bosom's tortur'd beat,
Shall then in black array appear
Before the judgment-seat.

Then tremble, tyrant of the day,
And shudder at thy doom;
For know, vain man, thy little sway
Is ended in the tomb.

That home the wretched slave implores,
The tenement of rest,
Which leads him to those smiling shores,
The islands of the blest.

*Verses by the present Bishop of Calcutta.**

From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile?
In vain, with lavish kindness,
The gifts of God are strown;
The heathen, in his blindness,
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of light deny?
Salvation! Oh Salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt Messiah's name.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

Portsea. C. T. M.

* In our last number they were by mistake attributed to the late Bishop. Our Correspondent having sent us the first two stanzas, we now insert the whole.

Calendar for July.

2. Sun (as to longitude) between the Earth and Herschel VIII. 15 morn.
4. Moon passes Saturn IV. 15 aft.
6. Moon passes Mars I. 51 aft.
6. Moon passes Jupiter X. 30 aft.
7. Moon passes Mercury III. 30 morn.
8. New Moon VI. 40 morn.
8. Moon conceals from London a very small part of the northern limb of the Sun, from V. 26 to V. 40 morn.
9. Ceres south VIII. 2 morn.
11. Moon passes Venus XI. morn.
☞ 17. Jupiter 45′ south of Mars.
23. Full Moon III. 28 morn.
23. Moon passes through the Earth's shadow, but not through the centre of it. Eclipse begins I. 30 morn. Total darkness begins II. 37. She sets totally eclipsed IV. 10.
26. Herschel south X. 15 aft.
31. Moon passes the Pleiades.

Irish Chronicle.

Baptist Society for Promoting the Gospel in Ireland.

THE Ninth Anniversary of this Society was held at the City of London Tavern, Bishopsgate-street, on Friday, June 20.—The great room began to fill at six o'clock in the morning. (Breakfast was served in the Coffee-room.) At seven o'clock the seats were all occupied. A few verses of a hymn were sung, and the Rev. W. Shenstone offered up prayer. The question being then put and carried,

Joseph Butterworth, Esq. M.P. on taking the chair, stated that the meeting was convened to hear the Report of the Baptist Society for Promoting the Gospel in Ireland, and had never yet assembled at a crisis so important as the present. The Laws and the Government of that ill-fated country had been set at defiance by a large portion of the population. Human benevolence had, during the last year, been most liberally exerted to supply the wants, and conciliate the affections, of the lower orders in Ireland. We had, however, found, that neither human laws, nor human benevolence, could of themselves effect the happiness of that people, and bring them into social order, without the superior influence of Divine grace on their hearts. We must, therefore, look to a higher power than mere human instruments for accomplishing the great objects we had in view. This Society, most happily, provided the means which, under the blessing of God, might prove of incalculable benefit, especially to the rising generation. Education and the communication of scriptural knowledge would be the best means of promoting social order, and moral and religious improvement. The public papers had reported many particulars of the dreadful state of the South and West of Ireland; but it was too true that the actual condition of things there was much worse than had been generally known in this country. The nightly burnings of property, destruction of cattle, and horrible murders, had now become of common occurrence. In certain districts, there was no security in country places, and the inhabitants had been driven into the towns for safety. These awful facts respecting the conduct of the people too powerfully proved the absence of moral and religious principle. The British nation had of late years made great exertion for the salvation of the heathen world, but surely we ought not to neglect our own countrymen, and expend all our exertions on Missions in remote quarters of the globe; we ought not to confine our labours to distant vineyards, and neglect to sow the seeds of Christianity at home, where there was so large a field,' so vast a wilderness. Notwithstanding, however, the awful condition of Ireland during the past year, he believed that the Society would find much encouragement in the details of the Report, which was about to be read, amply sufficient to excite their hopes, and to stimulate their utmost exertions for the support of this excellent Institution. He should not, therefore, longer detain the Meeting, with any farther observations, but request the Secretary to read the Report.

The following are brief Extracts.

"The very destitute circumstances of the *native Irish*, engaged the early attention of this Society; and it is pleasing to know that the apathy which at that time prevailed, has given place to a general concern for supplying them with the means of instruction. Many schools have been established by this, and other societies, wherein those parents who wish it, may have their children instructed in the Irish language: and thousands of copies of the scriptures in Irish have been circulated for their use.

"The sentiments of a Noble Lord, the President of his Majesty's Council, upon this subject, justify the measures which have formed the chief feature of the Society's operations. In a speech at the Nineteenth Anniversary of the British and Foreign Bible Society, the Right Honourable Lord Harrowby, speaking of Ireland, said, 'I cannot sit down without adding one word more, on a subject to which I feel it necessary to advert. From what has been stated in the Report, it is impossible for us not to feel a degree of exultation, in knowing that the word of God has been disseminated, through the instrumentality of this Society, in a nation, (which indeed ought not to be called a distinct nation, because it

is part of ourselves,) *and, in a language in which I should be happy to see still greater exertions made to spread the scriptures—the language of our neighbouring country, Ireland.* I am satisfied if any thing can be found to allay the terrors and to heal the wounds of that unhappy country, it is the dissemination of the Gospel of Peace; and the best mode in which that Gospel can be distributed, and the most likely to overcome the prejudices of the people, is, to present it to them, not in a tongue with which, from the unhappy prepossessions of many minds, they may not associate the most favourable ideas, *but in their own tongue*, divested of every thing that can give it any unfavourable impression.'

"The employment of persons, natives of Ireland, to *read* the scriptures in the Irish language, has proved a happy means for gaining access to the adult part of the population. Their partialities for every thing Irish, have thus been interested, and their prejudices against Protestant Instructors shaken and overcome. Having conveyed the light of the Holy Scriptures to those who inhabit the mountains, bogs, and glens of Ireland; and furnished the *cabins* of those who were formerly known only by the appellation of the 'Wild Irish,' with pure christian instruction, (the glorious principles of the Reformation,) are circumstances that afford indeed matter for abundant thanksgivings to God. There is no instance perhaps in the history of modern Missions, that will more justify the application of the prophet's language:—'*The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light hath sprung up.*'

"The number of the Sabbath and Itinerant Irish Readers of the Scriptures is twenty-four. Some idea of the usefulness of the Sabbath Readers may be formed, from the report of the labours of *five* men in the county of Clare. They have read the scriptures in the Irish language in more than two hundred and fifty distinct cabins. One of them only has taught forty-seven adults to read the Irish perfectly.

"The Committee report that there are ninety-two day schools, and fourteen evening schools for adults, besides several Sunday-schools. There are in Tipperary, Cork, Westmeath, Longford, and Kilkenny, eleven; in Clare and Limerick, seventeen; and in Sligo, Mayo, and Roscommon, sixty-four. The schools contain about 7500 children: all these belong to Roman Catholic parents, excepting about 500, whose parents are Protestants.

"Mr. Wilson gives a statement of the improvement of the children in *three* schools, as it relates to their repeating chapters of the scriptures. Of the children examined upon the forementioned plan, more than sixty repeated ten chapters each; thirty repeated twenty chapters each; eight repeated sixty each; three upwards of one hundred each; two, one hundred and sixteen each; and one the surprising number of one hundred and twenty chapters. These last three were in the 'Haddington School,' supported by a gentleman in Scotland, in which there were seventy-three children present, the whole of whom are the children of Roman Catholic parents.

"The Inspector of the Society's schools in Erris, (situated at the north-west extremity of the kingdom, and where the inhabitants are in a dreadful state of destitution,) says, 'The scriptures are extensively circulated among the Roman Catholics in Erris, by means of our schools. Major B. the chief landholder has lately established a Protestant colony, by giving every Protestant a house and half an acre of land, during two lives. This measure, aided by the efforts of our Society, has already produced many beneficial changes. Several parents who are Roman Catholics, told me that they were very thankful to the charitable people in England, who were giving their children education *gratis*, and that they would not be prevented by either priest or monk, from sending them to the schools. I am happy to say, that one of the priests told me, he was favourable to the schools, and had given an invitation to the Rev. Mr. M'Kaag to come to his house whenever he visited the schools in Erris.'

"The Committee have placed the schools under the inspection of the Readers of the scriptures, and the superintendance of the Itinerant Ministers employed; all of whom have, by their vigilance and integrity, entitled themselves fully to the confidence of the Society. The schools in Connaught are under the active superintendance of the Rev. Josiah Wilson, who resides at Boyle, in the county of Roscommon, and the Rev. John M'Kaag, who lives at Ballina, in the

county of Sligo. Those in the county of Clare are superintended by the Rev. Wm. Thomas, who resides in Limeric; those in the county of Cork, by the Rev. T. C. Keene, who resides in the city of Cork; and those in the middle counties are regularly visited by the Rev. S. Davis of Clonmel, and the Rev. Isaac M'Carthy of Tullamore.

"Before the Committee close this part of their report, they would remind the Society of advantages resulting from making the native Irish acquainted with the scriptures, as it relates to the peace and welfare of Ireland. All their agents unite in the following testimony of Mr. Wm. Moore:—'Wherever the scriptures are read, or heard, there is loyalty; and I defy the kingdom to produce an instance from the commencement of our Society, of any person who has attended upon the reading of the scriptures, or has read them himself, having been apprehended, or charged with any insurrectionary practices: therefore, if it were only to save great expenses to the government, let the scriptures have free course; and love to England, and loyalty to the government, will be the results.' As a corroboration of this statement, it is gratifying to find, that the late despatches from the Lord Lieutenant of Ireland, respecting the convulsed state of society, mentions 'part of the province of Connaught,' in connection with the province of Ulster, as being perfectly tranquil."

The *Rev. Mr. Barclay*, of Irvine, in Scotland, stood forward to propose the first resolution. There could be but one opinion upon it—that it was of exceeding great interest, and that it called forth the best exertions of all who heard it. He had visited Ireland repeatedly, first on behalf of the India Missions in 1808. It appeared to him at the time that the country was, in the main, spiritually dead, and at rest. The almost only exception which he generally found was in the labours of the Methodists, which, to their great credit, never were checked, however hopeless the surrounding prospect; they were, as it had been justly said, "All at it, and always at it." He was there again with his excellent friend, now near him (Mr. Saffery) in the year 1813. They were both of them deeply moved at the state of the country. He could not help comparing himself and his friend to the messengers who were sent to spy out the land of Canaan. He must confess that he himself was more like one of those unbelieving messengers, and had he been consulted at the time, like them he should have made a bad report of the land. His friend Saffery, however, returned, and behaved more like Caleb and Joshua. He stated the case truly, but in such a manner as encouraged the leaders of Israel to advance.—In short, the report which he gave had the effect of originating the society, and so the first step was taken by the English Baptists towards clearing themselves of the reproach of so long neglecting their duty. Ireland, in their very neighbourhood, had been neglected, while they were sending the gospel to the ends of the earth. They had all been verily guilty in this matter, in forgetting their "little sister"—the "lovely isle of the ocean"—leaving it to be blinded by the superstition of popery, and robbed by its rapacity—blinded and robbed to a degree which was scarcely credible. He would give them an instance which came to his own knowledge. He was crossing the bridge over the canal near to James-street, Dublin. A boy asked alms. He observed suspended from the neck of the boy, who was 10 or 12 years old, a bit of pasteboard, and inquired, "What have you got here, my good boy?" "It is a gospel, sir." —"And who gave you the gospel?" "The priest, sir, who lives in James-street." "And wherefore did the priest give you the gospel?" "I was overtaken with a sickness in the night, and the priest gave me the gospel." "And how much did you pay for the gospel?" "I paid five shillings, sir." Five shillings from this poor little boy, who lived by begging, for a bit of parchment! But for far other purposes than these, Ireland had now come up in remembrance before God, and he had brought her into the remembrance of this people; and therefore from her mud-wall cabins, from the heights of her hills, and from the bottoms of her mountains, we had "heard songs, even glory to the RIGHTEOUS." The cause was so just, the protection of it so high, the purposes so great, that the work must prosper. In Scotland they looked with great interest on the labours of their English brethren as to this subject. The history of the society was known beyond the Tweed, and had excited their prayers and anticipation, and engaged for its success. He himself lived nearly opposite to a near point of the Irish coast. The Irish popula-

tion of course, frequently visited their shores, and their appearance was striking, and full of distress. A female friend of his was sitting at his window, reading the third report of this society, at the time of its publication, when a company of the Irish, who had just landed, was passing up from the harbour to the town in which he lived. Her mind being deeply interested in the accounts of your labours, and affected with their miserable appearance, she gave it relief by the following poetic effusion, that he repeated to the assembly, and which we have procured by the kind attention of a friend,

Erin shall rise! the chains that held
Her captive spirit bound,
Methinks I hear already snapt,
And falling to the ground.

Immur'd in worse than Egypt's night,
We saw our sister lie;
And all unmindful of her plight,
Supinely passed by.

Ah! did we stretch the hand of love
Unto each stranger's child;
And heedless suffer'd her to rove,
So miserably wild.

But now that period deathly cold,
To Erin's past away;
The beams of love which now unfold,
Shall gild her future day.

Hail, Erin, hail! thy Conqueror's near;
He comes, he sees thy ills;
E'en now his chariot wheels we hear
Upon thy distant hills.

Awaken hope, with raptur'd eyes,
Her bright'ning form behold;
And see her from her shackles rise,
To liberty and God.

But, oh! let penitence intrude,
And at her feet bemoan,
To God our deep ingratitude,
To her our hearts of stone.

But while they were thus encouraged to exult, they were also called upon to act, and indeed their exultation was a pledge that they were prepared for this action. Though the object was spiritual, the work itself was in a manner an earthly thing, and pecuniary means were necessary to it. They could never cease till "the little green island" should be covered with the knowledge of the Lord Jesus Christ. These annual meetings were pleasant; they were something like the celebration of harvest-home in husbandry. But, like prudent husbandmen, they must not forget to prepare the seed for other harvests; nor that they would have to continue their exertions. The society was under engagements for £500 to the Treasurer. Christians were too apt, however, to despond; they were ever ready to flag in the Redeemer's cause, and to cry out "there is a lion in the way—we shall be slain in the streets." Let them prefer the resolution of Christian in approaching the house of the Interpreter, and like as with him; the difficulties would be found on approaching them, much less than their fears. He remembered hearing of a person, (who he dared to say was not a Scotsman, but born and nourished on this side of the Tweed) that in such cases of difficulty, adopted as his motto, the three following letters T-R-Y. He recommended this same motto to the society and its members, and not to be discouraged by difficulties, but to TRY and surmount them.

He concluded by moving, "That this Meeting, from the report now read, feels truly grateful that the blessing of God has attended the labours of the society, in promoting religious knowledge, morality, and loyalty, and therefore resolves that the report, considering the information it contains, be adopted and circulated, as well adapted to increase the friends and supporters of the institution."

Rev. *J. Hoby* of London seconded the Resolution. He adverted to those general meetings of Christ's disciples, before the name of Christians had superseded that of Galileans and Nazarenes; and considered that there was a degree of resemblance between those now held by various societies, and some of which we have the records in the Acts of the Apostles. If there was much which might be contrasted with the simplicity of primitive times, there was a happy approximation in the motives which influence the emotions inspired, and the measures adopted. He had no wish to intermeddle with politics, but was reminded of a meeting, lately held in that room, by many points of similarity in the condition of the two countries, Spain and Ireland. The same causes, popery and priestcraft, had produced similar results in both; but "the weapons of our warfare are not carnal, but mighty through God". He was struck with the propriety of the terms in the Resolution, "for promoting religious knowledge, morality, and loyalty;" this supposed *ignorance, immorality,* and *insurrec-*

sion. Not only were the terms proper, but the order of them was admirable. For without *religious knowledge* there could be no pure morality; and without both of these they could not expect true loyalty. Ignorance led directly to vice, and these together to rebellion. In vain would the Government attempt to stop the evil, by simply opposing the arm of power to repress the lawless men. They must be instructed and drawn into union by the bonds of Christian love. Where people were the best taught, and most religious, they were the best and most useful subjects. They must give the Irish other prospects than they now had, of being called to pave our streets, conduct to our houses water and light, and gather in our harvests, and then to be told by advertisements, placarded on our walls, that if they applied to the parish for relief, they should be sent back to the land of potatoes.

In this Society an attempt is made to do the greatest quantity of good, at the least possible expense, and he believed from his heart, there was not a spot on the globe now visited by Christian benevolence, where 25 or £2600 was more profitably expended than the funds of this Society are in Ireland. He was sorry to hear that the Treasurer was so much as £500 in advance; but he was reminded of the answer given by the father of a large family to the inquiry, how he contrived to provide for so many children; "Easily enough," said he, "we all work for the youngest." They ought to imitate this man in his energy and cheerfulness; so far at least as to do what they could for the most necessitous Society. This idea had suggested to the Auxiliary Missionary Society in his own congregation, the propriety of sending them ten guineas. He concluded by congratulating them on the recovery of their valuable Secretary from his late illness, and his resumption of his very useful labours, and trusted that the assistance of his excellent colleague, would, with the blessing of God, greatly contribute to the prosperity of the Society.

The resolution was then put from the chair, and carried unanimously, as was the case with all the other resolutions.

The *Secretary* acknowledged the receipt of two sums, one from Edinburgh Bible Society, of £100, and another from the East Lothaine Bible Society of £20, sent by the Rev. Christopher Anderson.

The *Rev. S. Davis*, of Clonmel, then stood forward, and was kindly received by the Meeting. He said it was the most gratifying to him to be there. It was several years since he had the pleasure of addressing an assembly like the present. He rose to describe the nature of the arrangements which they had adopted. Their labours were chiefly successful among the descendents of the English and Scotch, who were mixed in a considerable measure with the aborigines of the island in every part of it, and thousands of these were ignorant of the gospel, and some had gone into the bosom of the Roman Catholic communion for want of other spiritual instruction. There were, however, some pleasing instances of the liberality of Roman Catholic priests towards Protestants that might be mentioned. Some Roman Catholics had made a disturbance at a place where there was a preaching. The priest was informed of it, and rebuked them for it on the next Sunday from the altar. He told them that he did not wish them to go to hear the preaching, but if they would go, they must demean themselves properly, or they should experience his displeasure. He was told by a Presbyterian minister of a Catholic priest who used to invite his flock to the chapel after performing mass, saying, "Now let us go and hear Mr. ——; he can preach a better sermon than I can." But it happened that a wrong-headed man, tempted by this conciliation, rashly proceeded to attack the leading tenets of popery. The priest and his congregation were, naturally, affronted, and would come no more. And that was with him a common remark, that if you attack them in an offensive manner, you may do more harm than good. There was a manner of doing things. He would stand as firmly as any man upon the principles of protestantism and the gospel; but they ought not needlessly to offend those to whom they were opposed. The first thing was to get them to embrace the gospel, and then they would freely give up their errors and troublesome and expensive superstitions. They had been greatly successful in the scriptural education of Roman Catholic children: they had in the schools about 7600 of them. In one town they had 300; and it was a delightful sight to see the boys reading, and the girls sewing. A friend who accompanied him wept for joy at the sight. He examined some of the boys, and their progress was astonishing. One of them had 75 chapters by heart. He could not

stop to hear them all repeated, but desired the boy to turn down the leaves, which was done. He then examined him in 20 or 30 chapters at random, and he found sufficient reason to believe that the boy knew the whole 75 chapters. Some could repeat 20, some 30, and some 40 and more chapters. He gave the first boy a Bible; and though he was a Roman Catholic he loved the book, and had subsequently refused 6s. for it. At another examination, the chief competitor for the prize was so ragged that he doubted the propriety of trusting him with the new book, lest he should out of absolute necessity dispose of it to buy himself clothes. The poor boy came up to him with tears in his eyes, and said, "If you will give me the Bible, Sir, I will not part with it, but I will show it to you every time you come this way. In these delights he had participated, though at a distance from his native home. The spirit of union prevailed among the brethren of all denominations. The Episcopalians, the Methodists, the Independents, the Baptists, the Presbyterians, were increasingly attached each to the others. Their principle was, never to use catechisms in the schools. The children knew nothing of him as a Baptist. His object was to make them proselytes, not to a sect, but to the Bible: and that was the general disposition of all his brethren. He could speak to the accuracy of that part of the Report which stated that those counties were the most peaceable which were the best instructed. But much as was done by ourselves and other societies, much more remained to be done. The Sunday School Society stated that they have 1761 schools, containing 167,000 scholars; and there were 11,628 teachers. But notwithstanding this, it appeared that in the county of Limeric alone, not more than one in 977 received religious instruction.

Lieut. *J. E. Gordon*, R. N. proposed the second Resolution, viz. "That this Meeting, sincerely desirous of conferring real and permanent benefits upon the sister kingdom, is increasingly satisfied of the correctness of the opinion lately expressed by a noble Earl, viz. that if any thing can be found to allay the terrors, and to heal the wounds of that unhappy country, it is the dissemination of the Gospel of Peace; and that the best mode in which that Gospel can be distributed, and the most likely to overcome the prejudices of the people, is to present it to them in their own tongue." He presented himself, he said, with considerable reluctance to the meeting, having entered the room without any intention of taking a part in its proceedings. Having, however, visited those parts of Ireland which are deriving benefit from the Baptist Irish Society's exertions, he was unwilling, when so particularly called upon, to hold back from Ladies and Gentlemen present, the testimony of disinterested observation. He had attended to the operations of every Institution, which is at work upon the ignorance and moral degradation of Ireland; and the variety, as well as the power, of the system, will justify the transfer of a figure, once applied to the militant church. It was varied as an army with banners; and with respect to the superstition and spiritual despotism with which it was tasked, it would ultimately prove "terrible as an army with banners." Speaking of the Baptist Irish Society as a component part of this general system, it was but justice to its plan and its exertions, to state that the schools in connection with it, held a very high rank in the scriptural catalogue. Indeed, he should say, that in point of order, and moral efficiency, they were inferior to none in the country. The plan of the society, comprehensively considered, was admirably adapted to the diversity of the ignorance, the superstition, and the determined opposition, which every scheme of religious and moral improvement must expect to encounter in that country; and having said this much of the plan in general, he would offer a few remarks on the principal heads which it presented. Among these, the adaptation of the Society's attentions to the Adult, as well as the Juvenile population, was a just and a necessary application of its benefits. In a general despair of making an impression upon the present, we had far too exclusively applied our exertions to the improvement of the rising generation; and he considered it a principal recommendation of the Baptist Society, that it had not abandoned this work of mercy as hopeless. He was satisfied, from experience and extensive observation, that much might be effected in behalf of the adult peasantry; and he would state, for the encouragement of gentlemen about him, that the London Hibernian Society (an Institution with which he was intimately connected) had brought upwards of 8000 adults under scriptural instruc-

tion, during the last winter, nine-tenths of whom were of the Romish Communion.

(To be continued.)

The remaining Resolutions were moved and seconded by the following ministers and gentlemen, viz. John Sydney Taylor, Esq. Rev. Mr. Gilbert, Secretary of the Irish Evangelical Society; John Poynder, Esq. Rev. Samuel Kilpin, of Exeter; Benjamin Shaw, Esq.; Lieut. Vickers, of the Royal Engineers; Rev. Mr. Blundell, of Northampton; Thomas Walker, Esq. Treasurer of the Irish Evangelical Society; Rev. Dr. Steadman; Rev. John Saffery; Rev. F. A. Cox. The Treasurer and Secretary were re-appointed; the Rev. George Pritchard was chosen to the office of joint-Secretary; and a Committee was elected. The Meeting closed with singing and prayer. Collected at the doors £56 12s. 5d. Towards the debt of £300 to the Treasurer, £130. Other sums were received from Auxiliary Societies, &c. &c. amounting, with the other sums mentioned, to £505. *"Surely from this time it shall be said, What hath God wrought!"*

Monies received by the Treasurer since March 26, 1823.

	£	s.	d.
Female Friend, by Rev. Mr. Shirley, Sevenoaks	5	5	0
Mr. James Collyer, per Ditto	1	0	0
Olney Penny-a-week Society, per Mr. Wilson	5	0	0
Thomas Key, Esq. Water Fulford	50	0	0
Rev. Mr. Brooks, Bewdley, per Dr. Ryland	1	16	0
Nottingham Auxiliary Society, by Mr. Bardsley	3	4	0
A Female Friend at Berwick, per Rev. Mr Innes	1	1	0
Collected at Newbury, per Rev. Mr. Pritchard	23	11	10
Auxiliary Society at Rev. Mr. Gibbs's, Norwich	30	0	0
J. B. Wilson, Esq.	50	0	0
Collected by Mr. Ivimey at Brighton	14	1	0
Received from Rev. Dr. Ryland	7	3	0
From Colnbrook	0	17	4
Mr. Thomas and Sister, Peckham	2	2	0
Mr. George, Portsmouth	1	0	0
Oswestry Auxiliary Society	5	0	0
Carter-lane School, Dr. Rippon's, per Mrs. Burls	16	11	0
Lyme Library School, to Lady-day	2	0	0
Ditto Do. to Midsummer	2	0	0
Kingston Auxiliary Society, by Mr. Ruff	13	6	0
Sundry Subscriptions, per Mrs. Phillips, Bristol	5	16	10
Ditto, per Mrs. Davis, Chepstow	1	19	8
Hackney School—Rev. F. A. Cox's	8	0	0
Potter's-street, per Rev. Mr. Baines	5	0	0
Rev. Mr. Gray, Chipping Norton	2	2	0
Woolwich School, by Mr. Wates	10	16	3
Ben. Risden, Esq. Pershore	10	0	0
Goodman's-fields Auxiliary Society, per G. Morris, Esq. Treasurer	20	8	9
North End Crayford School	3	0	0
Baptist Irish Society, Carter-lane, Borough—(Moiety of a Sum collected by Miss E. Burls)	20	5	6
Collected by the Rev. Mr. Gough, Westbury Leigh, at Taunton, Plymouth, &c.	48	7	9½
Eagle-street Auxiliary Missionary and Irish Society, per Mr. George Bagster, Treasurer, One-third of its Funds	12	0	0
Penny-a week Society, Loughborough	1	5	0
Lion-street Female Missionary Society, per Rev. Mr. Chin	30	0	0
Mrs. Holland, Bristol	50	0	0
Ladies' Association, Sevenoaks	10	0	0
Female Association, Hammersmith, for the Hammersmith School, and circulating the Irish Scriptures among the Poor	18	8	8
Baptist Church, Worsted, Norfolk	2	2	0
Ditto, Neatshead, Ditto	1	5	0
Ditto, Fakenham, Ditto	3	13	0
Mrs. and Miss Davy (Norwich School)	15	0	0
From Saffron Walden, per Rev. Mr. Wilkinson	3	0	0
Collected by Miss Rogers, Eynsford Penny Subscription	2	10	6
H. S. by Rev. Mr. Rogers	1	9	6
Female Society, per Ditto	6	0	0
Female Baptist Missionary Society, East-lane, per Rev. Mr. Davis, Walworth	20	0	0
Dean-street, Southwark, Female School	3	0	0
Tewksbury Auxiliary Society, by Miss Jones, Secretary	3	0	0

	£.	s.	d.
Mase Pond Female Sunday-school, towards educating Female Children in Ireland	1	3	6
Little Alie-street Female Auxiliary Society, per Rev. Mr. Shenston	20	10	0
By Ditto, from Children of the Sunday-school	1	0	0
A Free-will Offering to the Native Irish Schools	1	0	0
For promoting the Gospel in Ireland	1	5	0
Westerham Missionary Society	4	4	0
Do. Female Society, for a School, to be called the Westerham School	8	0	0
Rev. Mr. Gates, Sandhurst, Kent	2	2	6
The Henrietta-street Irish School	8	0	0
From Amersham, Bucks, per Rev. James Cooper	1	9	0
Free-will Offering from a few Females, in Aid of the Female Schools in Ireland	3	7	1½
Q in the Corner	1	0	0
John Bennett, Esq. Park-place, Lock's-fields	10	10	0
From Lymington, per Mr. Millard	14	0	0
Rev. Dr. Newman	10	10	0
Per Ditto—Contributions in Halfpence and Farthings from a Female Charity School in Bow	0	7	0
From Mr. James Hay, Bromley, near Bow	0	7	0
Collected by three young Ladies at Bow	5	6	6
Collected at Bradford, Wilts, by Rev. I. Davis	4	5	0
A few Friends at Melksham, per Do.	1	9	6
From the Missionary Box in the School of Mr. Yarnold of Ramsey	1	4	6
Friends at the Rev. Thomas Powell's, Mitchell-street, per Mrs. Lilwall	6	13	6
Female Friend, per Rev. J. Dyer	3	0	0
Mrs. Dyer, Frome, per Ditto	1	0	0
A Friend, per Rev. Mr. Griffin	1	0	0
Part of a Collection at Rev. Mr. Upton's, Blackfriars-road	10	0	0
A Moiety of Subscriptions from the Female Society at Mr. Giles's, Chatham, per Mrs. Judith Booth	16	3	6
From a Churchman, under the Signature of T. R. Y.	10	10	0
Mr. Thompson, Newcastle-under-Line	2	0	0
A little Master Shoemaker, one Year's Retrenchment from his very moderate Table Expenses	2	0	0
Keppel-street Auxiliary Society, per Mr. Sweatman	20	0	0
Ladies' Auxiliary Society, per Mrs. Barber	100	7	6
Collected at the City of London Tavern	56	12	5
Remitted by Rev. C. Anderson	132	0	0
Received by the Secretary.			
Mr. Witheridge, Graham's-town, Cape of Good Hope	1	0	0
Mrs. Wyke, Abergavenny	1	1	0
Rev. Mr. Clark, Truro	1	0	0
Mr. J. Fenwick	1	0	0
Mrs. Hogg	1	0	0
Mrs. Fairweather	0	10	6
Watford Penny-week Society, per Mr. Young	5	0	0
Mr. Wood, Cork	1	0	0
Miss Dawson, Upminster	1	0	0
By Mrs. Sargent of Battle	3	10	0
Mr. Stean's Annual Subscriptions	2	2	0
Rev Joseph Hinde, Do.	2	2	0
Mr. Emons, Soham	1	0	0
Sums subscribed at the Annual Meeting towards removing the Debt of £500 due to the Treasurer.			
Rev. W. Shenstone	5	0	0
Joseph Butterworth, Esq. M.P.	5	0	0
Chapman Barber, Esq.	5	0	0
James Smith, Esq. Watford	10	10	0
Thomas Walker, Esq.	10	10	0
Rev. Dr. Steadman	5	0	0
Mr. J. Danford	5	0	0
Rev. Joseph Ivimey, (*Secretary*)	5	0	0
Mr. Burls (*Treasurer*)	5	0	0
Mr. John Satchell	5	0	0
Mr. J. Harris, Camberwell	5	0	0
Mr. Samuel Moore, Suffolk-street	5	0	0
Rev. N. E. Sluper, Park-place, Camberwell-green	5	0	0
A Friend, per Mr. Hargreave's	10	0	0
Mr. Samuel Salter, Newgate-street	10	0	0
Mr J. Prosser, Charing-cross	5	0	0
Mr. John Chandler, St. Paul's Church-yard	5	0	0
Rev. R. Hogg, Kimbolton	5	0	0
Mr. Wm. Napier	5	0	0
Mr. John Cozens, Norwich	5	0	0
Mr. George Baxter	5	0	0
Rev. Mr. Atkinson, Margate	5	0	0
Rev. Mr. Kilpin, Exeter	5	0	0
Mr. William Cozens	5	0	0

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

The public services of this Anniversary of the Baptist Missionary Society were preceded, as last year, by an open Meeting of the Committee, held at the Missionary Rooms, in Fen-Court, Fenchurch-street. About sixty friends, chiefly ministers from the country, assembled on Tuesday morning, June 17, at eleven; when information was given respecting the affairs of the Society, and much friendly and beneficial conversation followed.

On Wednesday morning, at eleven, a large and highly respectable congregation assembled at Great Queen-street Chapel. The first hymn and a portion of scripture were read by the Rev. Mr. Chin; prayer was offered by the Rev. Dr. Rippon; the sermon was preached by the Rev. Dr. Steadman; and the Rev. Mr. Gaulter, one of the ministers connected with the chapel, concluded in prayer.

The text was Isaiah lii. 10. *The* LORD *hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.* The preacher noticed—the ultimate object aimed at—and the means by which it is to be accomplished. Under the *first* head he explained the terms in which it is here described, and expatiated with much animation on the glory of the prospect. Under the *second*, he shewed the power of God to be necessary to remove numerous and mighty obstacles,—persecuting laws,—corrupt systems of religion,—deep-rooted prejudices;—and also to provide suitable ministers for the work, both at home and abroad. Dr. Steadman concluded this serious and energetic sermon, by warning the audience against being satisfied with diffusing the light of science, or communicating temporal comfort, or imparting any benefit short of the gospel;—insisting on the necessity of acting a consistent part at home;—urging the union of all hearts and hands in encouraging missionary undertakings;—and pressing upon each individual the necessity of his seeking salvation for himself.

At six in the evening, a numerous and respectable congregation assembled at Surry Chapel. The Rev. Joseph Kinghorn of Norwich commenced in prayer, and the Rev. J. H. Hinton of Reading concluded. A very excellent and instructive discourse was delivered by the Rev. George Barclay of Irvine, who has long been numbered among the most active and zealous friends of the Society in Scotland. His text was Numbers xiv. 21. *As truly as I live, all the earth shall be filled with the glory of the* LORD. From these words of Jehovah to Moses, Mr. Barclay spoke of—The GLORY mentioned in the text; the manifestation of divine beauty; the glory of the moral attributes of the Godhead, as displayed in the person and work of the Redeemer.—The PROSPECT presented to our faith; the extensive and universal diffusion of this glory throughout the world.—The ASSURANCE that this prospect shall be realized; the oath of God; a solemn asseveration but seldom employed in the scripture, in which all the attributes of Jehovah, nay, his very existence, is pledged for the fulfilment of his word.

On Thursday morning, at nine, a prayer-meeting was held at Eagle-street, for the special purpose of imploring the Divine blessing on the Society and its Missionaries. Prayers and intercessions, with thanksgivings

were presented by the Rev. Messrs. Gough of Westbury, Macfarlane of Trowbridge, and Davis of Walworth, and an excellent and animated address was delivered by the Rev. J. Wilkinson of Saffron Walden.

Immediately after the prayer-meeting, a very large and respectable assembly met at the Chapel in Great Queen-street, to hear the Report of the Committee, and to transact the usual annual business of the Society. Two stanzas of the hymn "Salvation! Oh the joyful sound!" were first sung; and a blessing on the proceedings of the day was implored by the Rev. James Hoby. Then Benjamin Shaw, Esq. Treasurer to the Society, was called to the Chair.

Mr. *Shaw* congratulated the Society, now in the thirty-third year of its existence, upon the arrival of another annual meeting. He would not anticipate the Report about to be read, but he could not help now adverting to one circumstance announced in it, which would afford great and general pleasure. The Committee, it was well known, had been under the necessity of borrowing a considerable sum of money in order to carry on the operations. Two years ago this debt amounted to £5000; and £3000 of it remained unpaid at the last anniversary. But a plan had been since proposed of a separate subscription for discharging this debt, payable only in case enough should be subscribed to discharge the whole. Thus every subscriber set down his name with the assurance that if his subscription should be called for, the debt would certainly be annihilated. Mr. Shaw had the satisfaction of informing the present meeting, that this most desirable object had been attained; and that such had been the liberality of christian friends of various denominations, that there was even a surplus beyond what was required for liquidating the debt: at the same time he could also add, that the subscriptions for general purposes had sustained no diminution, but had even increased to an amount beyond that of any preceding year. This he could not but regard as a signal answer to prayer, and a loud call for thankfulness to God. The origin of the Society had its foundation in prayer, and all its progress ever since had been closely connected with prayer. But though the funds are now in so favourable a state, the friends of the Society ought not to relax their exertions. Though much good has been done, much remains to be done. Commands to act are connected with promises of success. Divine power supersedes not human means. God honours men by employing them to bring about his purposes. Nor does the expectation of a speedy accomplishment of divine predictions supersede or diminish our duty to pray for the predicted events. It was when Daniel *understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet*, to be nearly expired, that he *set his face unto the Lord* to pray the more earnestly and particularly for the restoration of Jerusalem. So the promises of the universal spread of the gospel, and any signs we perceive of their advancing fulfilment, should operate as motives to an increased fervency of prayer for that blessed consummation.

The Report was then read from the pulpit by the junior Secretary. It contained an interesting account of the present state of the Missions in various parts of the Continent of India; in Ceylon, Java, and other Eastern islands; and in the West Indies; with statements of a financial nature, and domestic proceedings and arrangements. Though rather long, it was not found tedious, but was heard by the Meeting with close attention and great interest.

The Chairman, as Treasurer, then read an Account of the Receipts and Disbursements; which was received by the Meeting with evident marks of high gratification. The subscriptions and donations for the past year amounted to more than £14,400; and there was a balance of £1200 in the hands of the Treasurer.

The following Resolutions were then successively moved, seconded, and carried unanimously.

I. On the motion of the Rev. Joseph Kinghorn of Norwich, seconded by William Carus Wilson, Esq. M.P.;

"That the Report now read be adopted and circulated; and that this Meeting acknowledges, with gratitude and joy, the proofs of a divine blessing attending the labours of the Society, particularly in the West Indies."

II. On the motion of the Rev. George Barclay of Irvine, seconded by

the Rev. John Leifchild of Kensington;

"That this Meeting unfeignedly rejoices in the success of the plan for liquidating the debt of the Society; and presents cordial thanks to all who have contributed for that purpose; as also to those ministers and other friends, who, in various ways, have exerted themselves during the past year in support of the Society."

III. On the motion of the Rev. Edward Irving, M.A. of the Caledonian Church, London, seconded by Joseph Butterworth, Esq. M.P.;

"That the sincere thanks of this Meeting be presented to those gentlemen who have conducted the affairs of the Society during the past year;—that the Treasurer and Secretaries be requested to continue in their offices;—that Mr. William Beddome, Mr. John Danford, and Mr. Joseph Hanson, be the Auditors;—and that the following be the list of the Committees for the year ensuing.

General Committee.

Rev. Christopher Anderson, Edinburgh.
George Atkinson, Margate.
George Barclay, Irvine.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Blundell, Northampton.
Thomas Coles, Bouston.
F. A. Cox, Hackney.
T. S. Crisp, Bristol.
T. C. Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
Wm. Gray, Chipping Norton.
Thomas Griffin, London.
Robert Hall, Leicester.
J. H. Hinton, Reading.
James Hoby, London.
Reynold Hogg, Kimbolton.
Richard Horsey, Wellington.
Thomas Morgan, Birmingham.
William Nicholls, Collingham.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
William Newman, D.D. Bow.
George Pritchard, London.
Henry Page, Worcester.
Thomas Roberts, Bristol.
John Saffery, Salisbury.
W. Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
James Upton, London.
Wm. Winterbotham, Horsley.
Messrs. G. F. Angas, Newcastle.
Chapman Barber, London.
Thomas Bickham, London.
William Burls, London.
John Deakin, Birmingham.
James Deakin, Glasgow.
Joseph Dent, Milton.
R. Foster, Jun. Cambridge.
W. B. Gurney, London.
Joseph Gutteridge, London.
Joseph Hanson, Hammersmith.
Thomas King, Birmingham.
James Lomax, Nottingham.
John Marshall, London.
Thomas Potts, Birmingham.
Edward Phillips, Bath.

Central Committee.

Rev. Thomas Blundell.
F. A. Cox.
T. C. Edmonds.
William Gray.
William Giles.
Thomas Griffin.
J. H. Hinton.
James Hoby.
Joseph Ivimey.
Joseph Kinghorn.
George Pritchard.
John Saffery.
James Upton.
W. Winterbotham.
Messrs. Chapman Barber.
Thomas Bickham.
William Burls.
W. B. Gurney.
Joseph Gutteridge.
Joseph Hanson.
John Marshall.

Corresponding Committee.

Rev. J. Acworth, Leeds.
E. Clarke, Truro.
Owen Clarke, Taunton.
E. Daniel, Luton.
D. Davies, Lincoln.
B. H. Draper, Southampton.
R. Edminson, Bratton.
C. Evans, Anglesea.
John Geard, Hitchin.
S. Green, Bluntisham.
W. Hawkins, Weymouth.
J. Hemming, Kimbolton.
Mr. C. Hill, Scarborough.
Rev. S. Kilpin, Exeter.
John Mack, Clipston.
T. Middleditch, Biggleswade.
C. T. Milcham, Portsea.
James Millard, Lymington.
W. H. Murch, Frome.
J. Payne, Ipswich.

Rev. R. Pengilly, Newcastle.
Richard Pryce, Coate.
H. Russell, Broughton.
J. Singleton, Tiverton.
Mr. T. Thompson, Newcastle-under-Line.
Rev. T. Thonger, Hull.
T. Tilly, Portsea.
W. Tomlin, Chesham.
T. Waters, Pershore.
J. Wilkinson, Saffron Walden."

IV. On the motion of Edward Phillips, Esq. late of Melksham, seconded by the Rev. John Howard Hinton of Reading;

"That this Meeting has heard with regret of the death of several excellent Missionaries in connection with the Society; and respectfully invites all the friends of the Mission to join in fervent prayers that the Lord of the harvest will raise up many labourers, qualified by his grace to enter upon this great work; and grant a large measure of his Spirit to all who are engaged in missionary labours both at home and abroad."

V. On the motion of John Sheppard, Esq. of Frome, seconded by the Rev. John Arundel, one of the Secretaries to the London Missionary Society;

"That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in accommodating us with their places of worship on the present occasion."

VI. On the motion of the Rev. S. Kilpin of Exeter, seconded by the Rev. William Giles of Chatham;

"That the next Annual Meeting of the Society be held in London, on Thursday, June 24, 1824."

VII. On the motion of the Rev. James Hoby, seconded by the Rev. Jabez Bunting, M.A.;

"That the thanks of the Meeting be presented to Benjamin Shaw, Esq. Treasurer, for his able conduct in the chair this day."

The Rev. *Joseph Kinghorn* began by remarking the happy difference between our situation now, and that of those who lived two centuries ago. Our predecessors in religious profession could not then have assembled as we have, at noon-day, for purposes like those for which we are met. They laboured; we have entered into their labours; nor do we think of our superior advantages as we ought. Our happy circumstances, in the enjoyment of Bibles and ministers, and christian ordinances, and the internal possession of divine grace, call upon us all to bless the Lord with all our souls. And after hearing the Report now read, ought we not to feel peculiar gratitude that any exertions made from this little island are so successful, that our prayers are so answered? *If the Lord meant to destroy us, he would not have shewed us such things as these.* On reviewing the progress of true religion, we find its effects much the same in all classes of men; whether in proud Brahmins, or ignorant Negroes. These indeed Christianity elevates. Persons in the lowest depths of human degradation, and destitute of all intellectual cultivation, when under the influence of divine grace, often rise to a degree of mental elevation which nothing but true religion can ever reach.

The two principal topics of the report, are—the translations of the scriptures—and the various stations of missionaries. We know the value of Bibles: a good man must have a Bible; he cannot do without it: and a bad man needs one, to make him better. How necessary then that the scriptures should be translated into the various languages of men, and what cause for satisfaction that so much has been done in this way! Suppose that only twenty-five years ago any person had ventured to express a hope, that, within a quarter of a century, the whole New Testament would be published in twenty-one of the dialects of India, and those by far the most extensive and important—should we not have regarded it as the anticipation of a sanguine mind, and have pronounced it too improbable to hope its being realized? But all this is now accomplished, and considerably more. Even the language of China, hitherto deemed inaccessible, except to a few commercial men for purposes of trade, that language of monosyllables, differing essentially from all the other dialects of men, is now enriched with a translation of the whole scriptures; a treasure infinitely more valuable than any it possessed before. What is most remarkable in this process of translation is, that a kind of new idea appears to have been struck out by the Serampore missionaries, who have con-

trived a method of translating the scriptures with greater expedition than had ever been previously known. They have erected, if the expression may be allowed, a sort of translating machine; and thanks to the Divine Goodness that has spared their lives to its completion. It is now complete and in full work. Oh that its operations may incessantly be continued, and that the work of instruction may go forward till there shall not be a man without a Bible, nor a child without ability to read it! Then indeed improvements may be made by good men touching and retouching the various versions, but otherwise translations will cease, and nothing will remain but to multiply the copies for successive generations of readers.

But there is another work which will not so soon be finished. Beside Bibles, Missionaries are wanted also. Let us attend to primitive principles and practices: in following these we are always safe. For the conversion of the world, Christ himself sent forth men at first, inspired men. The plan is not altered since: men are made the instruments of sending forth successors. We must not only put a book into a man's hand, but must point out to him what he perhaps would not read at all, or would read without due attention. Suppose all your ministers were at once to be removed from this land, what would you say, how would you feel? Would they not be missed? The regard shewn to ministers here proves the value of missionaries. How must we admire the disinterested spirit and feelings of men who, from all the enjoyments of London, are willing, for the sake of the gospel, to go into the most unfriendly climes, and among the most savage tribes, not knowing but that they may be immolated on the altar at the next festival which they may celebrate to their idol gods!

What God has done among the poor negroes in the West Indies is truly wonderful. One church containing *two thousand seven hundred members!* Ministers who preside over the largest churches here may well be astonished. More Missionaries are wanted, but the funds have not allowed the Committee to send more. The prospect is now brighter. And where God opens such a door, we ought to go in.

The liberality of our friends north of the Tweed, demands my particular acknowledgment. Mr. Crisp and myself, who went into Scotland last summer, were highly gratified, both on our own account and on that of the Society. A journey of near one thousand five hundred miles must necessarily be attended with much fatigue; but every thing unpleasant was more than counterbalanced by the kind reception we every where found in the houses and hearts of our christian brethren. The personal respect with which we were treated, the patronage of our cause, and the generosity of the contributions, made impressions upon our minds which we shall not forget.

But exertions must still be made. Auxiliary Societies and Associations should be carried to a greater extent than they have yet been. The churches will not fail us, provided the object be evidently a good *missionary* object. But of this we ought to be very clear. Then they will not be backward *to come to the help of the Lord against the mighty.*—What is chiefly to be recommended is *steadiness.* This may be thought a common-place virtue; but it is of prime importance. Steadiness in prosecuting a good cause is beyond ingenuity in forming a great and plausible plan. Let us act steadily, and steadily pray for prosperity, which God alone can give; let us pray for the perseverance, joy, hope, and success of Missionaries; and may fresh reasons for gratitude and joy be daily experienced!

William Carus Wilson, Esq. M.P. had no intention of speaking on this occasion, but could not refuse to testify his cordial regard for so good a cause. A signal proof of its commanding merits he thought had been furnished some time ago, by a writer of considerable ability, in the Quarterly Review: who, after having spoken of the missionary spirit and of missionary enterprises in general in a disrespectful and almost contemptuous manner, yet when he proceeds to a particular examination of the proceedings of the Baptist Missionaries, speaks of Carey, and Marshman, and Ward, and their stupendous labours, in terms of high admiration, and almost admits the work they are engaged in to be of God. The success in the West Indies, announced in the report, was great indeed, and worthy of particular observation. Who could be insensible to the wrongs of Africa, to the evils of slavery? It was a foul blot upon this country that so many of its sons have contributed so largely to these enormities; but this country also contains those whose efforts have been exerted,

and whose prayers have ascended for the relief and removal of them. Fresh importations of slaves by British subjects is now prohibited, but much remains to be done. What greater recompense, however, can be made to the victims of past injuries than by sending them the gospel? Thus to multitudes their captivity and slavery have issued in their good, and their *light affliction* (light compared with everlasting misery) has been overruled as a way to *an exceeding and eternal weight of glory.*

The Rev. *George Barclay* considered occasions like this as throwing around us a kind of moral atmosphere. We inhale an air purer than common, and enjoy feelings unusually delightful. Such scenes may well heighten our pleasures, and soothe our pains, and make even the dying countenance beam with satisfaction. What a gloomy and degraded spectacle did the continent of India present to our view a few years ago: all enveloped in gross idolatry; millions of idols, and their votaries hundreds of millions, all destitute of spiritual light and life. Ah! little do we think what abominations and miseries idolatry includes. But we have lived to witness the dawn of a brighter period, and to see that the accursed chain of the caste is not able to hold those whom God deigns to loose. Perhaps it may not be generally known, that yesterday commenced the annual festival of Juggernaut. While we are meeting here, think what crowds are assembled there. But this *is* a declining cause; ours is an advancing one. We are more affected by providence than by promise; but the Divine promises are infallible. We have now one instance in the prosperity of our funds. *He shall live, and to him shall be given of the gold of Sheba.* Then let us add, *prayer also shall be made for him continually, and daily shall he be praised.*

The *Rev. John Leifchild* came to the meeting without any intention of speaking, or any intimation that he should be called forward; but his regard for this institution would not suffer him to refuse an application to appear publicly in its support. These meetings have chiefly to do with the state of the heart and feelings. Our judgments have long been convinced of the duty of promoting missions. There have been times indeed, when some among us gravely contended, that the time was not yet arrived; that because God permitted the heathen to remain without the gospel, so should we; and that to attempt their conversion, would be taking the work out of his hand; forgetting, or not considering, that God had resolved to send the gospel through the world by the instrumentality of his people. Some of these objectors complained of the noise and bustle of missionary preparations; and quoted against us the building of Solomon's temple, which rose silently and majestically, without the din of axe or hammer: as if the heathen were to be converted by magic, idolatry dissolved by a charm, and the truth circulated round the earth in a whisper. But these times are past; the actual success and splendid triumphs of missionary societies, have silenced these objectors, and reduced their number: if a few still remain, they are only like the gleaning of an olive tree, one or two on the topmost bough. A contrary sentiment now prevails throughout the christian church; christians in general have come to a clear and powerful conviction, that it is a duty incumbent on all the followers of Jesus, *now* to support all Missionary exertions to the utmost of their power.

But in matters of religious duty, it is not enough to have the judgment convinced: the heart, by intercourse with the world, and the excitement of its passions by different objects, is too apt to render the conviction feeble and inoperative. And if there is danger of this in the business of our own salvation, notwithstanding the alarms of conscience, and the sense of self-interest, the expectation of personal benefit, and the fear of personal injury, can we wonder that the mind should relax in its efforts for the conversion of others, and those living at the extremities of the globe? Hence the necessity of these meetings, where by a report of past proceedings, and mutual exhortations and encouragements, our ardour may be rekindled, and our energies afresh consecrated to this cause. And who can have heard the interesting and encouraging report of to-day, and the animating appeals that have followed it, without feeling that he has done nothing hitherto, compared with what he might have done, and ought to have done; without resolving, not merely upon a renewal of his efforts, but upon increasing them, if it were possible, a thousand fold? I am ready to say,

in the ardour of my feelings,—"Missionary cause! the cause of my redeeming God! O may I live no longer than I live to thee!"

Your Society has illustrated a most important principle in the divine government; I mean, the choice of instruments that the world is apt to despise. Look at India, the polished empire of idolatry, the storehouse of ancient learning, the seat of philosophic pride. The gospel has been introduced there; it is gaining ground; its sentiments are becoming embodied in the various languages and dialects of its numerous inhabitants; they have been transfused into the minds of many of the young, and of others of mature age; and the mighty, the invincible band, as it has been called, of Caste, is already giving way. These are the facts of the case. By what means has such a state of things been produced? Not by men of power, rank, influence, or splendid endowments; but by a few humble, plain, devoted men of God. I do not undervalue your Missionaries by thus describing them. I am persuaded they will themselves be the first to say; "Not by might, nor by power, but this been done; but God hath chosen the weak things of the world to confound the mighty, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Not many years ago an eloquent individual in the most respectable assembly of this nation, poured contempt on these proceedings. He described the Missionaries, "as apostates from the loom and the anvil; as renegadoes from some handicraft employment; as crawling forth from the holes and caverns of their original destination, like maimed and crippled gladiators, to combat with the expert and polished brahmins." And he asked, in a tone of defiance, "What is to be expected from these enterprises but shame and discomfiture? What can these men do for the conversion of India?" We answer, let him go and see what they have done, or rather, what God has done by them; and let him calculate no more exclusively on human resources. Enough has been done to warrant the hope that at no very distant day, Christianity will prevail throughout the whole of India, and that a glorious fabric will be raised to its honour, of which this Society may justly be considered as having laid the foundation.

But to-day we look further than India; and truly animating is the object of our Meeting. I admire and love the feeling and spirit manifested in this country in favour of freedom, civil and political. But we take higher ground; we meet to promote the freedom of the world from the unlawful dominion of the prince of darkness. We are united to supply men with the sword of the spirit, the shield of faith, the helmet of hope, the panoply of God; that the usurper may be driven from his seat, and the lawful king be established on the throne of every heart.

The *Rev. Edward Irving, M. A.*: "If I had concentrated within myself the piety and zeal, the learning and knowledge of all your Missionaries; and if I had power of language and comprehension of mind, to exhibit pictures of the barbarism which they have seen, and the depths of ignorance on which they have looked, then should I be qualified to discharge the office devolved upon me. But I must beg the indulgence of this Meeting, and request that the kindness expressed for my native country, and the church to which I have the honour to belong, may be extended to me; and that my speech may be considered as expressive of the sentiments and feelings entertained towards this cause in that country, and in that church. From my own connection and acquaintance with religious people in Scotland, I can assure you, that no society has more of their affectionate gratitude and sincere respect, than yours; and while you send thither such representatives, men of primitive piety and apostolic simplicity, who bear upon their persons the marks of learning and study, you need not fear a diminution of their regard, but may expect the same proofs of attachment to be repeated.

Your Society has great claims. Personally unconnected as I am with you, I may venture to speak of what some of the gentlemen who have preceded me, have, from motives of delicacy perhaps, forborne to mention. Your Missionaries have translated the whole of the New Testament into twenty-one of the dialects of India. Though drawn from the lowest ranks of society here, they have come into collision with the highest dignities

there. The public authorities have honoured them, and committed to them the superintendance of the noblest youth in that country. Your Missionaries have penetrated the secrets of Indian Mythology, have drawn forth from unexplored recesses what the researches of learned men could never before reach, and have exposed in all its enormity, the iniquity of that system which used to be held up to European admiration as a model of primitive simplicity. Sterne says, "If I had met him habited as a brahmin on the plains of India, I would have bowed down and done him reverence." This, a few years ago, was the general feeling in this country, but a very different feeling prevails now. Who has enabled us to legislate for that country, which in former days we were not able to do? Your Missionaries. It must not be forgotten that your Missionaries have taught, not only religious knowledge, but knowledge profane: they have taught Hindoos the institutes of European science, and prepared them to receive the pure gospel, which leads men to the service of God.

I had almost forgotten that this motion refers to the Committee. The Committee occupy one of the noblest stations towards all parties, both at home and abroad. They are in some respects legislators for hundreds of thousands, for millions of human souls. The cause is high and honourable, and the trouble is not to be compared with the reward. At home they have to arrange plans, to meet objections, and to keep up that spirit, without which the society cannot prosper at home or abroad. May its prosperity continue and increase, till eastern and western climes shall be brought to unite in the song of Moses and of the Lamb!

Joseph Butterworth, Esq. M. P. offered a hearty welcome to the society on their meeting in a Methodist Chapel. This is a specimen of what God has done in putting an end to the strife of tongues which formerly prevailed so much among different religious parties. The Divine wisdom is often to be seen in permitting differences among christians. The difference between Paul and Barnabas led to the spread of the gospel in different directions. And the existence of various Missionary Societies causes more labour to be performed than could be performed otherwise. What society, what treasurer, what secretaries, what committee of any one society, could do the work now done by all? But it is truly delightful to meet together, to countenance each other, and to help each other forward, in the common cause. We had been reminded of the building of Solomon's temple, and had been told that our Missionary undertakings should be conducted with similar quiet. It is true the temple was reared without the sound of hammer, or axe, or any tool being heard during its erection: and so, if we must make the comparison, our Missionaries in foreign lands are pursuing the even tenour of their way, without any bustle or noise. But the materials for the temple were all prepared before they were brought to the place where they were to be laid: and was it to be supposed that the masons employed in hewing and squaring the stones, made no noise with their hammers; or that the cedars of Lebanon were felled and wrought without the sound of an axe? Neither could we prepare for missions abroad without any stir or noise at home. Mr. B. had great satisfaction in mentioning, that on the preceding evening an attack had been made on one of the abominations of India in the British Parliament. The *Burning of Widows* had been made the subject of discussion, and he trusted that ere long, it would be stopped by legislative authority. Mr. B. concluded by exhorting the Society to be zealous, active, and prayerful, and not to doubt of increasing resources and success.

The *Rev. J. H Hinton*, in seconding the 4th Resolution, remarked that the topics of the preceding resolutions had all been pleasing, but there is no mortal scene that may not be overclouded and saddened. We have seen the wilderness and solitary place glad, and the desert becoming as the garden of the Lord. But in this garden there is a sepulchre. Several Missionaries have been taken away by death. Scenes of mortality are not all alike distressing. We mourn for infants whom we love, but not without joy that they have so soon escaped from the ills of life. When the aged die in the Lord, we regard them as removed in a good old age, to that world where the weary are at rest. We look at other deaths often with great anguish, especially when

persons die in the prime of life and the vigour of intellect, with large prospects of usefulness before them. But what is so melancholy as a Missionary's grave? Missionaries have died, when, after great exertions and expense, and a long course of labour, they were just prepared for their work, and a door was just opened before them. But we must not indulge sorrow. God's resources are infinite to provide other instruments. Does not this appeal to young men who long for the conversion of the heathen? But not only are Missionaries removed. The fathers of this Society, where are they? FULLER and SUTCLIFF are gone to their rest; and RYLAND is on the verge of eternity: a man whose presence at these meetings has often delighted as well as edified us, and whose absence to-day leaves a blank in the feelings of our hearts. And as these founders of the Society have retired, and are fast retiring from their useful stations, so those who now conduct its affairs, will, ere long, be gathered to their fathers. Then let us who are now the juniors in the connexion, prepare to occupy their places. And for myself, with the example of a revered father before me, I am ready to give my own pledge, and as on the high altar this day, to vow attachment to the Society, and active devotion to its service as long as I live. Perhaps the consummation we so ardently long for, may not be so near as we expect. Perhaps several generations may pass away before the world be completely evangelized, and all the earth see the salvation of God. But the ultimate accomplishment of the divine promises is certain. To us it belongs to go on with the work we have begun. *Whatsoever thy hand findeth to do, do it with thy might. Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

The *Rev. John Arundel* professed the most ardent attachment to this Society. He had always looked up to it with peculiar regard, as taking the lead in translating those scriptures, which, when Missionaries die, still remain, to be spirit and life to successive generations: the word of our God liveth for ever. Who can have heard the Report of this day, pure in diction, chaste in style, and splendid in statement, without being constrained to say, *It is good to be here?* Such occasions as the present call our thoughts back to the days of primitive Christianity, when the disciples were all of one heart and mind, and had all things in common. I feel a satisfaction in identifying myself with this Society; I rejoice in its successes, and mourn over its sorrows. May it prosper more and more! *May every valley be exalted, and every mountain be made low; may the glory of the Lord be revealed, and all flesh see it together!*

The Rev. *Jabez Bunting* would have been happy, if the time were not so far advanced, to express all the respect and goodwill which he felt towards this Society. *Goodwill* indeed was too cold a term to represent what he felt. When he contemplated the agents they had employed, and the success they had obtained, his heart glowed with gratitude to God for the service they had rendered to the common cause of Christianity. On the present occasion he would particularly congratulate them on their freedom from debt: they had done nobly and exemplarily; he hoped they would go forward and continue their exertions. We are all in debt to the missionary cause, and the debt we owe is large, only to be paid by instalments; an instalment was just payable in the collection now about to be made, and he hoped and trusted it would not be small. He had heard of a miser, who, having a broken sixpence that he would not part with, employed a silversmith to mend it, and for this was charged sevenpence. So, Mr. Bunting added, it was his firm persuasion that every sixpence withheld from the missionary cause that ought to be given to it, would in some way or other, by the arrangements and visitations of Providence, be made to cost us sevenpence. On the contrary, *there is that scattereth, and yet increaseth.*

The various speeches were received with marks of great satisfaction. The other gentlemen merely moved and seconded the different Resolutions without any speeches, or with only a few words. The Treasurer briefly and suitably acknowledged the vote of thanks to himself, as Chairman; and the Meeting closed as usual, by the whole assembly standing and singing the 117th Psalm: "From all that dwell below the skies, &c."

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20, to June 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Missionary Box, at Mrs. Key's, Wardrobe-place	0	16	6
Irvine, &c. Friends, by Rev. George Barclay	14	10	0
Kent, Auxiliary Society, by Mr. Brindley, Treasurer	184	7	2
Church-street, Blackfriars, Auxiliary Society, by Mr. Pontifex	36	5	10
Voluntary Contributions of the Children in the Baptist Free School, Fetter-lane, by Mr. Kendrick	7	11	6
Norwich, Auxiliary Society at Rev. J. Kinghorn's	33	3	1
Young Gentlemen at Mr. Brewer's School	4	19	7
Sheffield, Auxiliary Society, and Subscriptions	26	5	0
Bedfordshire, Baptist Association, voted at their Annual Meeting, 1823	5	0	0
Bromsgrove, Auxiliary Society, by Mr. Scroxton and Miss Carpenter	16	0	0
Royston, Subscriptions, &c. by Mr. John Pendered	12	9	0
Hackney, Auxiliary Society, by Mr. William Fox	41	6	0
Fakenham, Collection, by Mr. Thompson	3	12	10
Liverpool, Auxiliary Society, by Mr. Rushton, on account	150	0	0
Sherborne, Subscriptions, by Benjamin Chandler, Esq.	5	5	0
Gloucestershire, Auxiliary Society, by Mr. Drayton	24	3	10
Eagle-street Auxiliary Society, by Mr. Bagster	24	0	0
Woolwich, Auxiliary Society, by Mr. Gardner	19	1	6
Goodman's-fields, Auxiliary Society, by George Morris, Esq.	40	0	0
Mrs. Macleod, by Henry Drummond, Esq. Donation	10	0	0
Kingsbridge, Sundries, by Rev. J. Nicholson	2	4	10
North of England, Auxiliary Society, by Rev. R. Pengilly	53	8	6
Wellington, Somerset, Penny-a-Week Society, by Rev. J. Baynes	6	0	0
Loughborough, Collection and Subscriptions, by Rev. G. Capes	30	15	0
Wallingford, Ditto by Rev. J. Tyso	23	13	0
Wantage, Ditto by Rev. J. Jackson	6	0	0
Birmingham, Contributions, by Mr. King	20	12	7
Thorpe, Essex, by Rev. J. Wilkinson	1	0	0
Friend, by Rev. Thomas Griffin	4	0	0
Collected by Mrs. Elvey	10	10	0
Carter-lane, Auxiliary Society, one Moiety of Subscriptions, by Miss Jane Burls	20	5	6
Colchester, Auxiliary Society, by Mr. R. Patmore	15	18	1
Staffordshire, collected by Rev. J. Saffery	80	2	1
Sunday School Missionary Box, Henrietta-street, by Miss Keen	1	1	0
Dudley, Penny Society, by Rev. C. Hardcastle	5	0	0
Ladies at Mrs. Hutchings's School	1	5	0
Little Alie-street, Female Auxiliary Society, by Rev. William Shenston, one Moiety of their Funds	20	10	0
Anonymous, collected	1	0	0
Dorman's Land, Collection, by Rev. Mr. Chapman	14	10	0
Irthlingborough, Northamptonshire, Free-Will Offering, collected at Monthly Missionary Prayer Meeting, by Rev. Thomas Allen	5	0	3
Bessels Green, Collection, by Mr. Fletcher 5 8 0			
Teachers and Children, Sunday School, by Mr. Ring 2 8 6	7	16	6
Amersham, Auxiliary Society, by Rev. James Cooper	17	4	6
Missionary Box, by Mrs. Shaw	2	16	0
Lion-street, Walworth, Female Auxiliary, by Rev. J. Chin	60	0	0

	£	s.	d.
Isle of Ely, Half Collection at half yearly Meeting of the associated Ministers at Burwell	2	10	0
Isleham, a few Friends, by Rev. John Reynolds	3	0	0
Byfleet, Friends, by Mrs. Bowyer	1	10	0
Crayford, Female Missionary Society, by Mrs. Smith	5	5	0
William Manfield, Esq. Denmark Hill ..... Donation	10	0	0
Q in the Corner	1	0	0
W. W. C. Wilson, Esq. M.P. Casterton, near Kirkby Lonsdale, Westmoreland ..... Donation	2	2	0
Collection at Queen-street Chapel 104 1 10			
Surry Chapel 90 4 2			
Eagle-street Meeting 8 0 0			
Annual Meeting 103 13 10			
	305	19	10
Walworth, Female Baptist Missionary Society, at East-lane	20	7	3
Edinburgh, Sundries, by Rev. C. Anderson	175	9	1
Hants and Wilts, Assistant Society, by Rev. J. Saffery—			
Basingstoke 1 10 0			
Crewkerne 2 15 0			
Lyme 12 10 0			
Milbourne Port 6 3 0			
Overton 4 0 0			
Poole 4 4 0			
Salisbury 28 3 0			
Sherborne 6 0 0			
Wincanton 11 17 2½			
Yeovil 10 10 6			
	87	12	8½

TRANSLATIONS.

Edinburgh, by Rev. C. Anderson, Bible Society	300	0	0			
Sundries	14	6	0			
				314	6	0

NATIVE SCHOOLS.

Edinburgh, Sundries, by Rev. C. Anderson	2	1	0

FEMALE EDUCATION.

Greenock, Female Society, by Mrs. Scott	15	0	0
Friends, by Mrs. Arnold, Bankside, Southwark	8	4	6
Ladies at Maze Pond, for Native School, by Mrs. Gouldsmith	20	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. C. N. Wawn, and Mr. John Fenwick, of Newcastle-upon-Tyne; to the Rev. W. Anderson, Blair Logie, Perthshire; to Mr. Silas Barton, of Wallop, Hants; and to Mr. Harris, of Camberwell, for various Books, intended for the Missionary College at Serampore.

Several other Contributions, not included in the above List, will be acknowledged next Month.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

AUGUST, 1823.

MEMOIR OF REV. JOSHUA SYMONDS.

AMONGST the articles of neglected Biography may be noticed that of the late Rev. Joshua Symonds, many years pastor of the church assembling at the Old Meeting-house, Bedford: a remote successor of John Bunyan, and the intimate friend and correspondent of Newton, Scott, Howard, Ryland, Sutcliff, and Fuller, and an indefatigable labourer in the Lord's vineyard at Bedford twenty-one years.

Mr. Symonds was born at Kidderminster, (the nursery of piety at that day,) on January 23, 1739. His father was an apothecary, and a man eminent for godliness, as his ancestors had been for time immemorial. The late Mr. Joseph Williams speaks of him in his diary as one of the most eminent christians of his day. He was remarkably strict in the education of his children, training them up in the fear of the Lord; and he was especially careful that the *whole* of the Sabbath should be spent in the exercises of religion, either public, social, or private. He did not adopt the neutralizing opinion too prevalent amongst professors of the present day, that such a strict observance of the Sabbath only tends to disgust young people; an opinion it is to be feared too often adapted as an excuse for the parents own indifference on the subject. In the case of Mr. Symonds, Sen. it had no such disgusting effect; his children, two sons and three daughters, were like their parents eminent for piety, and even spoke with gratitude and affection of those who thus led them in early life to serve and fear the Lord.

Joshua, the subject of the present Memoir, commenced in his youthful days a record of his religious experience, which he continued till within a few weeks of his death, and many very heart-searching views of his own mind he has noted down; which no doubt from the commencement of this practice led to a serious and correspondent deportment, influencing his friends to a decision in concluding he was one who ought to qualify himself for the christian ministry. It was originally intended he should be a farmer, and for this purpose he resided from the age of fourteen to twenty-one with various agriculturists in Shropshire, Herefordshire, and Worcestershire, in order to improve himself in farming. Whilst in the neighbourhood of Bromsgrove, Worcestershire, he joined the church in that town, (under the pastoral care of the Rev. Mr. Jenkins,) when about eighteen years of age. Whilst he was occupied in agricultural pursuits,

he experienced several remarkable deliverances when his life was in danger; all of which made a suitable and abiding impression on his mind.

The late Rev. Gervas Wilde, then an Independent Minister of Cunsham, Birmingham, appears to be the person who first particularly pressed upon Mr. Symonds the duty of turning his mind to serious views of the ministry. April 21, 1760, Mr. Symonds writes, "About a fortnight ago I was in company with that pious and valuable servant of Christ, the Rev. G. Wilde; after we had been conversing together some little time, he moved a matter to me, which for some time I had not the least thought of. 'I think (observed Mr. Wilde) you should go to London, there to prepare yourself by academical studies to enter upon the work of the ministry.' Being somewhat surprised, I asked him how he could think of it, stating at the same time I was so conscious of my unfitness for it, I could not think of undertaking that great work. However, he still pressed the subject, and answered some objections I made to it, observing also how my way was shut up as to the employment of husbandry, my strength not being sufficient for the labour required; that as to my usefulness, I must look to God to prepare me for the work; that he should not urge me to it if I thought myself sufficient as of myself. I still paid little regard to what he said till the morrow morning, when the thing was deeply impressed on my mind, and as I was returning home to Kidderminster I burst into a flood of tears at the consideration of what had occurred; I was much enlarged that morning in begging Divine direction about this matter, entreating of the Lord it might be prevented if not according to his will, or otherwise that he would powerfully incline and bend my heart to it. I also applied to my pastor, the Rev. Mr. Jenkins, for advice, and had a great deal of talk with my dear and honoured father about it." All this brought on the good old way of doing things, for Mr. Symonds goes on to state; "At last we concluded for some of my christian friends to meet at West Bromwich, and there unite together in beseeching the Lord to show his will concerning me. Accordingly, last Wednesday, the Rev. G. Wilde, Messrs. Walker and Horton of Bromwich, my father and myself, met at Mr. Walker's, to commend the affair to an all-wise and gracious God, and blessed be his name it was a time of love to my soul—my heart was exceedingly affected, (I hope by the Divine Spirit,) especially when I engaged in prayer.—We thus left the matter to Divine direction, in a way of earnest supplication."—Two more special prayer-meetings were held on the occasion; one at Bromsgrove, and another at West Bromwich—whilst many an ardent supplication rose in secret from his own heart, accompanied with very humbling views of his insufficiency for the work. The result of all was the decided conviction of his friends that he should engage in the work of the ministry, and the preparatory steps taken to obtain his admission as a student in the academy at Mile End, under the superintendance at that time of Dr. Conder, &c.

Sept. 1, 1769, was the day appointed for his examination before the Committee of the King's-head Society; in reference to this he

writes, "But O, my soul, how unequal am I to the awful, arduous work! Ah, where is my sufficiency? O not in myself, but blessed be God there is a sufficiency, yea, all-sufficiency, in Jesus Christ, the great Head of the church, who holds his ministers in his right hand, and walks in the midst of the golden candlesticks; I humbly hope he is my all in all; to him therefore let me apply, upon him depend, and expect all from him that I stand in need of. O for the teachings of the Holy Spirit! for it is no matter how weak the learner, if he is the teacher."—Previous to his leaving home for London, other prayer-meetings were held on his account, and his own mind was exercised with much anxious solicitude in reference to the path of duty. All this is very characteristic of the seriousness with which christians of that day engaged in the important concerns of the sanctuary.

September, 1759, he arrived in London, and passed his examination,* with much credit to himself and with delight to those engaged on the occasion. During his residence at the Academy, he was not only diligent in the acquisition of knowledge, but was anxious that increase of learning should produce increased sancti-

* On this occasion, the late Rev. and pious Richard Winter wrote to his father, Mr. John Symonds of Kidderminster, the following satisfactory epistle.

"*London, Cursitor-street, Sept.* 10, 1760.

DEAR SIR,—I received yours by your son, and return you thanks for your kind wishes.—It is a pleasure to me to be doing good, that God may be glorified. With respect to what you hint at the close of your letter, I am persuaded, as far as I am able to judge, there will be no unbecoming freedom taken with your son. I cannot help observing, what I have often observed before, that the word jesting, in Eph. v. 4, might better be rendered scurrility, for there is such a thing as a lawful, just, and innocent pleasantry. However, this I can say, that I know of nothing at the Academy that will be an hindrance; but there are many things that are likely to prove helps to him.

"Last night he was conversed with by six of the Society; I went into the room just as they had finished the conversation, and when your son was withdrawn they told me they had not received such pleasure and satisfaction in conversing with any young man proposed a long while. He gave such a solid, judicious, and entertaining account of himself, that he prevented their asking him many questions; and there was so much modesty and humility ran through his account, that they were highly delighted with him. One of the gentlemen, a man of considerable judgment in the best things, was so pleased, that he said, 'This young man has given us a sermon; I dare say when he comes out into the ministry he will preach without notes.' I do assure you, my good friend, I was so affected with their pleasing opinion of him, that I could not forbear tears.—After this conversation, the report was made immediately to the Society, who were assembled in another room, upon which they were all so pleased that he was unanimously voted into the Academy for three months, for trial of his abilities; then he was called in and addressed by Mr. Webb the minister, (who was the chairman for the night, and one who examined him,) in a short religious speech, and so dismissed. I suppose your son will send you other particulars, but I could not help writing these things, because you have an answer to prayer in this matter, and great reason to rejoice in a covenant God. I think I now see tears of joy trickling down your cheeks, and a strong desire in your heart to hasten into some retired place, to return praise to God for this his goodness to you and yours. I cannot but add, your son, the first days he has been in my house, has behaved so well that he has endeared himself to me and mine. Please to inform Mr. Fawcett of these things, and as many more christian friends as you please, that they may join in thanksgiving to God. Our hearty respects to yourself and family.

I am, dear Sir,
Yours very affectionately,
RICHARD WINTER."

fication of heart, and was more careful than ever to walk closely with God, examining constantly the state of his heart, with a watchful jealousy, mourning over the first symptoms of declension, and not ceasing to wrestle in prayer, till the love of God was renewed with vigour in his soul.

(To be continued.)

The Range of the Figurative Language of Scripture continued.

THERE is something so great in all that God does, that we can only glance at a single point, leaving a boundless infinitude unseen and unknown: and, in a general way, our heavenly Father has been pleased to condescend to this narrowness of our conceptions in the communication of Divine truth. In order, however, to veil certain facts for a time, truths have sometimes been transmitted to us through a medium that has accorded more with Divine knowledge than with the feeble intellects of mortals. Thus our Lord spoke in the style of Deity when he said, "Behold, I come QUICKLY; and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. With our narrow views, indeed, we should have called two or three thousand years a long time instead of a SHORT time: but "with the Lord a thousand years are but as ONE DAY." To Him before whom all eternity lies open, it is but an *instant* that elapses from his communication of the Apocalypse till he shall sit on "the great white throne," "to give every man as his work shall be." But when vain man with his fleshly mind and wilful ignorance* sets about analyzing these expressions of Deity, he says, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. iii. 4.

A *second* mode of speaking in the style of Deity is adverted to by the Apostle Paul when he says that God "calleth those things which are not as though they were." Rom. iv. 17. This definition was furnished from its obvious application to the prophecy the Apostle had just quoted: namely, "I have made thee a father of many nations." For with God a future event is held to be as certain as if it had already taken place; and that certainty is powerfully exhibited by the use of a past tense. Hence the import of the passage in question may be thus expressed: *Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall frustrate or alter my purpose: and therefore, Abraham, thou mayest consider thyself as already surrounded with an offspring as numerous as the stars of heaven, or countless as the sands upon the shores of the wide-extended ocean.* Thus with God there is no contingency. Before him every thing wears the aspect of infallibility. Therefore he can *justly* and *wisely* promulgate a decree on any particular day, and call that very day the day of its accomplishment, though hundreds of years may elapse before the accomplishment *really* takes place. On this principle God said to David, "Thou art my son, THIS DAY have I constituted thee mine heir," Ps. ii. 7. For the Sacred Writers of the New Testament have shown that this

* See 2 Pet. iii. 5.

passage was a prediction of God's producing [or raising] from among the dead an heir to the boundless universe, and that he who thus burst the barriers of the tomb was Jesus "the FIRST-BORN from the dead."* When, therefore, it was said to David, "THIS DAY have I constituted thee mine heir," the real import seems rather to have been, "THIS DAY do I divulge an unalterable decree to make thee mine heir."—So when God said to Adam, "IN THE DAY thou eatest thereof thou shalt surely die,"† that solemn declaration did not really mean that Adam's life would terminate on the day of his transgression, but that ON THAT DAY he would become mortal, as an irrevocable sentence of death would be passed on him.

That sentence, however, which made Adam virtually a dead man, affected also the countless millions of his posterity: for "IN ADAM ALL DIE," 1 Cor. xv. 22. Thus we are led to the consideration of a *third* mode of speaking that seems to rise above the style of mortals. —We are accustomed to look at men in their individual character; but by Him who knows our frame, the most distant generations can, at a glance, be identified with their primitive ancestor, and the whole world can be included in the word THOU addressed to Adam. Hence to Divine comprehension a long genealogical series forms no barrier to the connexion of the first and the last links of the mysterious chain. On this principle it might have been said to Adam THOU shalt live 930 years, THOU shalt build an ark, and all things in heaven and on earth shall be put under THY feet. For the first assertion was verified in Adam's own person, the second was verified in Noah, a remote descendant,† and the third assertion was verified in the Messiah, who was, "according to the flesh," a still more remote descendant. In this way, Adam and every other ancestor of the Messiah had the most uncontrolled "dominion over the works of God's hands." Ps. viii. 6. For such is the dominion of the Messiah their descendant, "who was made a little lower than the angels for the suffering of death, and crowned with glory and honour." Heb. ii. 9.—On such a principle, then, David was identified with the Messiah; and hence the passage already quoted from Ps. ii. 7, receives additional modifications, so that the real meaning may be unfolded in the following language: *Thou art the ancestor of my Son. This day do I divulge an unalterable decree to raise thy descendant from the dead to the heirship—even to take possession of my vast dominions, and to exert Omnipotence, and Omniscience, and all the attributes of Deity, in executing my purposes.*

Moreover, it is apparent that genealogical identification was

* See Acts xiii. 33—Heb. i. 5—Heb. v. 5—Rev. i. 5, and Col. i. 18.

† See Gen. ii. 17.

† The introduction of Noah's name serves to illustrate the principle in question. But it is in reference to the *Messiah* that such mysterious language is generally used. Yet some traces of it may be seen in the genealogies recorded in the scriptures. For instance, in Matt. i. 8, we read "*Asa* was the progenitor of *Jehoshaphat*, *Jehoshaphat* was the progenitor of *Jehoram*, and *Jehoram* was the progenitor of *Uzziah*." Now the definite genealogy in this case may be thus expressed: "*Asa* was the father of *Jehoshaphat*, *Jehoshaphat* was the father of *Jehoram*, and *Jehoram* was the father of Ahaziah who was the great grandfather of Uzziah." In other words, Ahaziah was the father of Joash, Joash was the father of Amaziah, and Amaziah was the father of Uzziah.

the grand principle upon which Peter applied the sayings of David to Christ on the memorable day of Pentecost.* In short, Peter grounds his argument upon three particulars; two expressed, and one implied.—1st. The Apostle speaks of David as a "PROPHET," (for otherwise David could not have foretold what would happen.) — 2ndly. The Apostle Peter asserts that David KNEW that he was AN ANCESTOR OF CHRIST from the circumstance that God had made that fact certain to him, even by an *oath*.—3rdly. Peter's argument was grounded on a fact implied: namely, that an inspired prophet may so identify himself with a remote descendant, as to use the personal pronoun I or a similar word, not only as a substitute for his own name, but as a proper designation for his descendant to whom the prophecy applies. Such figures, however, have been a pillar of fire to the armies of the living God, and a pillar of cloud to his enemies. For some believed that it was Jesus of Nazareth to whom gave "all the prophets witness," and such persons even REJOICED "that they were counted WORTHY to suffer shame for his name," Acts v. 41: whereas to others it was necessary to address the following caution: "Beware lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall IN NO WISE BELIEVE, though a man declare it unto you." Acts xiii. 40, 41.—Nor let any individual take offence at the mysteries of the Bible: for it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for those who reject the gospel.† And why should mysteries startle any inhabitant of our world; when INCOMPREHENSIBILITY is associated with all the works of God? What man will undertake to assert that he himself can trace in a grain of wheat the first rudiments of the future plant, with all its ramifications and endless involutions; nay that, as far as tendencies are concerned, he can, in that one grain, accurately count innumerable millions of plants, to which God, in due time, will give "a body as it hath pleased him." Surely every man must say, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."‡ Impossible, however, as many things are with men, "with God all things are possible." If, then, Nature is characterized by mysteries, and the Divine understanding by infinitude, we need not be surprised at meeting with some traces of those mysteries, and of that infinitude in the Sacred Oracles which owe their origin to the same Divine Being as Nature itself.

But to return to genealogical identification as illustrated in the case of David, we may observe that Solomon is also identified with the Messiah. Thus in 1 Chron. xxii. 9, 10, we read, "His name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build a house for my name; and HE shall be my SON, and I will be his father." At first sight, perhaps, it would not strike the reader that the SONSHIP here mentioned was not accomplished in Solomon. But the meaning of the term *son* must depend upon the rank of the father. If some earthly *king* had said concerning

* See Acts ii. 30, 31.

† See Matt. x. 14, 15.

‡ Psalm cxxxix. 6.

Solomon, "*He shall be my son,*" that promise would have implied, "He shall be the heir of my KINGDOM;" and if an Emperor had made the same promise, it would have implied, "He shall be the heir of my EMPIRE:" and thus when our Lord called *God* his father, the Jews clearly understood that he made himself "EQUAL WITH GOD." (John v. 18.)—When therefore the word Son is used in the singular number, as implying an ONLY son, and has a reference to God as a father, and to his vast dominions as an inheritance, it means GOD's HEIR,* or the possessor of his boundless kingdom, a son who being truly God effects what would be an impossibility to the mightiest angel, a son in fact who is *worshipped* by the angelic world, and who is to "REIGN till he hath put all enemies under his feet." 1 Cor. xv. 25.

The same principle of identification in the line of genealogical succession, is also applicable to Zerubbabel, and to other ancestors of the Messiah. Thus it was said to Abraham, "In THEE shall all families of the earth be blessed;" Gen. xii. 3—and this promise is repeated without the figure in question, in Gen. xxii. 18, where we read, "In THY SEED shall all the nations of the earth be blessed." Now this SEED or DESCENDANT the Apostle Paul informs us was CHRIST, Gal. iii. 16: and in connexion with that information the Apostle shows that the blessing which the nations were to obtain included their justification by faith, Gal. iii. 8. Consequently it was not in Abraham but in Christ that the nations were to be blessed. Thus Christ is "as a hiding place from the wind, a covert from the tempest—and as the shady retreat within a great rock in a land fainting with heat," Is. xxxii. 2; and "BLESSED are all those who take refuge IN HIM," Ps. ii. 12.

Having thus glanced at one of the causes of the "dark sayings" of scripture, it may be observed that such sayings were made still more dark when the facts predicted concerning Christ bore a strong resemblance to events that befel the individuals identified with him. Thus David had a Judas for his enemy in the person of Ahithophel, and Christ had an Ahithophel for his enemy in the person of Judas.† Hence some of the afflictive circumstances which David recounts as a prophet, have been considered by men, and perhaps by evil angels, as a mere history. For the very design of Providence seems to have been to supply a proper portion of obscurity till "the revelation of the mystery, which was kept secret ever since the world began." Rom. xvi. 25.

A *fourth* mode of revealing truth in a manner peculiar to the Deity, is that of making Providence subservient to the exhibition of Truth. Thus it was by a peculiar interposition of Providence that Jonah was preserved alive for three days in a situation the most perilous imaginable; and this circumstance was called by our Lord "the SIGN of the

* See Heb. i. 5, where the Apostle intimates that the promise "He shall be to me a Son," was more than was ever made to any of the *angels*. Consequently it would be obviously improper to apply it to any of the sons of *men*.

† What portion of meaning belongs to David—what to Christ—and what applies both to the Psalmist and to the Messiah—are questions to be considered in connexion with the Range and Limits of a Right Interpretation of the Figurative Language of Scripture.

prophet Jonah." Matt. xii. 39. It was indeed no marvellous thing for a man to be swallowed by a huge sea-monster; but the miracle was, that, on the third day, the captive should be released from the fish's jaws ALIVE. In this miraculous deliverance, however, there was an apt exhibition of our Lord's RESURRECTION ON THE THIRD DAY: and such a type recorded in the scriptures may amount to a clear and decisive prediction. On this ground we can easily account for the language of the Apostle Paul, who says, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was BURIED, and that he ROSE AGAIN the THIRD DAY *according to* THE [JEWISH] SCRIPTURES." 1 Cor. xv. 3, 4.

Here it may be proper to pause in order to consider the difference between Jonah as a type, and David as an ancestor. In the first place, then, it may be observed that he who is merely a type can only, to a certain degree, be the representative of Christ in points of *resemblance;* whereas an ancestor may not only exhibit his descendant in points of resemblance, but may be said to *do* or *suffer* ANY thing that is *done* or *suffered* by his descendant. Thus David was never crucified; and yet he says, "They pierced MY hands and MY feet." Ps. xxii. 16. Nor did the Roman soldiers ever share one portion of David's raiment, and cast lots for the other; and yet he says, "They part MY garments among them, and cast lots for MY vesture." Ps. xxii. 18.—Moreover, as ancestors of the Messiah spoke of their descendant in the same manner as any man speaks of himself, it is obvious that their own past or future history could be incorporated with predictions concerning Christ. Hence "the Lord of Hosts" said concerning Solomon, "I will be HIS father, and HE shall be my Son, [or LORD OF ALL worlds.*] If HE commit iniquity, I will chasten HIM with the rod of men, and with the stripes of the children of men: but my mercy shall not depart from HIM, as I took it from Saul." 2 Sam. vii. 14, 15.—Now no man who reads the first of Hebrews can fairly conceive that he has any scriptural warrant to apply the absolute part of these predictions to Solomon; nor can any man find such a warrant to transfer the conditional part from Solomon to Him who "was in all points tempted like as we are, yet WITHOUT SIN."

No man, however, who is merely a type, can incorporate his own history with predictions concerning Christ with that facility which is afforded to a progenitor, provided such progenitor has a *knowledge* of his relationship to Christ as David had. For when Peter quoted David's prophecies, he appears to have attributed the peculiarity of the language to David's KNOWLEDGE of his relationship to Christ.† Jonah, however, having no such knowledge, could not speak of the Messiah as David did. Therefore, any prediction emanating from Jonah must be of a different kind: and indeed it was not so much Jonah as his peculiar circumstances that constituted any type of things to come. Hence our Lord says, "AS Jonah was in the stomach of the great fish till the third day [only,] SO will the

* See Heb. i. 5, and Acts x. 36.
† See Acts ii. 30.

Son of man be in the bosom of the earth till the third day [only*]." Matt. xii. 40.

We have, however, a striking instance of a typical *person* in Melchizedek, king of Salem, who appears to have been as eminent for piety in the land of Canaan as Job was in the land of Uz: and one remarkable circumstance relating to Melchizedek is, that his birth and death are kept out of sight—so that he is exhibited to us, as if he had neither predecessor nor successor. Thus a vast eternity is expressed by abstracting from human life the boundaries that limit its duration. As Melchizedek then was priest of the Most High God, and as his priesthood was peculiar, and had something like eternity attached to it, he was "MADE LIKE unto the Son of God," Heb. vii. 3. Nothing, indeed, can be a type without Divine appointment: but God himself said, in reference to the Messiah, "Thou art a priest for ever *after the order* of Melchizedek." Ps. cx. 4.

Such is the wonderful character of the Messiah, that no type was adequate to express his glory. Hence a great variety of types were appointed, some glancing at one particular, some shadowing forth another, and others exhibiting a third, till all together they formed a compendium of the facts connected with the Redeemer. Nevertheless the vast assemblage of typical persons, typical places, and typical things, were a mere shadow, falling as far short of the substance, as a point of time falls short of the countless ages of eternity. Thus the types were perfectly inadequate to supply the place of the Great Antitype. "For the law having a SHADOW of good things to come, and NOT THE VERY IMAGE of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Heb. x. 1.

Here we have arrived at another point where we must pause, in order to distinguish between a type, and a mere illustrative object. For though a type is always an illustrative object, yet there may be many illustrative objects that are not types. For every type is a species of Divine revelation; and, consequently, must be authenticated by a Divine appointment. If, therefore, we have no scriptural warrant for the *appointment*, we have none for the *type*; and, in such a case, an object which is imitated by any personage or event should be considered as merely illustrative. For instance, Jezebel, wife of Ahab, seems to have been imitated by some part of the Church in Thyatira: and hence Jesus says, in reference to that Church, "I have a few things against thee, because thou sufferest that woman JEZEBEL, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols," Rev. ii. 20. Now the very same things which this Jezebel taught are, in the fourteenth verse, called

* God called the light DAY; and, in this sense of the word day, *three days* would only be about thirty-six hours. Hence, to prevent mistakes, a period of twenty-four hours was sometimes called a day and a night. In the Hebrew idiom too, a cardinal number is frequently used for the corresponding ordinal number; so that if a child were to die on the third day of its age, it would be said to be three days old. Consequently, to say *three days and three nights*, is equivalent to saying *in the third twenty-four-hour period*, or, according to the English mode of speaking, *on the third day*.

the doctrine of BALAAM: and, in the eleventh verse of Jude, those who pursued the erroneous course of Balaam, are said to have gone in the way of CAIN, and to have exposed themselves to certain perdition in the rebellion of KORAH. No man, however, can produce scriptural evidence that AHAB's WIFE was a Divinely appointed type of any individual who imitated her pernicious conduct in the Church of Thyatira. Jezebel, indeed, as well as Balaam, Cain, or Korah, may be resorted to as a Simile, or as a Metaphor, but not as a Type. In short, the most that can be said of Jezebel, or the other characters referred to, is that they are imitated, and so are convertible into an allegory: and the same thing may be affirmed of any birds, beasts, or fishes, which are all convertible into an allegory at the option of the Fabulist.

No man, however, can add Fables to Scripture without exposing himself to the most serious consequences: for even with respect to the closing book of the New Testament, (a book we are the most in danger of misinterpreting,) it is said, "If any man shall ADD unto these things, God will *add* unto him the plagues that are written in this book: and if any man shall TAKE AWAY from the words of the book of this prophecy, God will *take away* his part out of the book of life, and out of the holy city." Rev. xxii. 18, 19.—Under such penalties, therefore, are we prohibited from CHANGING "the Truth of God INTO A LIE," and from attending to the "TRADITION OF MEN,"* or to any "DREAMER OF DREAMS."† Nor should it be forgotten that if we once lose sight of Divine authority as a guide to what is typical, we may proceed from step to step in allegorizing and establishing types, till we cease to be surrounded with the light of the land of Goshen, and become irretrievably involved in Egyptian darkness.

To proceed with the object of this paper, it may be observed, in the *last* place, that the exhibition of Divine truth by visionary objects has been effected in such a way as infinitely to transcend the power of mortals. For those dreams and visions to which such objects have been subservient, are dreams and visions that represent those things "which the Father hath reserved in HIS OWN power." Acts i. 7. —In short, such an exhibition of future events can only be accounted for on the principle laid down in Acts xv. 18: "Known unto God are all his works from the beginning of the world." Hence, in every age, Jehovah has been proved to be the living and the true God; and all existing Revelation has, by the same means, been proved to be of Divine authority. Nay Jehovah has himself appealed to prophecy as a proof of Deity. Thus he is represented as saying to the heathen gods, "Show the THINGS THAT ARE TO COME TO PASS HEREAFTER, that we may *know* that ye are GODS." Isai. xli. 23.—On the same principle, therefore, the Divine Being proves HIMSELF to be GOD. Hence he says, "I am JEHOVAH; that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the *former things* ARE COME TO PASS, and *new things* do I declare: BEFORE THEY SPRING FORTH I tell you of them."

* See Matt. xv. 1—6. Col. ii. 8.
† See Deut. xiii. 1—5.

Isai. xlii. 8, 9.—By such a criterion, then, may *Heathens* perceive the fallacy of their idol worship, and be induced to seek Him who has so incontestably proved that he is the true God. By the same criterion too, may *Unbelievers* learn to revere every page of the Sacred Volume; and *Jews* likewise may learn that Jesus of Nazareth was the promised Messiah, since he himself also uttered predictions, and appealed to them for a proof of his Messiahship. "Now," says he on one occasion, "I tell you BEFORE it come, that WHEN IT COME TO PASS, ye may BELIEVE that I am HE." John xiii. 19.

Great then is the design and efficacy of prophecy.—When the veil of the temple was rent in twain, when the earth quaked, and the Saints arose from the silent tomb, the *Jews* had a soul of marble, that could neither feel nor tremble. But, on the day of Pentecost, the heart of stone became a heart of flesh; and thousands began to exclaim in the anguish of their souls, "What shall we do to be saved?" But what was the means of producing the salutary effects? It was the proof that Jesus of Nazareth was the Messiah. But how was this proved? By the Jewish Scriptures quoted and explained by the Apostle Peter. But what portions of Scripture could they be that proved Jesus to be the Messiah? They must have been such as described him beforehand, and which accorded with his character and circumstances when he came: and such a description of any personage before he assumes the character described must be a PROPHECY.*—Not only Peter, however, but Paul also employed prophecy in reasoning with the *Jews*. Nay at Thessalonica he adopted this plan for three Sabbath-days successively: "and some of them BELIEVED," Acts xvii. 4.—Apollos likewise "MIGHTILY CONVINCED the *Jews*, and that publicly, showing BY THE SCRIPTURES that Jesus was the MESSIAH." Acts xviii. 28.

It is true, indeed, that some parts of Nature are characterized by such a stability as to enable ANY man to predict future occurrences *to a limited extent*. Thus when one day is departing, we have a firm persuasion that the setting sun will rise again, and produce another day, whether we live to see it or not: and it is on this principle that all the Astronomer's calculations are made. Nevertheless, this very *stability* in God's works is founded on HIS PROMISE: for he has said, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and DAY and NIGHT shall NOT CEASE." Gen. viii. 22. But there is, in the dark abyss of futurity, a day which will awfully derange all the machinery of astronomical computations, and show that there is an infinite difference between them and Divine predictions. What then shall we say concerning those who, in the dark ages of the world, were accustomed to blend the noble science of Astronomy with the dogmas of heathen superstition;† and who made gods of the

* Thus it is evident that *God* honoured *prophecy* by connecting with it the saving influence of the HOLY SPIRIT.

† *Astrology* falls before the *pure Gospel*, like *Dagon* before the *Ark*. But in ancient heathen nations it had a mighty influence on the human mind. Hence when the Israelites were scattered among such a people, they were addressed in these memorable words: "Thus saith the Lord, Learn not the WAY OF THE HEATHEN, and

planets by ascribing to them the Divine province of showing "the things that are to come to pass hereafter?"*

Thus have Divine predictions been preserved from age to age, unrivalled and unravelled. For this world is so full of uncertainties and changes, as to exonerate all *ancient* prophecy from the suspicion of being a collection of probabilities founded on the existing state of things. Moreover, when Divine predictions are couched in language which renders them unintelligible till Providence illustrates them, no man, or fallen angel, can KNOWINGLY be accessory to their accomplishment. Hence prophecy derives its efficacy from its ANTIQUITY and its ORIGINAL OBSCURITY; and thus the ancient prophets ministered "not to themselves, but to US"† who live under the reign of the Messiah.

J. F.

Bromley, Middlesex.

Satan not omnipresent, nor omniscient.

MR. EDITOR,

Permit me to make a few remarks on a question which appeared in your valuable miscellany for May, 1822. Your respectable correspondent, W.H.A. says, "Having my mind much perplexed in thinking on the omnipresence or ubiquity of the enemy of all righteousness, (for by what other names I know not how to express his being able to act by evil suggestions on *my* mind in Britain, and on that of another person at Bombay, or New York, at the same moment,) this Query has arisen;—How can a created being possess such attributes as seem to belong to the Creator of all things exclusively; or how can we distinguish between the omnipresence of the Author of all things, and the omnipresent action of an evil and malicious spirit, which by direful experience we all feel to our distress and dismay?"

1. I apprehend that his notion of this world is too large. Our world is not the universe. So far from this being the case, astronomers tell us that by an eye that could take in the whole, the annihilation and disappearing of this little world, our planet, could not be noticed.

2. On the other hand, his notion of angelic powers is far too diminutive.

Here we must recollect that we know nothing of angels, good or evil, but what we learn from revelation. The scriptures give no countenance to the idea of Satan's being omnipresent; and, indeed, such an idea is totally inconsistent with the first principles of Deism, (not to say of Christianity also,) for he who is omnipresent, must be God. In the poetical book of Job, Satan is represented as going to and fro in the earth, and walking up and down in it. What is the earth to an angel? This mighty fallen angel may go to and fro, and walk up and down in it, for aught we know, as easily as we can examine and explore a single apartment in a large house. And yet, notwithstanding, he may be perfectly ignorant, or very inadequately informed, of the general affairs of the universe, and even of this globe which we inhabit.

3. When your correspondent says, "at the same moment," I hesitate to concur with him,

---

be not dismayed at the *signs of heaven*; for the heathen *are* dismayed at them." Jer. x. 2.

* See Isai. xli. 23, already quoted.

† See 1 Pet. i. 12.

Many will say this is mere conjecture, and gratuitous assertion without the shadow of proof. But if it be conceded, (and I am disposed to concede largely to the powers of angels, on the ground of what is revealed,) this will not infer omnipresence. For what is the distance between Britain and Bombay, or between Bombay and New York, compared with infinite space? I would beg leave to remind W. H. A. again, that to ascribe omnipresence to a creature is to deify that creature. For omnipresence is evidently and confessedly an attribute of God, who, it must be remembered, gives not his glory to another.

4. On the much agitated question, "How shall a person know when a promise or a threatening is brought by God, or by Satan, to the soul?" and the question, "Does Satan know the thoughts and intents of the heart?" I would refer your readers to Pike and Hayward's Cases of Conscience, particularly, Quest. 22, p. 460, ed. Glasgow, 1789. I am glad to be able to refer also to two elegant papers on Satanic influence in your own Magazine, Vol. XIII. for 1821, p. 97, and 284. See also Tillotson's Sermons, folio ed. Vol. I. p. 604, and Vol. III. p. 523.

5. If W. H. A. feels his "mind much perplexed," let him be exhorted to beware of despondency. Let him seek an enlarged acquaintance with the scriptures, the extent of the creation, and especially with the operations of his own mind. Let him be encouraged to continue in prayer, remembering that it is written, "Resist the devil, and he will flee from you." James iv. 7.

You will perhaps allow me to add a few words respecting *the answer* to the Query given above, which you have given us on the same page. Vol. XIV. 1822. p. 184.

1. Your correspondent observes "W. H. A. seems to suppose that there is only one devil." In this statement, if we speak with accuracy, we must allow that he is right. "Nor can any thing be clearer from scripture, (says Dr. Campbell,) than that, though the demons are innumerable, there is but one *devil* in the universe." From the same eminent critic we learn, "as it is evident that the two words διαβολος and δαιμονιον are not once confounded, though the first occurs in the New Testament upwards of thirty times, and the second about sixty, they can, by no just rule of interpretation, be rendered by the same term.—That *the devil* in the Jewish system was a creature, as much as any other being in the universe, and as liable to be controlled by Omnipotence, an attribute which they ascribed to God alone. But still the devil is spoken of as only one; and other beings, however bad, are never confounded with him.—That in the ancient Syriac version, these names are always duly distinguished. The words employed in translating one of them, are never used in rendering the other; and in all the Latin translations I have seen, ancient and modern, Popish and Protestant, this distinction is carefully observed. It is observed also in Diodati's Italian version, and most of the late French versions. But in Luther's German translation, the Geneva French, and the common English, the words are confounded in the manner above observed."—*Dissertation 6, Part 1. Passion.*

Enough has been said to prove

that, whether it be practicable or not to correct the common phraseology employed in these subjects, it is certain the name of apostate angels is, in the Greek Testament, a name that differs from that of their head and leader.

2. It is easy to imagine that every man has his "guardian angel," or "a tempting devil," in attendance upon him, from his birth to his death. This, it is said, was the opinion of the ancient Jews.* We are all in danger, at one time or another, of being wise above what is written. But what saith the scripture? How do we read? When Jacob was returning from Laban's house, it is not said that a single angel, but "the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim."† Gen. xxxii. 1, 2. Thus David sings: "The angel of the Lord *encampeth* round about them that fear him, and delivereth them." Psal. xxxiv. 7. So Jesus, when speaking of the little ones that believe, informs us that "in heaven their angels do always behold the face of his Father which is in heaven." Matt. xviii. 10. And Paul exclaims, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. i. 14. It is true, that when Jesus was suffering in Gethsemane, Luke assures us "there appeared *an angel* unto him from heaven, strengthening him." Luke xxii. 43. This, however, gives no countenance to the opinion concerning a particular guardian angel; for it must be remembered that Matthew represents our Lord as saying to Peter on that very occasion, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. xxvi. 53. We all need reminding again and again that the doctrine of angels, good and evil, is a doctrine of pure revelation, and that it becomes us most cautiously to abstain from the appearance of the evil of adding to it. "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx. 6.

Finally: As we ought not to make light of Satan's power, so neither should we suffer ourselves to be terrified by it.

Few things are more intolerably disgusting to a devout mind than the vulgar flippancy and levity with which many persons talk about that great adversary. In holy writ he is called a roaring lion—a great red dragon—the angel of the bottomless pit—the prince of this world—the god of this world—the prince of the power of the air—the deceiver of the nations—the deceiver of the whole world. (See 1 Pet. v. 8. Rev. xii. 3. Rev. ix. 11. John xii. 31. 2 Cor. iv. 4. Eph. ii. 2. Rev. xx. 3. xii. 9.)

On the other hand, let no man's heart fail him in this warfare. As Joshua put his feet upon the necks of the kings who reigned over the giant-enemies of Israel; so "God shall bruise Satan under your feet shortly." Josh. x. 24. Rom. xvi. 20. Is it not consoling to see the absolute power with which our adorable Saviour controlled the prince of darkness himself, even in the days of his own humiliation? In the wilderness he said with irresistible authority, "Begone, Satan." Thus the slave, by a single word

* Campbell, Note on Matt. xviii. 10.
† This is rendered by Geddes *the Camps.*

from the master, is turned out of the room.* The apostles teach us that the head of the old serpent is bruised, his devices are detected and exposed, and all his counsels, like those of Ahithophel, turned into foolishness. "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;"—on this passage, I shall only add, that the "liberal translation" of the late Dr. Harwood (a bold Socinian!) is worth transcribing, "Since, therefore, the sons of God are compounded of flesh and blood, he also, in like manner, assumed humanity—in order that by his submission to death he might totally crush and annihilate the empire of that being, who held the sovereign dominion of death, that is, the devil."

I remain, dear Sir,
With every good wish for the success of your useful labours,
Yours respectfully,
W. N.

Bromley near Bow, July 7, 1823.

Observations on the List of Baptist Churches.

MR. EDITOR,

I confess myself greatly interested in the History of our Churches, and highly value those papers which have appeared in your Magazine, tending to illustrate their rise, progress, and present state. Being desirous of more information on these subjects, and perceiving that you had admitted this month a paper of "*Observations on the List of Churches, &c.*" I have amused myself by comparing that list with a printed list, in my possession, of *Churches and Ministers*, 1789. Without repeating any of the *Observations* already made in the paper alluded to above, and with which I am well pleased, will you give me leave to make one or two very short remarks, and add a few inquiries respecting the names and state of some churches which appear in the former list, but not in the latter? If any of your correspondents will take the trouble of replying to them, it will greatly oblige many who wish to see a collected view of the state of our Churches, and have not time to search through the records of your Magazine, whence probably the chief part of the information desired might be collected. I will first give you a comparative view of the two lists, and the increase of each county.

List of Counties.	1789.	1822.	*Incr.*
Bedfordshire	15	21	6
Berkshire	5	9	4
Buckinghamshire	11	26	15
Cambridgeshire	8	20	12
Cheshire	3	6	3
Cornwall	2	10	8
Cumberland	3	2	decr.
Derbyshire	2	4	2
Devonshire	11	30	19
Dorsetshire	2	5	3
Durham	2	6	4
Essex	9	21	12
Gloucestershire	16	24	8
Hampshire	11	24	13
Herefordshire	3	6	3
Hertfordshire	9	14	5
Huntingdonshire	2	13	11
Kent	14	35	21
Lancashire	15	30	15
Leicestershire	6	9	3
Lincolnshire	4	11	7
Middlesex 3, London 16, & Southwark 8	27	17+32=49	22
Monmouthshire	omitted	24	—
Norfolk	10	31	21
Northamptonshire	17	28	11
Northumberland	2	3	1
Nottinghamshire	3	6	3
Oxfordshire	5	9	4

* Luke tells us that Jesus said, "Get thee behind me, Satan." Luke iv. 8.

Rutland	1	1	—
Shropshire	4	14	10
Somersetshire	15	32	17
Staffordshire	omitted	13	—
Suffolk	2	32	30
Surry	1	15	14
Sussex	9	14	5
Warwickshire	7	17	10
Wiltshire	13	27	14
Worcestershire	10	18	8
Yorkshire	28	49	21
Westmoreland not inserted in either list.			
Total numbers	307	708	365
Add Monmouth and Stafford	—	—	37
			402
Cumberland decrease			1
Total will stand thus	307	708	401

Thus the Baptist Churches in England have, in the course of 33 years, considerably more than doubled their number; and the Ministers are still more considerably increased.

In one county *(Westmoreland)* no Baptist church is recorded! The next county *(Cumberland)* has suffered a decrease of *one* church out of *three*. How has this happened? and what is the state of active religion and piety in those that remain?

You will observe a difference of ten churches in counting the general number of your list between me and your correspondent, J. B. He may have better means of information than I: but the principle on which this difference of number occurs is my calculating the places under one minister as separate churches. This I know to be the case in several instances, and have taken several others for granted. I hope the concluding suggestions of your correspondent will meet the serious discussion they deserve, and which every additional article of information tends to enforce.

I conclude, Sir, with a request of information respecting the following Churches in the list of 1789, but not in that of 1822. Doubtless many of them, like the Church at *Woodrow* united to that at *Amersham in* 1792, have sunk into other churches, or removed their place of meeting, and thus assume other names. This might be ascertained, and would be very satisfactory. Can any of your correspondents state the number of Churches in Monmouthshire and Staffordshire in the year 1789, to complete the list of that year?

I have observed the following, with their Ministers, not in your list.

Bedfordshire. Evershall. ——
Little Staughton. Emery.
Thorn. R. Faulkner.
Cambridge. Fenstanton. T. Curwen.
Gransdon. J. Hewson.
Cheshire. Brassey Green. ——
Nantwich. ——
Cumberland. Wootton Ridge. ——
Derbyshire. Codnor. W. Fletcher.
Essex. Ridgewell. H. Larwill.
Hampshire. Christchurch. ——
Dagon, J. Budden.
Huntingdonshire. Winwick. ——
Kent. Folkstone, 2nd Church. Read.
Lancashire. Warrington. ——
Leicestershire. Lutterworth. ——
Lincolnshire. Horncastle. ——
Middlesex. Bow. J. Knott, Sen.
Northumberland. Hexham. D. Furnee.
Oxfordshire. Witney. — Wills.
Somersetshire. Bicknell. J. Adams.
Sussex. Buxstead. R. Butcher.
Slougham. T. Humphrys.
Warwickshire. Ryton. ——
Yorkshire. Gisburn. S. Hall.
Keldwick. B. Cowgill.
Rodwell End. ——
Slaithwaite. ——

Beside these there are ten Churches in London, and four in Southwark, of different names from those they now bear, but which seem to be in existence; some with the same Pastors, and others whose changes are explained in Ivimey's 3rd Vol. of History of Baptists.

Yours, &c.

J. P. A.

April 12, 1823.

Obituary and Recent Deaths.

Mr. JAMES KNIGHT.

Died on Saturday, April 27, 1822, at Eaton, Bedfordshire, in the twenty-sixth year of his age, Mr. James Knight, Draper, only son of the Rev. J. Knight of Staughton, in the same county. He was favoured with a religious education, during which he often manifested concern about his soul, and frequently felt much impressed while under the sound of the gospel, but did not become decidedly serious until a few years before his death. When in his twenty-fourth year, he married a pious young woman of respectable connexions, a member of the church at Staughton, and immediately entered into business at Eaton. As a tradesman he was remarkably assiduous, punctual, and upright. But this was not his only aim—while he was "diligent in business," it was his first and chief concern to be "fervent in spirit, serving the Lord." As soon as he became the head of a family, he erected an altar to God; and notwithstanding the pressing calls of business, he was enabled uniformly to engage in the important duty of family worship morning and evening, until confined to his bed by his last illness. He felt a lively interest in the cause of the Redeemer, employing every effort in his power to promote the success of the gospel at home and abroad. He was a lover of good men, and manifested a peculiar attachment to the ministers of Christ.—His heart and house were open to receive all who thought good to honour him with their company: and, like the Shunammite, he took care to provide for "the man of God a bed, a table, and a candlestick, whenever he might think it desirable to turn in thither." But it was the sovereign will and pleasure of an infinitely wise and gracious God, "in whose hand our breath is, and whose are all our ways," to cut short his mortal career, and take him to himself.

Such was the nature of the disorder with which he was afflicted, that he was rapidly taken down, and hurried forward to the valley of the shadow of death, not being confined to his bed more than about ten days; and so exceedingly flattering were the varied symptoms of his disease, that hopes of his recovery were fondly cherished until within a few hours of his departure. Being apprehensive that the approach of death might probably be nearer than was anticipated by the dear deceased, his father felt it to be his duty, though painful was the task, to endeavour to fix the attention of his son on the all-important subject of changing worlds. He lamented that his views of eternity were rather dark. He said, "I have many fears on that subject, lest after all my profession of the name of Christ, I should be a stranger to religion. I have often thought, that perhaps there is a something in real religion that I have never yet realized. I have," he continued, "attempted to do a little for the cause of Christ, but there is such a mixture of motive in all we do, that I have been led to question my sincerity, and conclude all was delusion." He said, "I have been very desirous of getting better, and I have thought, if I had been right, I should not have felt such a desire;" yet he appealed to God for the sincerity of his motive, and declared his chief concern was that he might be useful. His father assured him that his fears and hesitations respecting the safety of his state were only such as were common to the people of God, and endeavoured to cheer his mind by referring him to the all-sufficiency of Christ—his kind invitations and precious promises—reminding him that when he could obtain no relief by consulting his experience, he was encouraged to come to Christ in the character of a guilty sinner. He replied, "I trust I can say, Christ is precious to me—he is my only refuge and hope;" repeating the following lines,

"Other refuge have I none:
Hangs my helpless soul on thee."

On hearing the 287th hymn in Rippon's Selection read, which was judged suitable to his case, he said, "*That* is the very breathing of my soul—I feel comfortable—I desire to say, Not *my will* but *thy will* be done; and I think it is my sincere desire that if I live I may live to the Lord, and if I die, I may die to the Lord." At another time he conversed with much freedom on the grand and leading topics of the gospel, admiring its suitableness to the case of a poor lost sinner. "How suitable," he exclaimed, "is the gospel plan of salvation! Christ Jesus came into the world to save sinners—yea, the *chief* of sinners, else I should be excluded;" frequently declaring that Christ was his only refuge and hope, and if he perished he would perish at his feet. At another period he appeared quite animated, and expressed himself to the following effect; "None of these things move me, neither count I my life dear unto me, so that I may finish my course with joy. 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him'—O to be *found in him*;" repeating the following lines,

"The Lord can clear the darkest sky,
And give us day for night."

He felt much at the thought of leaving his dear wife, but expressed his confidence that a kind and gracious Providence would guide and direct her. He said, "The Lord I trust will take care of her." He was reminded that himself, soul and body, and all his concerns, were in the hands of the Lord:—he added, "Yes, and I would rather have it there impressed, than in the bright records of fame." On another occasion, when two of his near relatives had been to prayer by him, he expressed his gratitude to God for being blessed with praying parents. It was suggested to him, that he had been a child of many prayers. "Ah," said he with much emotion, "but what a heaven-daring sinner I have been to abuse my privileges!—O what a wretch have I been!" After giving vent to his feelings, he expressed his hope in the infinite mercy of God to pardon, and in the efficacy of the blood of Christ to wash away the guilt of all his sins; and from this source he appeared to derive all his consolation. "Jesus Christ," said he, "his precious blood and efficacious pardon, are an abundant source of consolation to the mind." He expressed an earnest desire to be favoured with a brighter evidence of his interest in Christ. He was reminded that the most eminent saints had been called to die without the assurance of hope; and that if we had not got this *assurance*, it was a great mercy to be blessed with *reliance*. He intimated that he trusted in Jesus Christ alone for life and salvation, and that he could commit his eternal all into his hands, standing upon the same level with the poor publican crying for mercy; or like Peter, when he cried, "Lord, save, or I perish;" and after a pause he repeated the following verse,

"But if I die, with mercy sought,
When I the King have tried,
This were to die, delightful thought!
As sinner never died."

He said, "There are two lines in different hymns, which are suited to my case, one is, 'Then loudest of the crowd I'll sing;' and the other is, 'The deeper their sorrows, the louder they'll sing;'" adding, "I shall sing loudest of them all."

The day before he died, he appeared so much better that the medical gentleman in attendance almost pronounced him out of danger. This circumstance was hailed with gratitude by his relatives, and especially by the dear deceased himself; who feeling so greatly relieved from bodily pain, frequently called upon his soul, and all that was within him, to bless and magnify the name of the Lord. But, alas, how soon were our cheering hopes blasted!—the evening sun had scarcely set be-

fore he was seized with a violent renewal of his complaint, which continued unabated, baffling the skill of man until the following day, when he obtained a blessed release by the relentless hand of Death.—He was enabled to sustain this sudden and unexpected change with a considerable degree of christian fortitude, and humble submission to the will of God; and though from the increase of disease, and consequent loss of bodily strength, he was unable to converse much, yet from what little he did say, it was evident that his mind was supported, and his hope firmly fixed on Christ, as his eternal rock. About three hours before he died, he mentioned that text, "I am in a strait betwixt two," &c. "There are," said he, "many things which tie us down to earth, but I hope I can say, 'I have a desire to depart, and to be with Christ, which is far better.'" Seeing him in great pain, his father asked if he wished him to pray for him. He replied, "Yes; if you ever prayed for me in your life, *pray now.*" Feeling the harbingers of death, and being sensible he was now on the verge of eternity, he stretched forth his hands, and lifted his eyes towards heaven, and with great fervour said, "O Lord, receive my soul! Lord, save me, a poor sinful creature! O shine upon my soul! Now, Lord, lettest thou thy servant depart in peace! Let *now* be the accepted time! let *now* be the day of salvation. Come, Lord, and receive me to thyself!" In a few minutes afterwards he repeated the following lines,

"In Paradise, within the gates,
A higher entertainment waits;
Fruits, new and old, laid up in store,
Where we shall feast, and thirst no more."

And after enduring a short conflict with the king of terrors, the emancipated spirit took its flight from all terrestrial scenes to those peaceful regions, where the wicked cease from troubling, and where the weary are at rest.

His mortal remains were interred at Staughton on Lord's-day afternoon, May 5, when a funeral sermon was preached on the occasion by the Rev. T. Middleditch of Biggleswade, from Phil. i. 23, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." And on the same evening, Mr. Middleditch improved the solemn event at Wyboston, a small village, where Mr. Knight and a few others had been accustomed to meet together on Lord's-day evenings for the purpose of reading a sermon, and uniting in prayer and praise, by which means they have been instrumental in collecting together a considerable number of hearers. On both occasions the congregations were crowded and attentive.

REV. MR. DAWSON.

LATELY died, at an advanced age, the Rev. Mr. Dawson, formerly pastor of the Baptist Church at Prince's Risborough.

Review.

A Series of Sermons on the Nature and Effects of Repentance and Faith. By the Rev. James Carlile, Dublin.

IT is to be feared that the majority of readers are more attracted by the annunciation of a new fiction, the work of some writer of known genius, than by the accurate title of a masterly book on any subject of religion. A melancholy proof that to obtain a brief amusement is an object of stronger desire, than to find direction and excitement in the way to heaven. It is more than time that all parents, ministers of religion, and persons of considerable influence in society, should unceasingly labour to cure the fatal folly of which we have complained,

and to raise the general taste to an elevation and correctness that will insure the good success of books on solid and useful subjects. But we have had so much reading of works of imagination in the parlour, and so much of gaudy declamation in the pulpit, that the young people of this generation are deeply infected with almost a hatred of sensible, useful, and pious compositions. The Bible, the best of books, and expositions of its meaning, the best of sermons, are, there is much reason to fear, in no great accordance with prevailing predilections. If, however, we have charged on the general readers of this age folly and wickedness, of which they are not generally guilty, there can be no doubt that the volume before us will receive considerable approbation when its value is known.

The first and second discourses are on Repentance; and they form a clear and able representation of its nature, necessity, and effects. Legal and evangelical repentance are very accurately distinguished. The third, the fourth, and the fifth, are judicious discourses on Faith. The sixth clearly shows the connexion between Repentance and Faith. The seventh is a just representation of the present imperfection of the knowledge of believers, when compared with what it shall be. The eighth describes the effects of the perfect vision of God and spiritual things, on the characters of the redeemed in heaven; and is much adapted to purify and comfort the heart. The ninth and tenth are able discourses on justification by faith. The eleventh and twelfth fully prove that ample provision is made in the plan of redemption by the free grace of God, through faith, to secure the interests of morality, and to promote holiness of life. The thirteenth places in a clear light the harmony between the active exertion of man in working out his salvation, and the free grace of God, as being the sole author of it. The fourteenth strikingly enumerates the privileges of a life of faith. The volume closes with a very valuable appendix, respectable for erudition, and decisive as a refutation of the system which "instead of faith in Christ" substitutes "a mere belief of the truth, that he died and rose again;" and in which, "for holiness of heart are substituted clear views." We cannot but rejoice that "this total mistaking of the principles of the gospel," "the outward fruits" of which are so pernicious, has been, in this volume, very successfully opposed. Not that the work is generally controversial: it has far higher merit; for it is full of religion, which is represented in a very sensible and manly way. We cannot say the style of our author is generally distinguished by animation; but it is very neat and remarkably plain.

A Treatise on the Faith and Hope of the Gospel. By the Rev. Benjamin Ingham. Pp. 187.

In a short advertisement it is stated, that "This little work was, by mistake, improperly ascribed to the late Rev. W. Romaine;" but the present Publisher is fully convinced that Mr. Ingham is the "real Author."

We, however, are more immediately concerned with the work itself, of which, *generally*, our opinion is very favourable. Many of its statements are vastly important, and such as we sincerely wish may obtain a cordial reception by all who may read them. But still there are now so many publications in which the same things occur, and, as we think, are better expressed, that we almost wonder the Editor should have ventured a new edition of this "Treatise." Probably, however, the class of readers, whose taste may prefer the style of this performance, may be sufficiently numerous to justify the undertaking, and more than prevent any serious loss.

Journal of a Tour from Astrachan to Karass, North of the Mountains of Caucasus, by the Rev. William Glen, Missionary, Astrachan. Pp. 227.

The field of missionary labour is ample indeed, and, at present, is occupied but to a very limited extent.

Every additional effort, therefore, to explore the usurped territories of the prince of darkness, and to advance the standard of evangelical truth further into the interior of his awfully wide extended empire, must afford to the true friends of Christianity new occasion for exultation.

We are much indebted to Mr. Glen for the information we have received by accompanying him in his "Tour from Astrachan to Karass;" and for the sensible, and often pious, reflections which distinguish his "Journal." We regretted, however, that without advertisement, preface, or introduction, the narrative should open upon the reader in the following somewhat abrupt manner: "All things being in readiness for commencing the projected tour to Karass," &c. Would it not have been desirable, for the sake of those, and perhaps there are many, who have heard very little of what our respected brethren in the North are endeavouring to accomplish, if a brief statement of their Mission had supplied a preface to the interesting details of this volume?

We are here presented with many affecting specimens of Mohammedan superstition, artifice, and daring, and the judicious manner in which Mr. Glen and his colleagues combatted the errors of Islamism, and endeavoured to introduce the great facts and principles of the Christian revelation. If the statements of this "Journal" are not of the most encouraging description, they are, at least, strikingly adapted to interest the sympathies of Christian philanthropy, and to strengthen the energies of benevolent exertion.

One of the Effendies, or more learned Mohammedan priests, gave the following account of Antichrist.

"He told us that Antichrist had appeared in the world so early as the time of their prophet Mohammed, who had seen him, and foreseeing that, if permitted to roam at large, he would do much mischief, had prayed the Most High God to shut him up, so as to prevent his doing the mischief he intended,—that God having been pleased to hear the prayer of Mohammed, caused a cloud to descend from heaven, in the midst of which, when divided or broken down into small portions, he was carried off to some unknown region in the east, the situation of which no man knew:—that in process of time, Antichrist would escape from his confinement, to the great annoyance of the inhabitants of the earth, but would at last be checked in his career of wickedness by Messiah, who was to descend from heaven in person, near the white tower of Damascus, and kill him with his own hand."

LITERARY INTELLIGENCE.

Just Published.

Mr. Bagster has recently published a Translation of the Latin Vulgate New Testament.

Baxter's Practical Works, Vol. IX. 12s.

God's Judgments upon the Gentile apostatized Church. New Edit. 8vo.

Irving's (Rev. E.) Orations for the Oracles of God. 8vo. 12s.

Memoirs of Mr. Coxe Feary of Bluntisham. By John Audley. 3s. Bds.

Four Treatises on the Mystery of Redemption—Prayer of Moses—Self-examination—and the Faith of the Gospel. By J. A. Haldane. 2s.

Adam's Religious World displayed. 2 Vols. 8vo. 21s.

In the Press.

The Heroism of the Christian Minister displayed: in Reference both to Life and to Death. A Sermon, occasioned by the lamented Death of the Rev. Wm. Ward of Serampore, on the 7th of March last; preached at the Baptist Monthly Meeting, held at Maze-pond Meeting-house, July 24, 1823: By Joseph Ivimey. Printed at the unanimous Request of the Ministers and Messengers.

A Volume of Sermons by the late Rev. T. N. Toller of Kettering.—To which will be prefixed, a Memoir of the Author, by the Rev. Robert Hall, A.M.

Scripture Songs, and other Poems, by I. Cobbin, M.A.

Memorial of, and Funeral Sermon for, (by the Rev. J. Hooper,) the late Rev. W. Evans of Wymondham. 12mo.

Memoirs of, and Funeral Sermon for, Mrs. Ulyat of Sutton St. Nicholas, Lincolnshire.

A Second Edition of "Adult Baptism, and the Salvation of all who die in Infancy maintained." By Isaiah Birt.

Intelligence, &c.

DISSENTERS' MARRIAGE-BILL.

House of Lords, Thursday, June 12, 1823.

(Abridged from *The Times.*)

The Marquis of *Lansdown* moved the second reading. He thought unless some state-necessity required it to be otherwise, that religious ceremony should be of a kind most satisfactory to the feelings and consciences of those who were about to be united. All the bill asked was, that individuals, after going through all the forms prescribed by law, and paying those fees which were essential to the established church, should then be permitted, in the face of their own clergymen, and in the way most congenial to their religious feelings, to consummate that holy tie, and to have the marriage thus solemnized registered as the marriages of their fellow-subjects were.

The *Lord Chancellor* thought he took as just a view of toleration as any noble lord in that house could do: but he could not go the length to which this bill pointed. By this bill, when a marriage took place between a Catholic and a Protestant, the Protestant was left entirely out of the question. To what would this bill go? It would enable persons to set up a place for the celebration of marriage in every town and village. It would introduce Joanna Southcot's followers, with Ranters, Jumpers, and others, of whose principles they knew nothing. It went even farther, for it gave protection to all those religious opinions which might hereafter be promulgated. It would be much wiser to give this bill up, and to have another introduced early in the next session.

The Earl of *Liverpool* admitted the object of the bill to be necessary and expedient to a certain extent. The argument for that principle, or rather for the object of the bill, was unanswerable; he said unanswerable, after having recognized that principle in the case of the Jews and Quakers. There were parts of the marriage-ceremony which they knew certain sects could not conscientiously agree to; and to say to those persons, "We will either force you to go through that ceremony, or we will prevent you from entering into that state of life which is necessary for your happiness, and for the preservation of your virtue," could not be maintained as a just doctrine. As to Dissenters, a certain portion of the service might be omitted, if the church did not object to it.—The provision with respect to the chapel, or place where marriages might be solemnized, called for revision. Under the present bill, marriages might be contracted in every ale-house. He would not, however, oppose the second reading and committal of the bill.

The Archbishop of *Canterbury* heard with considerable alarm the suggestion of the noble Earl. It was the first proposition ever made in that house to alter the liturgy of the established church. And for what purpose? For the purpose of accommodating sects who founded their faith on private and unlearned interpretations of the scripture. No man had a greater respect for toleration than he had. It was a proper and necessary thing. But the extent to which it should be allowed was the business of the legislature, and not of the church.

The Bishop of *Worcester* said, it might be sent to a Committee, if it were only to show that the subject was deemed worthy of serious consideration.

Lord *Redesdale* opposed the bill—the principle of which, he observed, was nothing more nor less than to convert every place in this country, for which individuals chose to procure a license, into a Gretna-green.

The Earl of *Harrowby* thought the bill went too far, and concurred in the objections which had been urged. He thought, however, that it ought to be suffered to go to a Committee.

The Bishop of *Chester* enquired whether it was proper to bring forward this bill at so late a period of the sessions, when many of the bishops were absent. Ought not time to be given to the clergy at large to petition the house, if they deemed it necessary? He expressed his anxious hope that it would not be pressed at this period of the session; but that next session it would receive that serious consideration which was most justly due to it.

Lord *Calthorpe* looked to the agitation of the subject without the smallest apprehension; because the more the just rights and privileges of the Church of England became the subject of consideration in Parliament, that church would more strongly recommend itself

to the reason, understanding, respect, and affection of the country at large. He thought neither the interests of religion, nor the interests of the church, called on them to force individuals to an apparent acquiescence in opinions, which, in their view, were repugnant to reason, and contrary to the scripture.

The Bishop of *Llandaff* observed, that Jews, Catholics, and Quakers had marriage-ceremonies, which were known; but as to the great body of sectarians, they had no religious ceremony of marriage, and would not, perhaps, be willing to adopt any which the legislature might impose on them. He did not think that the moral and religious interests of the community could be safe, if such a latitude were allowed as was proposed by this bill.

Lord *Ellenborough* said, the real object of this bill was to relieve religious scruples, and nothing else. He thought the moral and religious interests of the community were not much advanced by forcing persons, in despite of their religious scruples, to an occasional conformity. There were few things which gave him more pain than to see the right reverend bench always thus indisposed to give relief to tender consciences. What was required of the legislature by this bill was but very little: what the legislature at present required of the Dissenters was a very grievous obligation. He warmly supported the second reading.

The Earl of *Carnarvon* was anxious that the bill should go to a Committee, and thus their lordships would next session be much better prepared to go into the discussion of this important question.

The Marquis of *Lansdown*, in reply, said, that he was under the necessity of dividing the house upon his motion.

The Archbishop of *Canterbury*, in explanation, said that his objections to the bill applied not to the doctrinal points, but to those which regarded discipline.

Their lordships then divided on the second reading—

Content, present, ...	15
Proxies.....	6
	21
Not content, present,....	15
Proxies.....	12
	27

Majority against the second reading, 6

House of Lords, Friday, June 13.

The Marquis of *Lansdown* gave notice that at a very early period of the next session of Parliament, he should bring in a bill to relieve the Dissenters from certain grievances of which they complained in the solemnisation of marriage.

REGISTRY OF BIRTHS.

MR. EDITOR,

By a late decision it appears that the Registers of births kept by Dissenters are not to be admitted as evidence in our Courts of law. If this is really the case, the children of Dissenters are placed in a very unpleasant situation, and are subject to great loss of property by not being baptized and registered according to the rites, forms, and ceremonies, of, and at, *the Church of England*, from which register alone the identity of a person, to whom property has been willed, can be established. As it frequently happens that property is left to persons who were abroad at the time the Will was made, or in such obscurity as not to know of it for a series of years after the death of the testator, when such persons or their successors make their claim, and institute proceedings in law to recover their right, the Register of the birth being required, they produce it from a Dissenting Church. This, according to the late decision is rejected, and the persons unfortunately lose their property, because they happened to be registered at a Dissenting place of worship. Whether this is done to check the increase of Dissenters, or from what other motives, it matters not; the report has caused considerable alarm, and many who are friendly to dissent, are exceedingly agitated on account of it. We ought to be alive to every innovation on our religious liberties and institutions; and in my opinion, this question is of such importance as to demand the attention of the body at large; and if our Registers are not valid in law, they ought to be made so by legislative enactment with as little loss of time as may be.

A DISSENTER.

Coseley, July 9, 1823.

TO THE PROTESTANT DISSENTERS OF ENGLAND.

The Address of the Deputies of the Dissenting Congregations in the Metropolis and its Vicinity.

IT is generally known to the Dis-

senters of England that "the Deputies from the various Congregations of Presbyterians, Independents, and Baptists, in and near London," were originally assembled for the purpose of applying to Parliament for the Repeal of the Corporation and Test Acts; and that, after the failure of their attempts, in the years 1736 and 1739, it was deemed expedient to continue the Institution as a permanent guardian of the civil interests of the dissenting body, to which recourse might be had for assistance in procuring redress of injuries suffered in consequence of their religious profession; the current business having, from the first, been transacted by a Committee annually elected from among the whole number of Deputies for that purpose.

After the defeat of the application in 1739, no further attempt to obtain the repeal of the obnoxious laws took place till 1787, when a motion to that effect was made with great judgment and ability by Henry Beaufoy, Esq. then member for Yarmouth. This also failing, it was repeated in 1789, and again rejected, though by the small majority of twenty only, a circumstance which could not but excite sanguine hopes of early success, and induced the Dissenters to request of Mr. Fox to renew it in the following year, with which he complied; but, by the united efforts of all their adversaries, an overwhelming majority of 294 to 105 was then obtained against them, which, with the events that soon after happened, destroyed all hope of succeeding, till some important change in public opinion should be manifested.

Subsequently to this period, the attention of the Committee has been chiefly called to the vindication of religious liberty in cases of insulted ministers and interrupted worship; of refusals on the part of clergymen to perform the rites of baptism and burial, and various other matters, which, though separately of minor importance, might have swelled into a considerable mass of persecution, had no such protection been at hand. And they have also had the satisfaction of recovering many dormant endowments, and of composing differences which have occasionally arisen among the members of dissenting congregations.

With great satisfaction, however, they are enabled to state, that the increasing liberality of the times has, on the whole, greatly diminished the former and more public branch of their employment. The first important instance of the prevalence of this spirit, may, perhaps, be traced in the decision of the Sheriff's case by the House of Lords in 1767; it re-appeared in the bill which was passed in 1779 "for the Relief of Protestant Dissenting Ministers and Schoolmasters;" a desire for which, publicly expressed by Dr. Ross, the then liberal and enlightened Bishop of Exeter, was speedily matured into a law; and, with the exception of the defeat of Mr. Fox's motion in 1790, (for which the influence of temporary causes may, in a great degree, account,) the general tendency both of public sentiment and legislative enactments may be regarded as progressively favourable to religious liberty,—exemplified in the rejection of Lord Sidmouth's bill in 1811, by which (though, doubtless, unintentionally) toleration would have been narrowed;—the repeal of the statutes, (called) "against blasphemy," but by which all discussion of very important disputed points was forbidden, under dreadful penalties, and very many other instances of regulations, and interpretations of law, tending to relax the common exclusive spirit of establishments.

The main object of the Dissenters is, however, even yet unattained. Though no longer restrained in the exercise of their worship, or in the discussion of their religious tenets, and though, according to the highest judicial authority, the imputed legal guilt of nonconformity is done away; yet, by a strange inconsistency, the punishment remains; and, with respect to holding offices of trust, power, and emolument, they are still under the same ban with persons *convicted of perjury and other infamous crimes*. The avenues to honourable distinction and advantage in the professions most honourable and advantageous, are closely barred against them; and they are forbidden either to serve their country or to benefit themselves in those stations of society which are most eagerly coveted by generous and aspiring minds—a prohibition which they hold to be unjust in theory, and know to be injurious in its general effect, even to the most unpretending, because it affects all Dissenters unfavourably in public estimation, stigmatizing them with comparative disaffection, and thereby holding them forth to the ignorant, the bigoted, and the malevolent, as marks for obloquy and even persecution.

Since the discussions on the Catholic question, the Committee, though aware

of the broad distinction between that case and their own, yet seeing also in how many points they were connected, and how great an influence the decision of the one might have on the other, have deliberately preferred rather to be vigilant than active; but considering the great length into which that question has been, and may yet farther be drawn, and sensible that many excellent and judicious persons are extremely anxious that the Dissenters should be fully prepared for another unanimous and energetic appeal to the justice and liberality of the legislature at the very first favourable moment, they have now resolved to re-call your attention immediately and earnestly to this subject, ever deemed of so high importance to our civil and religious interests:—And as well to lead your own thoughts to its principal points, as to show that they have not been unmindful of their duty, they subjoin a copy of the Petition which, on behalf of the whole body of Dissenters, was, in July, 1820, presented to the House of Lords by the Right Honourable Lord Holland, and to the House of Commons, by William Smith, Esq. M. P. for Norwich, Chairman of this Deputation.

Your co-operation will be esteemed a favour, and your correspondence may be addressed,

"WILLIAM SMITH, Esq. M.P.
Chairman to the Dissenting Deputies, &c.
London."

(Signed,)
By Order of the Committee,
ROBERT WINTER, Secretary.

COPY OF THE PETITION.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,

The Humble Petition of the undersigned Persons, being Protestant Dissenters, and Members, respectively, of the several Congregations of the three Denominations in the Metropolis and its Vicinity,

RESPECTFULLY SHOWETH,

That your Petitioners are the successors and, in many instances, the lineal descendants of those persons who, though dissenting from the ecclesiastical establishment of the country, were ever found among the most strenuous defenders of its constitutional liberties; who were universally zealous in assisting to establish the glorious Revolution under King William the Third; and who invariably evinced their devotion to its principles, and their sincere loyalty to the illustrious family which, in consequence of that event, was seated on the British throne, during every one of those unfortunate and criminal struggles which were subsequently made in favour of the rejected dynasty:—And that your Petitioners, trained in these principles from their earliest youth, have ever cherished them with the warmest attachment, as the only solid and rational ground of union between the sovereign and the subject, in the reciprocal bonds of generous confidence and affectionate duty.

That your Petitioners have, in particular, been always accustomed to consider the exercise of private judgement in religious affairs to be among those absolute natural rights which are entitled to man's first regard, supremely important as affecting his highest interests, and strictly inalienable as involving his most sacred duties; to be also co-extensive with those duties, and, therefore, necessarily to include the liberty of publicly maintaining the opinions he entertains, and worshipping in the mode his conscience approves; without which, indeed, no religious freedom could be said to be granted; for thought being incapable, from its nature, of being brought under the cognizance of human tribunals, freedom of thought cannot possibly be the subject of concession from human governments.

That your Petitioners bow down in the sincerest thankfulness to Divine Providence for having so accelerated the progress of light and knowledge in the world, that these truths, which, but a few generations ago, could not have been asserted but at the risk of personal liberty, and even of life, are now almost universally and completely recognized in all Protestant and in many Catholic states.

That your Petitioners are farther desirous of acknowledging with grateful satisfaction the great improvement of their legal situation in this country during the reign of his late Majesty, in which more was done than under any preceding monarch since William the Third, to emancipate religion from

the civil thraldom in which it was held by unjust and persecuting laws.

That, nevertheless, this freedom cannot be complete, as far as respects your Petitioners, while they remain subject to disabilities and consequent degradation on account of their non-conformity to the national church-establishment.

That while such non-conformity was held legally criminal (however unjustly), it might, *consistently*, at least, be visited with punishment. But, since the religious rights of your Petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape or under whatever pretext, is not only unjust in itself but inconsistent with all those relaxations in their favour, which, from a just respect to conscience, the legislature has been induced to grant.

That your Petitioners are not ignorant of the pleas on which their requests have been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them that to be debarred from the common advantages enjoyed by other innocent citizens is not punishment; especially, when such degradation is indeed well known to the law, but in no other character than as the appropriate penalty upon heinous and disgraceful crimes. They trust that eligibility to office will no longer be refused to them when asked as a common right, from the mere mistake of confounding it with the actual possession of office, which latter could not be asked from the legislature without absurdity, and which the Dissenters could not hope to obtain otherwise than in the same course with their fellow-subjects, but in their claim of being at liberty so to obtain it, are corroborated by the well-known declaration of King William III. "that he wished a door should be opened for the admission into his service of all Protestants who were able and willing to serve him;" and when it is obvious the principle of the arbitrary exclusion of some from all offices of power, trust, and emolument, for the imagined security of others, may be used to justify every other species and degree of severity, extending even to imprisonment and death, if a prejudiced and misjudging majority should deem such extremities necessary for their own comfort, or the safety of their religion—a case which experience has proved to be more than imaginary. And your Petitioners conceive the infliction of any of these evils, in their higher or lower degrees, on account of religious persuasion or profession, to be, according to the most acknowledged definitions, persecution, and that for conscience sake.

That with respect to the relief afforded them by the Annual Indemnity Act, said to amount to a virtual repeal of all the disqualifying statutes, your Petitioners decline entering into discussions of its extent or efficiency; nor will they inquire whether it be not more wise (as it certainly would be more magnanimous) at once to repeal laws whose operation is asserted to be thus kept in continual abeyance. It is enough for them to observe, that a partial and discretional indemnity against penalties left to be incurred, is neither constitutional security nor equal justice. They well know that though these Acts do, in fact, afford incidental protection to them, as well as to those in whose favour they were meant to operate, yet that for their ease or relief they were never intended; and the injury which your Petitioners most deeply and universally feel is of a different nature;—they complain, not merely that a very small proportion of their body participate less than they perhaps might do under other circumstances, in the positive advantages which society has to bestow; but that they all, indiscriminately, are held up to public odium as persons unworthy to be admitted to such participation; and they ask, from what portion of this dishonour can the Indemnity Acts relieve them? Or how does it restore them to that their just station in society, from which, for no crime either proved or imputed, they have been so harshly thrust away?

That your Petitioners humbly conceive, that, even allowing the right of defending an establishment by such restrictive laws, it would be difficult to prove that they confer any security whatever, and far more to such a degree of it as to justify the means; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct; in which sentiment your Petitioners are again supported by the same royal authority before quoted, recorded in your Journals, "that granting ease to Dissenters would contribute very much to the establishment of the Church."

That the specific test actually imposed is in itself particularly improper, as being liable to the imputation of profaning a solemn rite of Christian Worship, to the great disgust of many religious persons, and to the scandal of religion itself. And that it is further objectionable, because it can only deter the conscientious, while it is no bar to the unprincipled and ambitious. But that on such arguments, as affecting themselves, your Petitioners are the less disposed to insist, because, by any other impediment equally efficient, they would still deem themselves subjected to similar oppression; and that for the impropriety of the test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your Petitioners humbly pray this Honourable House to take the premises into their serious consideration, and to grant them relief. And they persuade themselves, that the former successive relaxations of harsh and oppressive enactments against religious liberty, so far from being considered as a reason for their being expected to continue to suffer in silence the grievances to which they still remain exposed, ought rather to be regarded as an encouragement from the legislature, respectfully, but frankly, to submit to its wisdom the expedience of abolishing every remnant of that system of coercion and restraint on religious profession, which had its origin in times of darkness and intolerance, and by which your Petitioners are, to this day, severely, and, as they presume to think, most injuriously affected.

And your Petitioners shall ever pray, &c.

Cases for building Meeting-houses.

On Friday in the missionary week a meeting of the contributors to the cases presented by Baptist churches in the country, for assistance in building and repairing places of worship, was held at the Committee Rooms, No. 18, Aldermanbury, when a Report of the proceedings of the Committee for the preceding year was made, from which it appeared,

That in the course of the last year the Committee had had seventeen new Cases presented to them; eight of which, from Lincoln, St. Alban's, Monmouth, Dane-hill, Aberavon Slack, Chatham, and Saxlingham, had been approved; seven remained for further consideration; and the remaining two, as also one which had been previously presented, had been rejected.

The Cases rejected were from Campden, Maidstone, and Glascoed.

That from Campden was rejected, because by the Trust-deed it appeared that as well the choice of a Minister as the choice of New Trustees is in the Trustees for the time being; that there is not any denomination of Dissenters named in the Deed; and that besides the Meeting-house there are four houses and funded property vested in the Trustees.

The Case from Maidstone was rejected, because the church had collected, under the sanction of the Committee, about twelve years since, upwards of £150 for their then place of worship, and had not, in the opinion of the Committee, shown any sufficient reason for removing from that place, and the sum expended in erecting the new place, had been unusually large; and

The Case from Glascoed was rejected, because by the Trust-deed it appeared that the choice of the Minister, the choice of future Trustees, and the management and regulation of all matters and things relating to the church and congregation, was in the Trustees for the time being.

That since the last Annual Meeting there had been collected, upon eleven Cases recommended by them, the following sums;

	£	s.	d.
Cardiff Welsh Church	110	12	0
Blaby	87	9	0
Earby	105	2	6
Ridgmount	82	9	6
Kilham	105	10	0
Crayford	87	19	6
Wellow	93	12	0
Southwold	97	0	0
Wallingford	104	19	0
Lincoln	117	0	0
St. Alban's	154	0	0

making a total of money received upon eleven Cases, recommended by the Committee during the year, of £1145 5s.

---

*Baptist Church at Aberavon, Glamorganshire.**

The attention of the friends of religion among all denominations of Christians is particularly requested to a

* We insert this article at the particular request of the Baptist Case Committee.—*Ed.*

Case from the above church, which, during the present month, will (under the sanction of the Committee for examining Baptist Country Cases) be presented to the public for their contributions.

The circumstances of the Case are thus stated. "A few individuals formed into a christian church have met for many years in a private room in this town, for the purpose of worshipping God; many inconveniences have been experienced by us for want of a convenient place to meet in, and still more painful feelings, owing to the want of ground to bury the dead; our children not being baptized were refused burial, (though we wanted none of the accustomed ceremonies to be performed,) which proved a very serious trial to us, as none of us were possessed of so much as a garden of our own, and our landlords would not feel satisfied to have any of their land, which some of us hold as tenants, converted into a receptacle for the dead and being very poor, it was difficult for us to bear the expenses of carrying our dead to the distance of twelve miles, and the only Baptist church that was nearer has room only to answer their own necessity. Under these trials we were necessitated either to baptize our children, or to expose ourselves to those hardships which added great weight to the domestic afflictions with which some of us were visited; some indeed sacrificed conscience, and were excluded from the church; but with few exceptions we continued to maintain the truth in the midst of tribulation. Not knowing what step to adopt, we laid our case before the Association to which we belong in June, 1817. Two ministers were deputed to wait on the clergyman who had occasioned our trouble, to request permission to bury our children without any ceremony performed; but their application was in vain. The bishop was consulted, who gave his opinion, that to bury any unbaptized person in a church-yard was contrary to the rubric of the church. We were then advised to look out for a piece of ground, and to purchase the same, depending on the providence of God for help to pay for it; some years elapsed before we could come to the resolution, but last spring we agreed to do it; we bought a piece of land, and placed it in trust, and now we have built a place of worship upon it, which was opened in October last. The expense of the building, including the purchase and conveyance, amounts to £370. Amidst our distress we have collected about £30. The church consists of about thirty-six members, but very poor; nothing but absolute necessity would have induced us to enter upon the undertaking; we commenced it with much trembling, and prosecuted it with many fears. Whether we shall see the time when it shall be paid for or not, we hope that our motives are pure."

EARTHQUAKES IN SYRIA.

THE following are extracts of letters, received from John Barker, Esq. British Consul, dated Aleppo, April 12, 1823:

"I am happy to say, that for twenty days past the earthquakes have been so slight not one person in ten has felt them; but still few venture to sleep under roofs supported by stone walls. —The principal difficulty I shall have to encounter is, to make an equal distribution of the charity, when so many persons of various sects and nations prefer claims, which can be rejected only on the ground of the insufficiency of the funds to relieve the distresses of all. —The admission of the claims of our fellow-sufferers of the Mahomedan Religion will very much increase the difficulties of the undertaking; but I shall gladly encounter them, because now the philanthropic principle, which animated the benevolence of the contributors, will not be violated, and their wishes be carried into full effect, by the charity being equally distributed to Christians of every sect—to Turks—to Jews—and to Idolators. —I need not say that this splendid and unprecedented act of European generosity and sympathy towards the natives of this country will produce the most beneficial consequences, for it cannot fail to prove to the most ignorant and most fanatic classes of this population that we look upon all God's creatures as our brethren, and regard every human being in distress as an object worthy of our compassion. — Consul-General Cartwright has placed at my disposal the 40,000 piastres remitted to him on account of the subscription. —My first care has been to point out to the Consul-General the most eligible mode for conveying the funds of the Charity to my hands, and, in the interim, I am preparing for the execution of the difficult, but most pleasing and honourable, task of distributing the

bounty, so as best to give, in due time, every reasonable security to the Public that the whole amount of their contributions has been faithfully and properly administered.—With this view, I have required from each head of all the different Religious Establishments in this country a detailed list of the necessitous widows, orphans, the maimed, the blind, and otherwise unfortunate persons, directly or indirectly victims of the Earthquakes; and, at my solicitation, Mons. Mathieu Lesseps, French Consul-General, and Mr. John Van Masseyk, Dutch Consul, have obligingly condescended to favour me with their advice and assistance, and to grant me the sanction of their names, by co-operating with me in the delicate duty I have to perform. The Charity has been publicly talked of here, and some applications have been made in cases of peculiar interest among the Turks. Claims, with the details of particular cases, are fast coming in, and then a general and more accurate view of the melancholy picture may be taken."

London Female Penitentiary.

THE Annual Meeting of this Institution was held on the 12th ultimo, at the Crown and Anchor in the Strand; Wm. Wilberforce, Esq. M.P. in the chair. There were present also the Hon. Thomas Windsor, the Right Hon. Sir George Henry Rose, M.P. Joseph Butterworth, Esq. M.P. W. A. Hankey, Esq. T. Wilson, Esq. the Rev. Messrs. Watkins, Bartlett, Ruell, Dr. Winter, Blackburn, &c. &c. &c.

The Report of the last year's proceedings was highly interesting. During that period thirty of the inmates had been placed out to service, and thirty-five had been reconciled and restored to their friends. Out of one hundred and forty applicants, ninety-five had been received.

From age and infirmity, Lord Carrington has requested to relinquish the situation of President; but to show his unabated approbation of the Society, and of the manner in which it is conducted, he has requested to be placed in the list of its Vice-Presidents.—W. Wilberforce, Esq. M.P. has kindly consented to become the President of the Institution.

ORDINATIONS, &c.

MAY 19, 20, the ASSOCIATION of Baptist Churches in the Counties of Warwick, Gloucester, Oxford, Worcester, and Berks, was held at Blockley. Engaged, Messrs. Howlett, Joseph Price, Richards, Coles, Nunnick, Taylor, Gray (Acts xi. 23), Hinton (Isaiah xiv. 1), James Hinton, Jun., Mann (Ind.), Richard Pryce, and Jayne. Increase 38. Circular Letter, *The Nature and Increase of the Kingdom of Christ.* Next Association at Farringdon, Easter Wednesday, 1824.

THE WELSH SOUTH-EAST ASSOCIATION held at Maes-y-berllan, Brecknockshire, June 3, 4, and 5. The following is the list of preachers and their texts on the occasion, viz. Messrs. J. Robarts, (Anglesea,) Matt. x. 32; J. Jones, (Newtown,) Heb. ii. 10; J. Edwards, (Ruthin,) Jo. xiv. 27; M. Thomas, (Abergavenny,) English, Phil. i. 27; C. Evans, (Anglesea,) Rom. viii. 32; D. D. Evans, (Carmarthen,) Rom. xii. 21; J. Edwards, (London,) English, Matt. vi. 10; J. Evans, (Penygarn,) Ephes. i. 10. The letters from the churches were read on Tuesday, and Conference on Thursday.

THE CHANGE.

Baptized	487	
Received by Letters	8	591
Restored	96	
Died	86	
Dismissed by Letters	8	256
Excluded	162	
Increase		335

Seven new churches were added to the Association this year.—The number of churches is 59.—The next Association is to be at Tredeger.

THE WELSH WESTERN ASSOCIATION held at Pen-y-bont, Llandysul, Carmarthenshire, June 10, 11, and 12. Sermons and preachers: Messrs. W. Evans, (Aberystwyth,) from Heb. xii. 3; J. Robarts, (Anglesea,) Isa. lxi. 2; H. Davies, Jun. (Llangloffan,) Eph. i. 19, 20; J. James, (Pont-rhyd-yr-ynn,) Heb. xxv. 9; W. Richards, (Penypark,) Phil. ii. 3; D. Davies, (Broad Wall, London,) Joel iii. 18; J. Jones, (Newtown,) Phil. iii. 10; J. Edwards, (Ruthin,) Jo. i. 16; T. Jones, (Rhydwilym,) Matt. xxvi. 39; C. Evans, (Anglesea,) Col. ii. 14, 15.

THE CHANGE.

Baptized	732	
Restored	167	903
Received by Letters	4	
Died	187	
Excluded	131	332
Dismissed by Letters	14	
Increase this year,		571

The next Association to be at Cwmifor, Carmarthenshire.—It was the general opinion that there were on the field more than 10,000 people.—Forty-four sermons were preached in the neighbourhood around, between Tuesday and Wednesday evening, and all within seven miles of the place.

JUNE 4, the Annual Meeting of the BEDFORD UNION was held at Bedford; when Dr. Steadman of Bradford preached a very appropriate and impressive sermon, from Heb. xii. 1. In the afternoon Mr. Hillyard, the Secretary, read the Reports and several ministers and friends addressed the Meeting. In the evening, Mr. Cuttriss of Ridgmount preached. The devotional services were conducted by Messrs. Halley of St. Neots, Simpson of Bythorn, Grimes of Bedford, West of Harrold, and Middleditch of Biggleswade.

APRIL 23, in the village of LONG WITTENHAM, Berks, a Meeting-house was opened, and dedicated to the worship of God. Two sermons were preached on the occasion;—the first by the Rev. John Kershaw, M.A. Abingdon, from 2 Chron. vi. 18;—the second by Rev. Robert Stodhart of London, from 1 Cor. iii. 11. The Rev. Messrs. Wilkins, Keyworth, Howes, and Tyso were engaged in the other religious services, all of which were as highly interesting as they were numerously attended.—About thirty-eight years ago, the preaching of the gospel was introduced into this village, at the urgent request of the late Mr. and Mrs. Field, by the Rev. Daniel Turner, and the Rev. John Evans of Abingdon. During eight or nine years past, the Rev. Samuel Cooper has officiated here once in the fortnight on the evening of the Lord's-day.—It is a fact not unworthy to be publicly stated, as an example of economy, that the Meeting-house in Wittenham, capable of seating upwards of one hundred and fifty, has been built for the sum of £100, including the purchase of the free-ground on which it stands.

MAY 28, was opened at BLACK TORRINGTON, Devon, a Meeting, built at the sole expense of Mr. Chapman of that place, and originally designed for a party among the Pædobaptists. But that gentleman and several others having changed their sentiments respecting baptism, it is now appropriated to the use of the Anti-pædobaptists.—Messrs. Sturges, Veysey, and Metters conducted the services of the day, which were well attended and highly interesting, from the evidences of decided piety among the attending cottagers.—An opportunity is now afforded to those who have ability and disposition of aiding an individual, who by love of the truth and decision of character, has exposed himself to loss and inconvenience, which he has but very small resources to meet.

JUNE 9, the Rev. Henry Bottle, from Bradford Academy, was ordained pastor of the Baptist Church at KEYSOE, Bedfordshire. Mr. Hogg of Kimbolton began the service with reading the scriptures and prayer; Mr. Middleditch of Biggleswade delivered the introductory discourse, and proposed the usual questions; Mr. West of Harrold offered up the ordination prayer; Dr. Steadman (President of Bradford Academy) gave the charge from Phil. ii. 20; Mr. Manning of Spaldwick addressed the church from 1 Cor. xvi. 10; and Mr. Simpson of Bythorn concluded with prayer. Mr. Hinde of Sharnbrook gave out the hymns, and Mr. Burdett of Sutton-in-the-Elms preached in the evening.

JUNE 12, the Rev. Manoah Kent, late student at Bradford Academy, was set apart to the pastoral office over the Baptist Church at SHREWSBURY, as the successor of the late highly-esteemed and very laborious John Palmer. Mr. Cooke of Oswestry preached on the preceding evening from 2 Thess. iii. 5. On Thursday morning Mr. Lister of Liverpool explained the nature of a gospel church, from Acts xix. 9, and asked the usual questions; Mr. Birt of Birmingham, (Mr. Kent's pastor,) offered the ordination prayer; and Dr. Steadman of Bradford, who gave the charge to Mr. J. Palmer, at his settlement over the same church twenty-seven years ago, delivered the charge upon the present occasion, from 1 Cor. xvi. 10. In the evening Mr. Birt preached to the church from 1 Thess. ii. 11, 12. Dr. Steadman, Mr. Cooke, and Messrs. Weaver and Urwick (Independent ministers) were engaged in the devotional parts of the services.

JULY 2, at ALDWINKLE St. Peter's, near Thrapston, was opened a new Baptist Meeting-house, when Mr. Parkins, late of Coleman's Green, Herts, was ordained to the pastoral office over the Baptist Church in that place, which was formed September 11, 1822. Mr. Pickering of Brigstock (Independent) began with reading and prayer; Mr. Miller of Tamworth delivered the introductory discourse, asked the usual questions, and received the confession of faith; Mr. Simpson of Bythorn offered up the ordination prayer, with the imposition of hands; Mr. Daniel of Luton gave the charge from 1 Pet. v. 2, 3, 4; Mr. Hillyard of Bedford (Independent) preached to the people from 2 Cor. ii. 16, and concluded with prayer. In the evening Mr. Miller of Woodford commenced the service with prayer; and Mr. Shoveller of Melksham preached from 1 Kings viii. 38, and concluded the services of the day, which were peculiarly solemn and interesting, with prayer. Truly we may say, "The Lord's presence was with us." The erection of this place of worship cost about £500. The collections at the doors amounted to £32. 3s. 6d. The people have been able to subscribe upwards of £100 among themselves, and intend to make an appeal to the benevolence of the religious public.

JULY 8, Mr. Hopley, from the Academy at Bradford, was ordained pastor of the Baptist Church at HEMEL HEMPSTED; Mr. Liddon, the late pastor, after having discharged the duties of his office for nearly forty-four years, having been obliged through the infirmities of age to resign his charge. It was the happiness of this good man, at the close of his long ministry, to witness the congregation so numerous, that it was with difficulty his place of worship (which only a few years since had been greatly enlarged) contained the numbers which pressed to hear the word of life. To his successor the words of our Lord, recorded John iv. 38, may with propriety be addressed, *Other men laboured, and ye are entered into their labours.* At the ordination of Mr. Hopley, the following ministers were engaged; Mr. Tomlin of Chesham, Mr. Haxgreaves of London, Mr. Hunt of Tring, Dr. Steadman of Bradford, Mr. Snell of Bushey, Mr. Clarabut of New Mill, Mr. Brown of St. Alban's, Mr. Upton of St. Alban's, and Mr. West of Chenies.

NOTICES.

THE Society of Baptist Ministers in and about London, whose weekly meetings have been held more than *sixty years* at the Jamaica Coffee-house, have lately removed to the house occupied by the Baptist Missionary Society, No. 6, Fen-court, Fenchurch-street. The Society held their first meeting at Fen-court, on Tuesday the 1st ult.

THE Annual Meeting of the BRISTOL and BATH AUXILIARY BAPTIST MISSIONARY SOCIETY, will commence at Bristol on Tuesday Evening the 5th of August, at Counterslip: (the following day will be occupied by the sermon of the Bristol Education Society.) On Thursday the Public Meeting of the Society will be held at the Great Room, Princes-street; on the same evening, a sermon will be delivered at Broad Mead; and another on Friday Evening at King-street.—The ministers engaged to preach are, Rev. Mr. Morgan of Birmingham, Rev. Mr. Edmonds of Cambridge, Rev. Mr. Leifchild of Kensington.—The following week the services and public meeting will be held at Bath.

THE fourth Anniversary of the Baptist Church, Rye-lane, PECKHAM, will be held on Wednesday, Aug. 13, 1823, when three sermons will be preached; XI. A.M. by Mr. Irons of Camberwell, III. P.M. by Mr. Davis of Walworth, and at half-past VI. by Mr. Smith of Ilford. After each service a collection will be made towards liquidating the remaining debt.

The following Sums were voted to the Widows of Baptist Ministers, out of the Profits of the Magazine, on the 20th of June, 1823, for the second Half-year in 1823.

S. D.	£5	I. S.	£5
M. A.	5	H. M.	5
S. D.	5	E. B.	5
E. S.	5	M. J.	5
S. L.	5	E. B.	5
E. B.	5	M. W.	5
R. C.	5	E. A.	5
A. A.	5	M. B.	5
M. M.	5	A. E.	4
A. E.	4	M. M.	5
R. S.	5	H. C.	5
R. W.	5		
L. W.	5		£118

Summer Evening Soliloquy.

SERENELY calm, how soft and mild
The solar rays appear,
While fragrant flowers and blooming sweets
Perfume the evening air!

The waving mellow'd crop adorns
The wide-extended plain;
And birds and beasts, in various forms,
Their Maker's praise proclaim.

The setting sun, the gentle breeze,
The smooth, meandering stream,
And fruits and plants and stately trees,
Improve the lovely scene.

Thy bounteous hand, Almighty God,
All these rich gifts bestow;
Thy power hath spread the heav'ns abroad,
And bless'd the earth below.

All creatures own thy guardian care,
And, in their different ways,
To Thee, through each revolving year,
Their grateful tribute raise.

Eternal Source of life and joy,
In thee I live and move,
And all my noblest powers employ
To celebrate thy love.

But who can thy vast works declare,
Parent of good! to men?
This Universe, thus wondrous fair,
THYSELF how glorious then!

Hackney. G. B.

"There is a River, the Streams whereof shall make glad the City of God."
Psalm xlvi. 4.

PILGRIMS must travel in a barren land:
Oft may their comforts and their hopes seem gone;
Yet they're supported by a pow'rful hand,
And bid, in "Jesus' strength" to venture on.

But there's a river far above the sky,
Whose emanating streams descend below;
And when the travellers faint, and fear to die,
They taste the healing streams that richly flow.

Then they revive. What gladness fills their souls!
What sacred pleasure dwells in every breast!
Their doubts and fears Jesus their God controls,
And bids them bear his yoke and take their rest.

And now, my soul, "lay every weight aside,"
And run with patience to thy journey's end;
Fear not the dangers which may thee betide,
Since Jesus is thy Saviour and thy Friend.

The rivers of his pleasure thou shalt taste,
To cheer and animate thee on thy way;
And when thou'rt trav'ling in some dreary waste,
"He'll give thee strength sufficient for the day."

Soon shall this life of pain and toil be o'er;
An endless heritage awaits above:
Time brings me nearer to that happy shore,
Where faith shall cease, where all is praise and love.

O may I still admire that wond'rous grace
That stoop'd so low to raise our souls on high!
Th' offended stood in the offender's place,
And suffer'd that the creature might not die.

SYDNAS.

SATURDAY EVENING.

RETIRE, my soul, and cease from worldly care,
And let th' ensuing day thy pow'rs employ:
Collect thy wand'ring thoughts, and let them share
The heav'nly feast * of true substantial joy.

Ye calls of business, for a while depart,
And tarry while I yonder mount ascend:
A friend exclaims, "My son, give me thy heart;" †
And I must to that heav'nly voice attend.

"Come, come, ye thirsty sinners," Jesus cries,
"And quench your thirst from never-failing springs:
I ask no money, I demand no price;
Come as you are, confessing all your sins.

"I will respect the humble, lowly heart,
That trembles at my word, and fears his God;
But the proud boaster shall from me depart,
Far from my presence, and my blest abode."

O may my walking eyes admire the light,
That early shines and calls me from my bed,
And thank thee for the blessings of the night!
"My Saviour had not where to lay his head!"

O may the sacred hours pass sweetly on,
And may my pray'rs through Jesus' incense rise;
Let my weak praises reach thy gracious throne,
And Jesus bear them to their native skies.

Thus let me live estrang'd from all below,
And, like a Pilgrim with his home in view,
Consult my map ‡ to guide me as I go;
Till I with triumph bid the world adieu.

SYDNAS.

* Isaiah xxv. 6. † Prov. xxiii. 26.
‡ The Holy Scriptures.

Calendar for August.

3. Moon passes Jupiter V. 45 aft.
4. Moon passes Mars VI. 45 morn.
6. Moon passes Mercury II. 45 morn.
6. New Moon I. 53 aft. Part of the Earth (but not London) passes through the Moon's shadow.
8. Ceres south VI. 40 morn.
9. Moon passes Venus X. 30 aft.
11. Sun (as to longitude) between the Earth and Mercury.
14. Herschel south IX. aft.
21. Full Moon VI. 41 aft. but too far north to pass through the Earth's shadow.
24. 70,000 Protestants massacred in France, A.D. 1572; and above 2000 conscientious ministers ejected from the Church of England, A.D. 1662.
28. Moon passes Saturn X. 45 morn.
28. Moon passes the Pleiades.
31. Moon passes Jupiter X. 15 morn.
31. The following Stars south, (merid. Alt. at London prefixed.)

90°0′ Rastaben (Dragon's head) VII. 16 aft.
47.3 Altair, in the Eagle, IX.5.
8.5 Fomalhaut, in the Southern Fish O.14 morn.
52.50 Markab, in Pegasus O.21 morn.
66.45 Alpheratz, I.24 morn.

Irish Chronicle.

Baptist Society for Promoting the Gospel in Ireland.

(Continued from page 308.)

Lieut. *J. E. Gordon*, R. N. continued.—The employment of scriptural readers by the Institution was a most effectual means of penetrating a condition of society which was impervious to every other method. By the recommendation of the mother tongue, and his acquaintance with the habits of the peasantry, the scripture reader is welcomed to the bosoms and the confidence of many a family whose prejudices would oppose an effectual barrier to the influence either of the schoolmaster or the clergyman; and hundreds are thus silently transferred from the repose and the stagnation of death, to the kingdom of the Redeemer, while the leaven, once inserted, continues to operate in the lump with increasing activity. While alluding to the more prominent characteristics of the society, he could not help taking notice of the progress made in female education as one of peculiar interest. Fifteen girls' schools had been reported to the meeting; and this, where it was considered that female education in that country could be carried little beyond the limits of female superintendence, and that it could therefore derive but comparatively little assistance from a system of benevolent exertion adapted, almost exclusively, to the other sex, was a very powerful recommendation of the society. In this labour of love he would urge their perseverance; and he was sure that it would be heard with satisfaction by all present, that a Ladies' Society, consecrated exclusively to female education, was in progress of formation in this metropolis, under distinguished christian patronage. With regard to the preachers employed by the Institution, he professed himself incompetent to enter upon the duties of their peculiar vocation; but he had long been of opinion that Popery was impassive to any armour, and to any arms, but those which were drawn by Luther and his followers at the commencement of the Reformation. An eminent cotemporary writer had said much about the "aggressive method," and experience had abundantly convinced him (Mr. Gordon) that it was the only effectual method of dealing with the superstition and the idolatry of unhappy Ireland. In this opinion he had been confirmed by the eminent success which had recently been vouchsafed to the exertions of a few enterprising clergymen in the Establishment; and he trusted to see the day when every christian minister in that land would fearlessly present the whole system of idolatry in the light of the law and the testimony.

John Sydney Taylor, Esq. barrister at law, seconded the resolution. After the facts which had been so clearly stated, it would be useless for him to waste more of their time than would suffice for a few general remarks arising out of them. The cause was not one of merely local interest, though limited in territory to one division of the kingdom. It was indeed locally confined to the inhabitants at the outset, but who could fix the bounds of its moral results, or define the extent of its ultimate consequences? In the exercise of a benevolent wisdom, they were erecting the machinery of charity on the soil of Ireland, which was to dislodge from that portion of the empire, ignorance and moral debasement, with their inseparable concomitants, weakness, dissention, and crime. If they did not proceed in this course, if they ever abandoned it without obtaining complete success, Ireland would continue to be a burden on their nation in all its imperial interests, and a reproach to their community, as long as they professed the name of christians. The state of Ireland too clearly revealed the excess of physical misery and moral degradation; but above all, she was cursed with that cruel and implacable party spirit in religion, which had always kept her upon the verge of civil war, or actually involved her in its most sanguinary commotion. It was this which had chained her in ignorance, which had caused her to waste herself in a worship, bloody and terrible, and fruitless as that of Juggernaut. The society, to their honour, had undertaken to redress her wrongs, by removing the bands of her ignorance; but it would be said, "Would you teach the Irish the scriptures in their own language?" And certainly

it must be admitted that the bare proposition was enough to awaken prejudices in weak minds, as many thought that language connected with a host of seditious associations. But it would be to slander the power of the Gospel, to suspect that its influence would be lost on account of the language used for the medium of its conveyance. If the Gospel spoke in the language of the Hottentot, it would still breathe the sentiments of the angel of peace. Through that plan of giving the Irish the scriptures in their native tongue, they could most easily scale the strong holds of crime and ignorance among them. If there were any charm to counterwork the spell of priestcraft among that people, it would be the reading of the scriptures to them in their native language. Let them have a knowledge of the Gospel, and as to the medium of words through which it ought to pass, they (the society) could entertain neither fear nor jealousy. He was glad to see so many of that sex engaged in it, whose efforts could alone give completion to any humane design, though doomed in the most enlightened communities of paganism to useless seclusion, and considered unworthy of participating in the higher concerns of man. It was a chief beauty and grace of christianity, that the female sex took a distinguished part in its works of improvement, and the labours of its charity. He thanked them for their persevering efforts in behalf of his country, under past circumstances of gloom and despondency, for which, however, he trusted they would be amply recompensed by the result, which could not fail, by ameliorating the condition of Ireland, to consolidate the interests of the British empire, and to give new strength and triumph to the cause of christian civilization.

Rev. Mr. *Gilbart*, Secretary to the Irish Evangelical Society, proposed the next resolution, and expatiated at some length on the disasters, moral, physical, and spiritual, into which Ireland had been brought by Popery. He congratulated the society on the prospect of dissipating the grossness of Papal superstition, and encouraged them to use all their energies for that purpose. The resolution with which he concluded was,

"That in the opinion of this Meeting no opportunity should be lost by the Committee of engaging the services of persons recommended, who are capable of reading the scriptures in the Irish language, or of instructing the rising generation in it, especially in those parts of the kingdom where it is generally spoken and best understood."

J. Poynder, Esq. said, that he felt great pleasure in what he had heard. He was a member of the Church of England, but rejoiced exceedingly that the Dissenters were doing so much for the evangelization of Ireland. After a very animated speech, which our limits prevent us from detailing, he concluded by seconding the motion.

Rev. *Samuel Kilpin* of Exeter regretted that the Society was £500 in arrears; but he had a scheme to propose for raising it before they left the room. Suppose fifty gentlemen laid down £5 each, and undertook to get another £5 among their friends. Let such a list be supplied, and he would gladly make one of the fifty. There was plenty of time to do it, as the Treasurer's bill had sixty days to run. They would be sure of instant success, especially if thirty of the fifty were made up from among the females present. He proposed the following resolution;—

"That Wm. Burls, Esq. Treasurer, and the Rev. Joseph Ivimey, the Secretary, are entitled to the confidence and esteem of this Meeting, and they are, therefore, respectfully requested to continue their services; and also, for the reasons which have been mentioned in the Report, that the Rev. George Pritchard be affectionately invited to accept the office of Joint Secretary."

B. Shaw, Esq. observed, that there had been considerable manifestations of the sensibility of the English people for the evils of Ireland, and it was gratifying to see the energies of this Society rise in proportion to the distressing exigencies of that country. It was dreadful to think, that their sufferings last year did not arise from distress, but from the inability of the poor to obtain any share of the produce. Provision was literally overabundant to one class, while another was perishing from want. The calamities of that country began to draw the sympathies of the English people, after long neglect, nearer to it. There was not only the moral, but the natural or physical degradation to contend with. The people of Ireland were naturally loyal; they possessed ardour of mind and an extraordinary strength of capacity. The plain inference was, that they wanted spiritual aid, scriptural know-

ledge and discipline, to make those qualities effectual, and to render them contented and useful members of society. He concluded by seconding the resolution.

The *Treasurer* returned thanks in a suitable speech.

Rev. Mr. *Ivimey*, the Secretary, said, he had almost feared, from his long affliction, that he should not have been able to continue in the service of the society; but having now obtained the assistance of his worthy brother, Mr. Pritchard, he promised the continuance of his labours as long as they could prove useful to the object which they had all of them so much at heart.

Rev. *Geo. Pritchard* acquiesced in the request contained in the resolution.

A variety of subscriptions were soon after announced, which went a considerable way to extinguish the debt to the Treasurer.

Lieutenant *Vickers*, of the Engineers, next addressed the Meeting. The worthy Chairman had requested him to state an instance of the power which the word of God, spoken in the most simple manner, might have over the most confirmed error. While he was at Newfoundland he used frequently to visit the men in his company at their homes, in order to examine the state of their minds in regard to religion. He called upon a serjeant, who was a Roman Catholic, and had constrained his wife, before a Presbyterian, to enter into the communion of his own church. He persuaded the serjeant to read the Bible, which he at last ventured to do, notwithstanding the objections of the priest. A little time after the serjeant began to doubt, and very shortly became convinced of the errors of popery.—In the course of a sermon, intended to inculcate the necessity of paying adoration to saints, the preacher produced as a proof of it, the adoration which St. John offered to the angel. The serjeant having by this time become acquainted with the scriptures, recollected that St. John did fall at the feet of the angel to worship him, and that the angel reproved him for it, bidding him remember that angels were servants as well as he. From that time, said the serjeant, I was convinced that the truth was not in him. Presently after this, however, he missed the serjeant from the church, and began to doubt whether he had not gone back to the Popish Church. He happened to know a Dissenting Minister in the island, who mentioned to him spontaneously that one of his men came to the chapel, and displayed an extraordinary degree of attention, which made him (the minister) anxious to know who he was. It turned out that this was the serjeant who acknowledged to his officer that the sermons at the chapel had more of life in them, and came nearer to his heart, than those preached in the church. Though the serjeant had used to beat his wife, and be sometimes disorderly, after his conversion he became of most exemplary conduct, both in the duties of his profession and at his fire-side. He was much distressed at the breaking up of the regiment, as he had a wife and a large family of young children to support; and to make his calamity complete, his wife, whom he now learned to love with christian fondness, died. He went to see the serjeant as she lay in the coffin—the children were clinging about the body, with tears of natural affection running down their cheeks. The serjeant said, "Oh! Sir, how could I sustain this now, if it were not for the hope of the Gospel?" Never were the power and pleasures of religion more richly exemplified; never did the hopes of the gospel cheer the roof of misery with a more grateful light.—After some commendation upon the plan of their arrangements, he concluded by moving—

"That those gentlemen who have composed the Committee for the past year are entitled to the respectful thanks of this Meeting, and that the persons, whose names he read, form the Committee for the year ensuing."

George Bagster.
Chapman Barber.
Anby Beatson.
Gilbert Blight.
J. Buckland.
Stephen Cadby.
William Cozens.
Jonathan Dawson.
George Deane.
Peter Ellis.
John Haddon.
Job Heath.
Samuel Jackson, Junior.
James Lowe.
John Lowe.
Stephen Marshall.
Paul Millard.
Morgan Morgan.
William Napier.
Richard Nicholls.
William Paxon.
John Penny.
Samuel Salter.

William Lepard Smith.
Samuel Watson.
Eleazar Wilkinson.
Stephen Williams.
Richard Williams.

The *Chairman* took occasion to add one more incident, connected with the anecdote they had heard, which the modesty of his gallant friend had induced him to omit—the serjeant had experienced another instance of the providence of God, in being appointed, through the influence of his excellent officer, to a comfortable situation in the arsenal at Woolwich.

The Rev. Mr. *Blundell* of Northampton briefly seconded the resolution.

T. Walker, Esq. Treasurer of the Irish Evangelical Society, proposed the next resolution, which he had undertaken to do, chiefly to show his good will to a society of which he was not a member. He thought, however, that he could no longer abstain—he would begin by subscribing to it now, and would pay down ten guineas towards the debt which had been mentioned due to the Treasurer. He concluded by moving—

"That while this Meeting duly appreciates the services of those friends of the society, ministers and others, who have laboured to promote its funds, and the benevolence of those who have contributed to them, it regrets exceedingly that the Treasurer should be so much in advance; and therefore recommends that the most urgent applications should be made to the friends of the religious education of the peasantry of Ireland throughout the United Kingdom, being fully assured that a supply, equal to the necessities of the Institution, will be promptly and cheerfully afforded."

Rev. Dr. *Steadman* of Bradford, seconded the resolution. He had listened to the proposal of his brother Kilpin, and had been thinking over what he could afford. He was not aware that he could make those retrenchments in superfluities which had been mentioned; but approving the plan that had been recommended, he would cheerfully contribute five pounds.

Rev. Mr. *Saffery* of Salisbury expressed great pleasure at the progress of the society. They were bound to do for Ireland that which Ireland could not do for herself. Now, they found by the Report, that one poor fellow had prayed God to bless this society, because it had given his children education, adding, "had one shilling been enough to give my children education I could not have spared it." What more did they want to excite their energies on behalf of a people perishing in idolatry as gross as that of Egypt? The resolution which he held, had reference to the distinguished and pious services of their Chairman, in works of religious charity, especially as they related to this Society.

The resolution being seconded by the Rev. F. A. Cox of Hackney, was carried with the utmost cordiality.

The *Chairman* said he could wish that this custom were spared. It was much more honour to be allowed to preside in such an assembly, than any which could be conferred by any President, however exalted his rank. And what pleasure could a man seek more gratifying than to join in pious prayers, to hear speeches full of humane eloquence, to witness charity flowing out upon all sides in every sort of tribute, some by services, some by their addresses, and all by their subscriptions? He congratulated them upon the success of their past efforts, and upon the increased liberality of the subscriptions on this occasion. He advised them not to relax, seeing that the dark and turbulent state of Ireland called more loudly than ever for all which christian humanity could devote to the instruction and spiritual comfort of that unhappy people. He concluded with acknowledgments for their patient attention to the proceedings, and for the very handsome manner in which they had conveyed their thanks for his exertions, which should continue as long as he might be spared, at their disposal and command.

Subscriptions or Donations received by William Burls, Esq. Treasurer, 56, Lothbury; Mr. Ivimey, 20, Harpur-street, and Mr. Pritchard, 16, Thornhaugh-street, London, Secretaries.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

LIVERPOOL.

The first Annual Meeting of the Liverpool Auxiliary Society to the Baptist Mission was held on Thursday, June 5, at the Rev. M. Fisher's Meeting-house, Byrom-street. The meeting was respectably attended; Robert Jones, Esq. took the chair, and addresses were delivered by the Rev. Dr. Ryland and the Rev. S. Saunders of Frome, B. Godwin of Bradford, J. Birt of Manchester, M. Fisher, J. Lister, D. Jones, and Gray, of Liverpool; the Rev. Messrs. Philip and Widows, Independent ministers of Liverpool; and Messrs. Blackburn and Rushton.

On the preceding Sabbath the Rev. S. Saunders preached at the Baptist meetings, on Tuesday evening Rev. B. Godwin, on Wednesday evening Rev. Dr. Ryland, and on Thursday evening Rev. S. Saunders. Collections in aid of the society were made after four of the services, which amounted to £89 5*s.* 2½*d.* and the interest excited was highly encouraging. The receipts of this society during the past year (not including the amount received at its formation) was reported as amounting to £262 0*s.* 5½*d.*

Foreign Intelligence.

Death of the Rev. Wm. Ward.

The Society and the Christian world will learn with peculiar sorrow, that so eminent a servant of Christ as the Rev. W. Ward, has been suddenly removed by death from the Missionary field.

This unexpected loss of a most pious, humble, and devoted Missionary, whose name has long been embalmed in the hearts of Christians of all denominations, will be deeply deplored. To the family at Serampore it must appear an irreparable breach, and taken in connection with the affecting mortality amongst Christian Missionaries in India, it must have proved a stunning dispensation to all engaged in the arduous work of evangelizing the Heathen. Clouds and darkness are round about God; "he holdeth back the face of his throne, and spreadeth his cloud upon it;"—but his people must even then bow with silent and adoring submission before him, for "shall not the Judge of the whole earth do right?" It was expected that the readers of the Herald would have derived unmingled pleasure from the present number, the communications from the eastern world being unusually encouraging; but God has attempered mercy with judgment. He answers by terrible things in righteousness, and while he appears to be preparing the minds of the Heathen for a more general reception of the gospel, He teaches his church to "cease from man whose breath is in his nostrils." "How unsearchable are his judgments, and his ways are past finding out!"

The painful intelligence is thus communicated in a letter from Mr. Yates, dated Calcutta, March 8, 1823, and enclosing the note he had received the night before from Dr. Carey.

"About eleven o'clock last night, after I had retired to rest, I received the enclosed note from Dr. Carey, which records one of the most painful events that has ever yet happened to the family at Serampore.

Copy of Dr. Carey's Note.

"Our dear Brother Ward breathed his last about half an hour ago, viz. a quarter before five o'clock, and will be committed to the grave to-morrow

evening. It will be a comfort under our affliction to see any of our brethren from Calcutta on that painful occasion.

I am very affectionately yours,
March 7, 1823. W. CAREY.

"I know not of any death that has affected me so much since that of our beloved Trowt, Chamberlain's death we were prepared to expect, but this has come upon us like a thunder clap, which has filled us with consternation. Brother Ward was down in Calcutta, at the Monthly Missionary Prayer Meeting, held at the Loll Bazaar chapel, on Monday-evening, every one remarked how well and how cheerful he looked, but, alas, before the week has closed he has finished his course, and entered into the joy of his Lord. His sickness lasted only about one day, his complaint was the *cholera morbus*, the disease so fatal in this country, and that of which our dear brother Anunda died. Dr. Carey was in Calcutta on Friday-morning as usual, and he informed us that when he left home, brother Ward was very ill of the *cholera morbus*, and in the same evening after he returned, he wrote me the note which I send enclosed. O! how true it is that in the midst of life we are in death! I feel extremely sorry that I have not been able to attend his funeral. This last week I have been very unwell, owing to the change of the season. I had taken eight calomel pills in the course of the week, and about an hour before I received the Doctor's note I had taken four more, so that it was impossible for me to attend. The disease of which he died was so rapid and so violent, that it incapacitated him for conversation, and I believe he spoke very little. How mysterious are the ways of Providence, that he should have been preserved in his journeys by land and by sea, and then taken away as in a moment from the bosom of his family, in the full enjoyment of health and strength!

"I pray that this event may be graciously sanctified to us all. Does it not say, 'Therefore be ye also ready, for in such an hour as ye think not the son of man cometh?' His late visit to England and America will, I am sure, make his death to be deeply lamented by all the friends of the Mission. I am afraid that coming so soon after the death of his son, Felix, it will have too powerful an effect on the Doctor's mind, though on these occasions it is astonishing how much christian resignation he displays."

It is earnestly hoped the apprehensions which have been entertained relative to the invaluable life of Dr. Carey will not be realized, and that it will please God yet to lengthen out his days, as from a letter recently received from him by Dr. Ryland, in which he mentions his having been brought very low, he adds, "but I am now nearly as well as before."

SERAMPORE.

THE Secretary has lately received a highly interesting letter from Dr. Carey, dated Serampore, Jan. 23, 1823, from which the following is an extract.

I shall now mention some few circumstances relative to the progress of the Redeemer's cause in India. The most prominent, and one of the most encouraging things in the present state of Indian missions, is the harmony which subsists between all engaged in the work. We and the junior brethren are cordially united, and I believe sincerely love one another; this is also the case with the independent brethren, and the same friendly disposition exists between the evangelical clergymen and the different dissenting ministers.

The reports from the different stations are, perhaps, as gratifying as they ever were at any former time. The additions within the last year were very considerable. Beerbhoom, being about sixty miles fom Cutwa, could be but seldom visited; it is now separated, and forms a distinct church, and must in a little time form two churches, one at Soori, and the other at Bhoori or Dooberajpoor. Brother Hampden is now settled at Soori, and preaches to both congregations, as well as in the surrounding neighbourhood. In Jessore (Jushuhur) all the inhabitants of one village, except five houses, have either made an open profession of the gospel, or are in a pleasing train towards it. Several villages near Dhacca (Dhako) are full of inquirers and inquiry. Brother Thompson has baptized a learned brahman at Dellee, the first fruits of that city. Several have been added to the churches at Dinagepore, Chittagong, Calcutta, Serampore, and other places. Schools are much encouraged, and generally well attended. Female education, especially in Calcutta, is carried on with great success.

CALCUTTA.

Extract of a Letter from Mr. Yates to Mr. Hoby, dated

Calcutta, Feb. 8, 1823.

SABBATH-DAYS, and two days in the week, I am engaged in preaching to the natives, and the other days of the week I have been so far occupied by proofs, and Chamberlain's Memoir, &c. that I have had very little opportunity of writing to my friends. I expect this work will be put to press in about another month. I have finished seven chapters out of ten; but think it advisable not to begin the printing till I have finished the writing. Since I wrote to you last, I have been a journey up the country as far as Soojenpore, chiefly on account of Mrs. Yates's health, who had been ill for nearly three months, of a fever. This illness very much impeded me in my work, as the whole charge of our little school fell upon me, which Mrs. Yates, when well, takes almost entirely upon herself. This short trip on the river, however, was very serviceable to both her and me: she is now able to resume her accustomed occupation, and I am much better in health than I have been for a long season. While out on the river, I had frequent opportunities of speaking to the natives, and of distributing tracts. At Culna, a large boat, by which we were lying for the night, took fire, and was entirely consumed; it was so near to us, that we were afraid ours and many others, would have caught the flame, but we escaped by crossing over to the other side of the river. All this transpiring in the night, gave us not a little alarm; and though several hundred natives were excited by the cry of fire to come and see what was the matter, yet they all stood composedly on the shore, as though they enjoyed the sight, and not one amongst them would move hand or foot to assist the sufferers. You will not wonder that a people so little affected with temporal distress, should be little wrought upon by any representations that can be made to them of future punishment.

We expect in a few weeks to have a baptizing, as we have nine or ten candidates; among these one is an old man, who was awakened by hearing the gospel at Doorgapore; though old and ignorant of his letters at first, he has now learned to read, and affords a pleasing specimen of the power of divine grace: another is a brahmun, whom we hope God has graciously given us to supply the loss of our beloved Anunda;* he heard the gospel first about three years ago, when I was at Doorgapore, but was prevented by his friends from coming near us again; nevertheless, the seed sown was not lost, but is now bearing fruit. I now hear him address his countrymen every week, and he promises to be a very useful man. May the Lord uphold him, and make him wise to win many souls to Christ. Our English congregation is rather on the increase; our native ones are very attentive, *we have scarcely any disputing now; all seem over-awed by the force of truth, though few are inclined to follow its dictates.*

From the Calcutta Baptist Auxiliary Missionary Society to the Committee of the Parent Society in England.

Calcutta, Sept. 1, 1822.

Dear Brethren,

In acknowledging your pleasing communication of the 2nd of August, 1821, we beg to say, that it is gratifying to observe our humble efforts in the cause of our blessed Redeemer have met with the approbation of our more experienced brethren in missionary labour.

Although it may appear something like assuming to ourselves a degree of importance unwarranted by circumstances, yet we cannot but feel convinced of the justice of your remark, that "speaking according to the ordinary course of events, India never can be evangelized by the efforts made in England, unless strenuously seconded by the exertions of individuals resident in the country, which it is so anxiously desired, should be enlightened by the knowledge of salvation."

To the labours of our Missionary brethren among Europeans, and descendants of Europeans in India, as well as among the heathen, may be attributed, under the blessing of God, the lively interest which it is evident now exists in the hearts of very many of the former, for the promotion of Christianity; and when the number of societies now existing in these realms of darkness is considered, and when we view the operations of the Church,

---

* Anunda was a converted brahmun, and was so highly esteemed by the brethren that they generally speak of him as the "beloved" Anunda.

Independent, and Baptist Missionary Societies, a Bible Society and Bible Association, School and School-book Societies, most of which are engaged in making known the gospel of our Lord Jesus Christ to the heathen, we cannot but anticipate the most cheering prospects of future good, from the united exertions of these fruits of Missionary labour.

From the report of our proceedings during the last twelvemonth, which we have now the pleasure to forward, you will observe that notwithstanding the heavy afflictions experienced by our Missionary brethren, the work performed has not been less than in former years.

Our native places of worship being still six in number, the fatigue of preaching has been more than ordinary upon the few able to attend to this important duty.

The number of tracts published, or reprinted, amounts to many thousands, some of which have required much labour, as the Harmony of the Gospels, &c.

The subscriptions for the support of Schools for Native Boys having fallen off, one school has been relinquished, but considerable improvements have been adopted in the two remaining; a piece of ground, on which one of the schools is erected, has been presented to the Society, and we trust that our means, and the number of scholars, will considerably increase ere long.

The Native Female Schools, established by the "Juvenile Society," having, under the eye of a merciful God, met with so much encouragement as to call for a separate report, we are necessarily precluded the pleasure of enlarging upon that subject.

The Branch Societies, though subject to various changes and vicissitudes, continue stedfast in the desire of promoting the kingdom of our Lord. A new Branch Society at Howrah, from which much good is anticipated, has, we are sorry to say, since our annual meeting, been deprived of one of its most useful members, by the death of our esteemed and much-respected brother Harle, whom it has pleased the Lord to remove from this world of sin and sorrow. This dispensation of Divine Providence is felt acutely by all who knew him, and the loss of one so well acquainted with the native language, and so devoted to the cause of Christ, is to be lamented by every sincere Christian.

A new monthly publication in English, called 'The Missionary Herald,' has been undertaken for the purpose of conveying religious intelligence to our christian friends at a distance from Calcutta, that from a knowledge of the progress of our Redeemer's kingdom an interest therein may be kept up among them, and some excitement given to others, who have not yet put forth their strength towards building his holy temple.

In the Appendix to the Report will be found a statement of the receipts and expenditure of the Society for the last year, a list of subscriptions and donations, with various other matter, particularly a journal of a Missionary excursion by our departed brother Harle and the Rev. H. Townley, which, we doubt not, will be perused with peculiar interest.

As the Lord hath said that his word, which shall have gone forth, shall not return unto him void, but shall accomplish that which he pleaseth. We trust the seed thus sown may not prove to have fallen altogether on stony ground, but that in his own good time he will be pleased to give the increase; knowing, however, that the hearts of the heathen are very hard, we pray you, respected brethren, to supplicate continually the Almighty Disposer of all things, to pour out his Holy Spirit upon the hearts of all men in this benighted land, without which all our efforts will be in vain.

We remain, dear Brethren, with much respect, yours affectionately,

By order of the Committee of the Calcutta Baptist Missionary Society,

W. T. BEELEY,
J. GILBERT,
J. COX.

To the Committee of the Baptist Missionary Society, London.

P.S. Since writing the preceding we regret to add, that our native brother Ananda has been taken from us by the hand of death. About three o'clock in the morning of the 7th of September, he was seized with a sudden attack of that virulent and awful disease the *cholera morbus*, and in six hours his strength failed, and his spirit quitted its earthly tenement.

It will be gratifying to you, as it is consoling to us, to know that this young man, (who was as it were snatched from eternal burnings like a brand from the fire,) whilst in the expectation of death gave undoubted evidence of a saving faith in the Lord Jesus.

He died the same month that he was baptized in the preceding year; he

professed his love to and faith in our blessed Saviour at the same time with brother Harle, with *him* he afterwards chiefly resided and made known the glad tidings of salvation, and it has pleased the Lord that they should not be separated long by death, having taken them both within so short a period.

A LATE writer, in a highly respectable publication, has attempted to argue, that however *foolish* and *ridiculous* many of the ceremonies of Hindoo worship may be, it is altogether unjust to found upon them a charge of *immorality* against the worshippers. One is ready to imagine that such apologists for the 'elegant mythology' of India, indulge themselves in remarks of this kind, because they are well aware that those whom they oppose, *dare* not unveil the mysteries of abomination which they know to exist; and are restrained, by feelings too honourable and sacred to be violated, from being more explicit than they are. Something, however, may be learnt, from the following anecdote, communicated by Mr. Pearce on a late occasion.

March 25. This being the time of the worship of Basunthee, a form of Doorga, I requested my pundit to get me a copy of the songs usually sung at this festival, and the other festival in honour of Doorga, in the month of October, as I wished to translate one or two to send to my friends in England. He begged to be excused, and at last on being pressed for his reasons, said, that they were in general so dreadfully obscene, that he could never hear them himself, nor allow any one, over whom he had any influence, to be present when they were recited. He added, that the one or two first sung were bearable, and he could procure them for me; but that as in the course of the night the passions of the auditors became excited by the music, dancing, and singing, the songs became by degrees so abominably lascivious, that he could not on any account, recite or explain a line. I only feel it necessary to add, that the conversation referred to the festival, as held in the house of the *most respectable Hindoo in Calcutta;* and let the reader judge whether the rites of Paganism here, may not well be classed with the "abominable idolatries" referred to by the apostle.

PADANG.

A LATE arrival from this station enables us to communicate various particulars respecting it, of which we were not previously in possession.

Mr. and Mrs. Evans have been called to sustain a very severe trial in the death of their eldest child, who expired, after an illness of only two days, on the 26th of July last. Mr. Evans's own health has been somewhat interrupted of late, but not so as materially to impede his labours. But other difficulties, arising chiefly from the jealousy and suspicions of some of the Europeans by whom he is surrounded, still continue to exercise his patience, and call for the sympathy and prayers of his christian friends. Among other particulars mentioned in his letter, is an account of a war which the Dutch are carrying on in the interior, not far from Padang, and which has a considerable influence on all their measures.

Mr. Evans has also extracted from his journal an account of a visit paid to a village at a little distance from Padang.

July 5, 1822. Went yesterday with a friend, who was desirous of seeing the country, to a populous village called Pone, about seven miles inland of Padang, for the purpose of preaching, or rather talking to the people, and distributing the scriptures and tracts. The road over which we travelled is very irregular and far from easy for the horses, but is quite pleasant for the traveller.—Shaded well on each side with the bamboo, the

banyan, the durian, and other lofty trees, he is secured from the influence of the sun until many degrees above the horizon. A beautifully clear river which in some places is very broad but shallow, gently murmuring over its pebbly bed, frequently met the eye, and when the road was at all open, the harvest of paddy newly reaped and standing in ricks, very much like our English wheat ricks, contributed to vary the scenery, and produce a very pleasing effect. We arrived at the site of the resident's house, which was recently burnt down, about eight o'clock. This appears to be the entrance of the district, we immediately enquired for the chief of the Pungulus, but found that he was gone three days' journey into the woods to cut timber to erect another house for Mr. Dupuy. This was a great disappointment, as we understood he was the only one among the chiefs of any information at all, and we think the information very correct, for we saw by chance the next in rank, who is much more like a cooly than a chief.

After we had taken a little refreshment, we procured a man to conduct us in search of persons to whom we could talk and distribute books. Our guide took us to one of the Padras, whose daily employment is to teach the youth to read the Koran and other religious books, but not to understand any of the contents. We found him in his school-house with a few persons, but his scholars were not come. I conversed with him for some time, and likewise read to him from several books, particularly the creation of the world and the fall of man, lately published in the form of a tract at Bencoolen. He seemed attentive and much pleased, and when I gave him some of each sort, he engaged to read and distribute them. His companions were very attentive, and thankfully received books.

We then went to the house of the principal of these padras, whom we found in the midst of his pupils, to the number of thirty. He is a decrepid old man, but apparently very much revered. His scholars were all employed either in reading or writing Arabic, though I suppose not one in ten understood a single word. The house in which they were is large, and in one respect very much resembles most literary retreats, for it was the picture of confusion. To attempt a particular description of it would be vain. There were pens and ink, paper and books, desks, or rather stools, rice and dirt, rags and relics in every part of the spacious room, where all sat without any apparent order, except the old man, who had a corner to himself, from which I presume he never moves or is removed, for it appears to serve him for eating, drinking, lecturing, and sleeping. This old gentleman received us very coolly, and appeared very suspicious, nor was it till after a long conference, that I could persuade him to receive a single book, nor even to look into one. At last he read a little of the New Testament, and some of his pupils followed his example, and when *he* received the books *they* did likewise. The news of our visit seemed to spread rapidly, for many persons came in to see us. I talked with them for about an hour and gave books to all who could read; after which we took our leave. As we came out, one of the men who accompanied us, expressed himself much pleased at seeing us come away safely, saying he had been very much afraid on our account, for these people are such fanatics, that if they thought any one came with the intention of inducing them to change their religion, they would not hesitate to run-a-muck.* Indeed they refused so long to read or receive any of the books, that I doubt not but they supposed we were come to *impose* on them a new belief. These are the people we are come to serve, and we must brave every danger of this description, counting not our lives dear to us, so that we might win their souls to Christ.

This is the only description of seminary which the Malays have, and they are all conducted upon the same principle, though some are much smaller than others. I observed that round each of those houses of instruction there is a deep trench full of clear water, abounding in excellent fish—the original design is to afford the means of bathing the feet before you enter, which the Malays always do before coming into a house if they have convenience, both for their own comfort and as a mark of respect.

We had now travelled on foot three or four miles under a burning sun, and passed three branches of the river,

* A practice among the Malays, when iritated, of ruhning furiously, with a drawn creese, and killing and wounding indiscriminately, every person they meet with.

and as we had to retrace our steps, did not feel disposed to proceed much further, nor would it have been of use, for my stock of books (three New Testaments, ten Gospels, twenty-four Hymn-books, and a number of tracts) was quite expended. I was sorely disappointed in meeting with so few people in a place reported to be so populous. But there is no dependence to be placed on the accounts which the Malays give. The different reports which I received while there, in answer to the inquiry, "How many persons are there in the district of Pow," varied from two thousand to one hundred thousand, so exceedingly uncertain is their information, there must however be a large number of inhabitants. The houses are much scattered, and the greater part in a different direction to the one we took. We did not see thirty, and most of them nearly empty, the people being employed out of doors in gathering the harvest. I hope soon to visit the place again, and search more of them out.

FRANCE.

THE formation of a Missionary Society in Paris is an event of no ordinary interest; and we are persuaded our readers will be much gratified by the following translation of a letter lately addressed by the worthy President and Secretary of that institution, to the Committee of the Baptist Missionary Society.

Dear and honoured brethren in Christ Jesus our Lord!

In informing you of the establishment of an Evangelical Missionary Society at Paris, on behalf of heathen nations, we feel assured of presenting to your notice a subject capable of affording you the liveliest satisfaction, and of furnishing a new incentive to gratitude towards that gracious Providence, which, adapting its supplies to our wants, seems more abundantly to have bestowed its spiritual blessings on *us*, in these latter generations, inasmuch as it has been pleased, since the commencement of this century particularly, to multiply the proofs of its infinite mercy.

The circular which we have the honour of forwarding to you, will enable you to form an estimate of our design, as well as of the feelings which have prompted us to the establishment and organization of our rising society.

Amongst the proofs of gratitude which it is in our power to give to the Father of Spirits for the religious liberty which we have enjoyed under his divine protection, in a land where our forefathers were so long deprived of this greatest of all blessings, there is none which appears to us more natural and consistent with the obligations which our situation requires us to express to the Lord and to his Christ, than the pious attempt to unite our efforts for the advancement of his kingdom amongst those of our brethren, who are still dwelling in the valley of the shadow of death. This we hope in some measure to accomplish by employing, with zeal and activity, all the means which his goodness has afforded us in the capital of France. We could not, without depriving ourselves of a real pleasure, pass over in silence the feelings of admiration and gratitude towards a gracious Providence, which the success of your missionary exertions has excited in us. The names of Carey, Ward, and Marshman are here associated with the profoundest veneration, and the most ardent prayers for the preservation and the success of your pious labours. Yes, dear brethren, it encourages us, while it consoles us to see your society, so short a time after its commencement, and with means apparently so limited, extending widely its operations, and your zealous Missionaries employing their uncommon learning and talents in translating into so many languages the sacred books, which display to men the incomprehensible riches of salvation in Christ Jesus.

May we, very dear brethren, walking in your steps, assisted by your counsels, and encouraged by your prayers, contribute by our sincere efforts to hasten that happy time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" when "every knee shall bow before him, to whom, as the price of his glorious redemption, all power hath been given both in heaven and on earth;" that time when, over all the surface of the globe, men of every tongue and every clime, seeking each other, or meeting accidentally, shall no longer converse in the language of distrust or of insult, of vanity or of dissimulation, of seduction or of hatred; but greeting each other as in the first ages of Christianity, shall cer-

dially present the right hand of fellowship with mutual congratulations, that "Christ is risen;" and that "when they were dead in sin, they were quickened together with him."

We intreat your prayers for us—you have ours united in faith and hope; we mutually invoke the protection of the Almighty on labours which have the same object—the promotion of his glorious designs, by preparing the ways of the messengers of his Son.

Signed

The Count VERHUELL, President.
SOULIER, Secretary.

Contributions received by the Treasurer of the Baptist Missionary Society, from June 20, to July 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
West York Assistant Society, by M. Thackrey, Esq. viz.—			
Bradford 44 4 0			
Bingley 12 0 0			
Boroughbridge 3 16 6			
Broome Close 12 16 3			
Bishforth 20 0 0			
Horseforth 9 17 3			
Otley 3 5 0			
	105	16	12
Manchester Auxiliary Society, by Mr. Joseph Leese, Treasurer	105	0	0
Penny Stratford, collected by Mr. W. D. Harris .. 4 10 0 } Sunday School Children ..... 0 10 0 }	5	0	0
Herefordshire, Friends, by Rev. George Pritchard	4	0	0
Melksham, Ditto, by Rev. John Shoveller	3	10	5
Dean-street, Female Auxiliary Missionary Society, by Rev. J. Cramp	6	0	0
Winstone, Gloucestershire, collected at the Monthly Missionary Prayer Meeting, by Mr. Thomas Davis	1	0	6
Dundee, Penny-a-Week Society	4	10	0
Chesham, by Mr. Tomlin and Miss Payne	13	8	9
Crendon, by Mr. Hopcraft and Miss West	2	19	9
Secretary of Bucks Association	32	11	0½
Rev. Mr. Green	2	0	0
Dublin, Miss Kiernan	2	15	6
Ilford, Auxiliary Society	20	0	0
Haworth, by Mr. Oddy	22	7	0
Enderby, Penny-a-Week Society	5	3	3
Salendine Nook, Collection, by Rev. R. Hall	33	10	0

TRANSLATIONS.

Otley, by Mr. M'Tuck	1	17	4

FEMALE SCHOOLS.

Leeds, Female Branch Society	10	8	4
Exeter, Part of £16. 11s. 4d. before announced	6	18	7

COLLEGE.

Otley, by Mr. M'Tuck	2	3	3

For the Support of Native Preachers in India—

A few Friends in Edinburgh	10	10	6

Contributions for the Debt, and Individual Subscriptions, will be duly noticed.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

SEPTEMBER, 1823.

MEMOIR OF REV. JOSHUA SYMONDS.

(Continued from page 320.)

PREVIOUSLY to this time he records several remarkable escapes from death, and whilst paying a visit to his friends at the vacation of 1764, he records another very providential deliverance. Riding a horse which had been a racer, it ran away; after it had galloped near two miles at full speed, and his attempts to stop the animal had proved unavailing, he came to the determination of throwing himself off, but his fright and confusion at the time were so great, he could not afterwards recollect whether he did fling himself off, or whether he fell owing to fear, but he suspected he was dragged a yard or two, owing to his foot being entangled in the stirrup; but through mercy the only inconvenience he suffered was his ankle's being somewhat sprained. The spur leather broke, which released him from his perilous situation, and he was led to exclaim, "O Lord, how infinite thy power! how surprising thy care! how condescending thy goodness!"

Lord's-day, March 9, 1766, is the first record of his preaching at Bedford, where afterwards he laboured for so many years, setting forth the unsearchable riches of Christ crucified, proclaiming salvation to wretched dying men, and not only in Bedford, but in all the adjacent villages, entering the cottages of the poor, and carrying the glad tidings of salvation to the simple inhabitants, giving in his Master's name a welcome to all to partake of the blessings provided for them in the gospel.

His going to Bedford at this time was what men would call accidental; but no doubt it was of the Lord, who directed his steps. Mr. Vennor, a friend of his, was invited to supply, but owing to a great fall of snow, the letter of invitation was detained so long, Mr. Vennor had not an opportunity to reply in time to prevent their writing to Mr. Symonds, and this arrangement with Mr. Symonds prevented *his* going to Poole, where he had been invited; in consequence, Mr. Ashburner went to supply at the latter place, and thus an opening was made for him in that part of the Lord's vineyard, where he was to labour for so many years with great acceptance and usefulness. The lot is cast into the lap, but the disposal is of the Lord.

He very soon commenced a practice, which he continued as long as health permitted, that of frequently retiring to the neighbouring woods and fields to meditate. Often in summer has he risen with the sun, rode to an ad-

jacent cottage, and there after a short conversation with the pious inhabitants, leaving his horse at the door of this cottage, he has retired to the solitude of the wood to converse with God, to meditate on his works and ways, and thus devote the earliest hours of day to the service of religion, and the spiritual welfare of his people.

The church at Bedford at length united to give Mr. Symonds a call to take the oversight of them as their pastor, which, after much prayer, self-examination, and many fears of his own unworthiness, he accepted; and at this season of anxious solicitude he found the value of the Rev. John Newton's friendship. "To him (says Mr. Symonds) I opened my whole heart, and enjoyed much spiritual conversation with and comfort from him." On the 4th of August, 1767, he was solemnly set apart for the work of an Evangelist, and to one who carried all his concerns to a throne of grace, it was no doubt a time of unusual wrestling in prayer. His own account is as follows. "I rose before two o'clock.—And now the solemn day is come—this morning I have had many sore conflicts and much agonizing distress on account of my weakness, pride, and the other corruptions that work within me. Hence a dark cloud has overwhelmed my soul, and I am full of sinkings, doubts, and fears, lest I am not a child of God, and lest I am not called to the work I am going to undertake. O what bitter groans and soul-rending cries have I uttered before the Lord! Yet have I cast my poor tossed soul upon his free-grace and mercy in Jesus Christ, and would leave myself, my cares, my burdens, my sorrows, and woes, with him. O for relief from him! Amen."

No sooner was Mr. Symonds settled as a pastor, than he began with assiduity to fill the duties of his office with affection and zeal; and he laboured with great success the remainder of his days; and as a workman that needeth not to be ashamed, rightly dividing the word of truth; but this brought against him much opposition, owing to the great variety of sentiment that prevailed amongst a portion of his hearers, and which soon after his settlement manifested itself in personal and bitter attacks on his mode of preaching; some condemning it as legal, whilst others objected to his holding salvation by free grace alone, as the *ground* of it: but none of these things moved him; he still continued to set forth works as necessary to the christian character, and Christ Jesus as the only procuring cause of salvation. Christ, and his mediation, were the delightful themes that melted his own soul, and often did the flame of sacred love descend upon his hearers whilst he expatiated with flowing tears on the heavenly subject.

On the 3rd of November, 1767, Mr. Symonds was united in marriage to Miss Elizabeth Kingsley, daughter of an eminent druggist, who resided in Lime-street, London, and who proved a most excellent christian both in young and mature age; amiable, modest, benevolent, and heavenly-minded, she was indeed the pastor's wife. Previously to her marriage much of her time had been spent with her friend, the late Mrs. Wilberforce, whose habitation was a heaven upon earth, and every day resembled a Sabbath. Here Mrs. Symonds no doubt in spiritual converse with

her friend, acquired that habit of and delight in abstractedness from the world, and that deep-toned piety which characterized the whole of her life.

After Mr. Symonds had resided at Bedford some years, and had laboured with much esteem and affection amongst the good people, a change took place in his sentiments on the subject of baptism; this had nearly caused a separation between him and his people. It was to himself a time of much agitation, perplexity, and agony of mind, and very much outward opposition he experienced from his people; but the Lord enabled him to persevere and remain firm to the convictions of his mind. "Amidst all (he says) the Lord is my support and refuge, and now prayer and the promises are doubly sweet and precious. My soul is even as a weaned child, willing to stay or depart hence, just as God pleases. My dearest friends are many of them angry with me, but I hope God is not offended, yet concerning *this* many anxious inquiries and many alarming challenges have occurred to my mind; however, the result is a firm persuasion that I have acted right, being made willing to follow the Lord whithersoever he leads, though it be through the fire of tribulation. Hence after much sorrow and suspense, I now enjoy inward peace and tranquillity, yet at times dejected, especially as the leading members plead for my removal from my beloved people." But he soon called upon his soul to praise the Lord for his abundant goodness. Friends were softened, prejudices abated, and the members of the church soon adopted the right way of proceeding in such a case. The brethren met for prayer and consultation. How often might breaches in churches have been healed, if the brethren had thus met for prayer! but neglecting this, all has been discord, and in the end division and desolation.

(To be concluded in our next.)

P. 317 l. penult. *read* adopted; p. 318, l. 8, Carr's Lane.

On the Interpretation of the Figurative Language of Scripture.

HAVING considered "the Warrantable Grounds for understanding Scripture figuratively,"* and having endeavoured to ascertain "the Range of the Figurative Language of Scripture;"† it now remains to inquire into the Range and Limits of a correct Interpretation of those portions of Holy Writ in which a departure from the literal meaning is justifiable and proper.

In inquiring for legitimate modes of interpreting the Scriptures, we are led to observe that God has made exceedingly great provision for this purpose in the Sacred Oracles themselves. Thus in carefully reading the parables of our Lord, and at the same time paying a proper regard to the connexion in which they stand, we cannot fail to be struck with that arrangement of doctrines and facts which furnishes a clue to the right interpretation of the whole parable.

In a great number of instances, however, illustrative passages are found out of the range of the immediate connexion, being placed in remote parts of the *same particular book* of Scripture. To furnish an example of this kind we may refer to Rev. xxii. 2, where we read of the tree of life

* See the Baptist Magazine for Nov. 1822, and for March 1823.

† See the Baptist Magazine for May and August in the present year.

which John saw placed in rows on each side of the river of the water of life. Now in interpreting this figurative language, the reader might not be certain whether the passage applies to the church militant, or to the church triumphant. That point, however, is at once decided by a reference to Rev. ii. 7, where we find that the blessings represented by the productions of the tree of life are *promised* to the church militant, but *enjoyed* by the church triumphant. "To him that overcometh," says our Lord in vision, "will I give to eat of the tree of life, which is in the midst of the paradise of God." Thus John heard of the *tree of life* before he saw it; and was prepared to understand some portion of the visions of God.

Not only, however, are illustrative passages to be found in the same book, but they also occur in *different books* of the Sacred Volume. We have just seen that the apostle John had a clue to some of the visions which he saw; and, in some instances, he has himself told us the meaning. For instance, in Rev. iv. 5, he first tells us that he saw "seven lamps of fire burning before the throne," and then, in the character of an *inspired* NARRATOR, he tells us the meaning of the seven lamps. "They are," says he, "the seven spirits of God." Now this remark of John's in close connexion with the visionary objects recorded, is an important link in the chain that conducts to a right interpretation. But the next inquiry is, What is meant by "the seven Spirits of God?" In seeking a satisfactory answer to this question, we are led to another portion of John's own language contained in Rev. i. 4, where John, like Paul, writes to the churches as an *inspired* EPISTOLARY CORRESPONDENT. Thus after stating the contents and importance of the subject he had to communicate, he proceeds with his epistle by saying, "John to the seven churches which are in Asia: Grace be unto you, and peace from HIM WHO IS, AND WAS, AND IS TO COME;—and from THE SEVEN SPIRITS which are before HIS throne;—and from JESUS CHRIST." Now as *the seven spirits* are here said to be before the *throne* of the glorious personage first mentioned, we have in Rev. vii. 10, a decisive clue to that Divine Being in the following language: "Salvation to our GOD who sitteth on the THRONE, and to the *Lamb*." Thus we arrive at a satisfactory conclusion respecting two of the sources from which Grace and Peace are invoked; namely, "GOD that sitteth on the throne," and "JESUS CHRIST" mentioned by name in Rev. i. 2. —Finally then, by having recourse to *another* book of the Sacred Volume, we ascertain *the only remaining source* from which such Divine benedictions are invoked by the Sacred Writers. Thus in 2 Cor. xiii. 14, the apostle Paul, in his invocation of spiritual blessings, has a reference to THREE Divine personages in the following decisive language: "The grace of the *Lord Jesus Christ*, and the love of *God*, and the communion of the HOLY GHOST, be with you all." Hence by the aid of Divine truth itself, we learn that the seven Lamps of Fire are the DIVINE SPIRIT.—Again in Heb. xi. 10, we read that Abraham "looked for THE CITY which hath THE FOUNDATIONS, whose builder and maker is God." Now

the Greek article before the word for *city* and also before the word for *foundations*, points out such a particular city as we no where read of but in Rev. xxi. For there, and there alone, we read of THE FOUNDATIONS of the celestial city. Hence we conclude that the passage here quoted from the Epistle to the Hebrews has a direct reference to John's vision, or was an inspired anticipation of it; and hence we ascertain not only that Abraham had a hope full of immortality, but that the happiness he had in view is the very thing represented by the Apocalyptical city with the twelve foundations.

The Sacred Volume, however, not only furnishes light itself, but it also sanctions the perusal of other writings, and gives encouragement to the study and application of natural science: for, in fact, the Scriptures cannot otherwise accomplish their design. In proof of this assertion we need only advert to the prophecy of the seventy weeks recorded by Daniel,* from which it appears that those weeks were to commence with the grant of an edict for rebuilding Jerusalem; and that they were to extend to a time when the Messiah should perform the great work of redemption. Now the volume of inspiration furnishes us with three particulars to aid us in the interpretation of this prophecy; and then it leaves us to the aid of uninspired writers.

In the first place, we learn from the Sacred Scriptures that the seventy weeks were NOT fulfilled LITERALLY. For seventy weeks comprise only about a year and four months: and though we read of the publication of the edict in question, yet we learn from Sacred History that no Saviour came within sixteen months of that publication. —The question, however, returns; and we are led to ask, "If the period is thus evidently to be understood figuratively, what is the proper interpretation of such figurative language?" Now here we are again wonderfully aided by Scripture, for we have a precedent quite in point. Thus in Ezek. iv. 6, we read that Jehovah said to Ezekiel, "I have appointed thee EACH DAY FOR A YEAR:" and so Ezekiel was instructed that 390 days meant 390 years, and that 40 days meant 40 years. On this principle, therefore, seventy weeks being 490 days, must be interpreted 490 years.—The Scriptures too carry us one step farther, by identifying the extreme points of the 490 years with uninspired Chronology. Thus the commencement of the period is stated to have been in the SEVENTH YEAR of Artaxerxes;† and for the time of the public ministry of our Lord we are furnished with a clue in the account of the passovers he attended, and by the precise date of the commission given by God to John the Baptist, as in Luke iii. 1, 2, we read, "In the FIFTEENTH YEAR of Tiberius Cesar the word of God came to John the son of Zacharias in the wilderness."—When, however, we proceed to the elucidation of the prophecy by ascertaining the interval that elapsed between the extreme points of time here specified, the Scriptures furnish us with no materials. Without the aid of uninspired writers, therefore, there is no man upon earth who can show that the prophecy of the seventy weeks was fulfilled.

* See Dan. ix. 24.

† See Ezra vii. 8, 9, and 11—26.

To proceed then to uninspired Chronology, we find that the *seventh year* of Artaxerxes began on the 16th of December in the year 459 before the Christian Era, according to a computation of the Era of Nabonassar, which was adopted by Heathen Nations in that age of the world. It should be observed too that the Chronology derived from this Era of Nabonassar is so verified by Eclipses and Occultations which we ourselves may calculate, that we feel as much certainty in computing the years of the kings of Babylon or Persia as in reckoning those of his late Majesty George the third. On such grounds we conclude that the 490 years began in the year 458; for Ezra commenced his journey to Jerusalem on the first day of the first Jewish month, which month could not receive its existence till the Spring of the Year. Reckoning, therefore, on the principle that the Year One before the Christian Era introduced the Year of our Lord ONE, the 490 years must have been completed at the beginning of the first Jewish Month in the year of our Lord THIRTY-THREE; or, according to the Greek Chronology, the 490 years must have expired in the FOURTH YEAR of the 102nd Olympiad, which year began about Midsummer in the year of our Lord THIRTY-TWO, and ended about Midsummer in the year THIRTY-THREE. Now the seventy weeks of Daniel were to terminate with the Messiah's bringing in "everlasting righteousness;" and the Sacred Writers inform us that at this momentous crisis there was DARKNESS over all the land from the SIXTH hour (or midday) till the ninth hour.* This darkness, however, could not be the result of an eclipse of the sun, as such an eclipse cannot produce darkness for more than a few minutes.† Nor could even *such* an eclipse happen when Jesus was crucified, for we ascertain from the Evangelists that that event happened at the time of Passover: and we learn from Josephus that the sacrifices for that feast were slain on the fourteenth day of the moon, or when she was near the full, as Philo expresses the same fact. As therefore no Solar Eclipse can happen but at the New Moon, we are irresistibly led to assert that the DARKNESS at the crucifixion, was an extraordinary operation of Divine power: and we are still further informed that the darkness was accompanied by an EARTHQUAKE.‡—Now, by a reference to uninspired history, we find a remarkable coincidence with the accounts recorded in the New Testament. For Phlegon, a Heathen Chronologer, in the 13th Book of his Chronicle has written to this effect: "In the "FOURTH YEAR of the 102nd Olympiad there was a GREATER ECLIPSE OF THE SUN than any that had happened previous to that time; and it became NIGHT at the SIXTH HOUR of the day, insomuch that the stars appeared

* See Matt. xxvii. 45.

† From a computation of the effect of all *real* possibilities, it appears that the greatest possible duration of a total eclipse of the sun on our globe is four minutes and nineteen seconds at the Poles, and seven minutes and fifty-one seconds at the Equator, and between these extremes in the other parts of the earth. Before the totality, indeed, there is a great diminution of light for two or three minutes, and also for the same length of time after the sun's re-appearance: but the least visible portion of the sun's disc has a tendency to produce day-light.

‡ See Matt. xxvii. 51.

in the sky. There was also a GREAT EARTHQUAKE in Bithynia, and it threw down a great number of buildings in the city of Nice."

Thus then there is a striking harmony between the Sacred Oracles and uninspired history, with respect to the *hour* at which the darkness commenced, and to the *earthquake* which accompanied that darkness, and also to the *unprecedented character of the phænomenon*. But in establishing the identity of the respective accounts, it is proper to proceed still further. It may be observed, therefore, that by computing from our Modern Astronomical Tables which have been brought to an unprecedented approximation towards perfection, it appears that there was no total eclipse of the sun at mid-day, or at any other time of the day, either at *Jerusalem*, or in *Bithynia*, in any part of the fourth year of the 102nd Olympiad. Nor can it be said that the darkness was occasioned by a thick fog, or by exceedingly dense clouds; for Phlegon says, "*the stars appeared.*" Hence we are led to conclude that what this Greek writer calls a great eclipse of the sun was an obscuration of that luminary by causes that constituted the event a prodigy: and from the astonishing coincidence of Scripture with profane records, we are at once led to consider the respective accounts as applying to one and the same event.

As Phlegon, therefore, points out the year, and the Evangelists the time of the year, we are brought to the time of PASSOVER in the year THIRTY-THREE, as the time of the three hours' darkness. For additional particulars, however, we must have recourse to Josephus, from whom we learn that the Paschal Lamb was slain on the FOURTEENTH DAY according to the *Moon* when the *Sun* was in ARIES. In the next place then, we must have recourse to Astronomical Tables,* from which we compute that, in the year of our Lord thirty-three, the Sun entered Aries on the 22nd of March at one minute past four in the afternoon, according to Solar or Apparent Time at Greenwich; and we also find that the Sun continued in Aries till the 22nd of April, on which day he entered Taurus at 19 minutes after five in the afternoon. After obtaining these results we find that the New Moon preceding the passover happened on March the 19th at 48 minutes after ten in the forenoon. According to our mode of reckoning, therefore, the fourteenth day of the moon when the sun was in Aries, coincided with Wednesday the first of April. But by referring to the Gospels we learn that our Lord was crucified on a Friday, or the day before the Jewish Sabbath.† Now as it is also evident that the Jews attended to the passover on that day,‡ it follows that the reckoning to which Josephus refers, began from the first re-appearance of the moon after the change: and, in the land of Judæa, the passover moon in the year 33, would be first visible on Friday evening, March the 20th. For on that evening the Moon did not set at Jerusalem till 19 minutes after seven, apparent time at Jerusa-

* The Tables used in these computations are Delambre's Solar Tables, and Burckhardt's Lunar Tables, the Secular Equations being computed for the particular times according to the formulæ of Laplace.

† See Mark xv. 42.—Luke xxiii. 54.—John xix. 31.

‡ See John xviii. 28, and xix. 14.

lem, when the sun was seventeen degrees and one minute below the horizon. The darkness, therefore, was sufficient not only to render the Moon's crescent visible, but also to allow the other part of her disc to be seen, which part, on the moon's first re-appearance, is enlightened by almost the whole of the earth's enlightened (or sunshiny) hemisphere. On the supposition, therefore, that the Jewish day of the month began at the going down of the sun, the first day of Nisan would begin on the Friday evening; and consequently the fourteenth of Nisan would begin on THURSDAY EVENING, April the 2nd—and end on FRIDAY EVENING,* April the 3rd.—Thus "the NIGHT in which Jesus took bread," (1 Cor. xi. 23,) and the DAY-TIME in which he was crucified, were each on the fourteenth of Abib or Nisan, both periods having elapsed between the two evenings.

From the preceding premises we conclude that our Lord was crucified on FRIDAY the THIRD of APRIL, in the year of our Lord THIRTY-THREE, and thus we are furnished with 490 years exactly for Daniel's seventy weeks. —But even if this reasoning respecting the year of the crucifixion were altogether incorrect, yet we have other sources of information that will make us absolutely certain within a year or two; and, therefore, if we were to give up the point of extreme accuracy, we should still have such an approximation to the 490 years as no competent and impartial judge can "gainsay or resist:" and it should be also remarked that the prophecy will suffer nothing by our arriving at a near approximation instead of the very acme of accuracy. For such is the nature of round numbers that we ourselves should speak of seventy weeks, even if the period so denominated should be a day or two deficient or redundant: and that this principle obtains in Holy Writ is evident from the respective periods assigned for the sojourning of the Israelites. Thus in Gen. xv. 13, we read that the Israelites were to be sojourners in a foreign land till 400 years were expired, reckoning not from their going into Egypt but from the time in which the prediction was first given. But the real time was 430 years, as we learn from Exod. xii. 40, and Gal. iii. 17.

Having thus glanced at the sources of illustration which affect the figurative language of Scripture in common with what is literal, it is now proper to consider the range and limits of interpretation when the language is figurative.

In the first place then, we may observe that when the figurative language is founded on the relationship of ideas, the grand clue to the interpretation is furnished by the CONNEXION. Thus when our Lord said, "The law and the prophets were until John," (Luke xvi. 16,) it is evident that the TIME or DAYS of John were intended; for it is immediately added, "SINCE THAT TIME the kingdom of God is preached."

* Conformably to these boundaries assigned to one of the seven days, we learn from Josephus, that the Jewish Sabbath began on the evening of Friday, and ended on the evening of Saturday. From the Scriptures also we learn that the day for killing the Passover included a part of the day before our Lord's crucifixion, (Luke xxii. 7.)—as well as the greater part of the day on which he *was* crucified. (John xix. 14.)

In proceeding with the illustration of figurative language, it may be further observed that the moving cause is sometimes put for an intermediate cause, and must be interpreted accordingly. Thus in Acts i. 18, we read that Judas "purchased a field with the reward of iniquity:" and, on this occasion, it is necessary to consult the details of this transaction in Matt. xxvii. 3—10; from which passage we shall see that the meaning is, that Judas was the cause of a field's being "purchased with the reward of iniquity."

Sometimes too a fictitious cause is put instead of a real one, for the sake of giving proper energy to the expression. Thus the real cause of the destruction of the armies of Sisera was the sword of the Israelites, (Judges iv. 16;) and the fatal nail of Jael was the cause of the death of Sisera himself, (Judges iv. 21.) Yet in the sublime song of Deborah it is said, "The stars in their courses fought against Sisera. The river Kishon swept them away." Neither the stars, however, nor the river Kishon were the instruments of destruction, as may be ascertained from the details recorded in the preceding chapter. One subject, however, strikes us on this occasion; namely, the impossibility of applying the fictitious cause in a minutely subdivided state. We cannot even apply one species of destruction to the stars, and another to the river; but we must take these poetical expressions in the mass. In short, every thing went wrong with Sisera, as much so as if the stars, and rivers, and all creation had, in awful concert, become his implacable foes. The same general observations will apply when the *cause* is real, and the *effect* fictitious. Nor should figurative language in general be minutely analyzed, as the object of such language is to present to the mind what is powerful by accumulation, rather than what is weakened by diversity or disunion. Hence when our Lord said concerning his disciples, "Behold my *mother* and my *brethren*," it was obvious that he did not mean that one portion of his disciples was his mother, and the other his brethren; but the Saviour meant that *every* true disciple was inconceivably dear to him. "For," says he, "whosoever shall do the will of my Father which is in heaven, the SAME is my BROTHER, and SISTER, and MOTHER," (Matt. xii. 50.)

The next subject that requires our attention is the interpretation of figurative language founded on resemblance. With respect to such language, therefore, it may be observed that the properties of the figure are not to be all indiscriminately applied to the object intended. Thus the name of Elijah, applied to John the Baptist, will not warrant our applying to John every thing said and done by Elijah. For Elijah's life was a life of prodigies: whereas it is expressly said, "John did no miracle." With respect, however, to the points of resemblance really intended, Scripture itself presents them to us. Thus the angel Gabriel said concerning John the Baptist, "Many of the children of Israel shall he turn unto the Lord their God. And he [John] shall go before him [Jesus] in the SPIRIT and POWER of Elijah." Luke i. 16, 17.

To proceed to a *combination* of figures founded on resemblance, we may derive much as-

sistance from Joseph's interpretation of Pharaoh's dream; for that interpretation was not the result of human efforts but of Divine inspiration.—It may then be observed, that when Joseph had told Pharaoh that there would be first seven years of plenty, and then seven years of famine, and that these seven years of famine would consume the produce of the seven former years; and when he had also explained the doubling of the dream, he seems to have exhausted the prophetic intimation. All the rest, therefore, was the necessary appendage of the essential symbols.—If the kine are to arise, they must arise somewhere. The river, therefore, is selected as being familiar to the mind of an Egyptian. Again, when the fat kine became stationary, what could be more natural than to place them feeding in a meadow? If also the ears of corn are to be blasted, there must be a cause; and to what object could this task be assigned with more propriety, than to the East Wind? Joseph, however, in his explanation, takes no notice of the *River*, or *Meadow*, or *East Wind*. Therefore in elucidating the meaning of symbols, or of parabolic language, regard is to be had to the prominent features, or to such symbols as are introduced for their own sake; and the mere necessary appendages are to be considered as having no counterpart in a literal interpretation.

We must be careful, however, not to make the limits of interpretation too narrow. For though, for instance, we should readily acknowledge that the paschal lamb prefigured Jesus the Lamb of God, it would not perhaps strike us that any prophetical meaning was involved in the circumstance that not a bone of the paschal lamb was to be broken. Yet this fact was actually a prediction that when Jesus should be crucified between two malefactors, his death would be distinguished from theirs by the circumstance, that not one of his bones would be broken: and the Apostle John was an eye-witness of the accomplishment of this prediction, and lays great stress upon what he saw, "in order," says he to those whom he addressed, "THAT YE MIGHT BELIEVE." "But why," an unbeliever will say, "should John think that such trivial circumstances were calculated to produce BELIEF?" John himself has furnished the answer;—"These things were done," says he, "that the Scripture should be fulfilled, A BONE OF IT SHALL NOT BE BROKEN." John xix. 36.

There was, moreover, connected with the paschal lamb another circumstance, which might not have been considered essential, had not the fulfilment led us to such a conclusion. For the time of the Passover perfectly coincided with the time of the "passing over" of the destroying angel; and the Passover was, in Holy Writ itself, so associated with previous occurrences, as to lead the mind back to the FOURTEENTH of Abib, when the Israelites were delivered from their bondage. Yet who can observe the striking coincidence of the time of sacrificing the paschal lamb with the slaughter of the Lamb of God himself, without observing, at the same time, the accomplishment of a prophecy, both as to the MONTH and the DAY of the month? Nay, the NINTH HOUR, at which our Lord's sufferings were termina-

ting, was the very hour at which it was customary for the Jews to begin to slay the Paschal Lambs. For such is the hour distinctly stated by Josephus.—Or should we turn our attention from the Ecclesiastical Year to the Civil Year, we shall have a coincidence scarcely less striking. For if our Lord was crucified on Friday the third of April, in the year thirty-three, that day, by computation, appears to have been the TENTH day of the SEVENTH MONTH, according to the Civil Reckoning;* for the Jewish months consisted of thirty days each, according to the Scriptures;† and the first re-appearance of the Moon that began the Civil Year must have been on Thursday Evening the 25th of September, in the year thirty-two, as the moon set that evening at five minutes after seven, apparent time at Jerusalem, when the sun was thirteen degrees and fifty-four minutes below the horizon; and when, of course, the darkness at Jerusalem was as great as it is in London on the 22nd of June, at one minute after eleven at night, apparent time. The first day of the Civil Year, therefore, having begun on the evening of the twenty-fifth of September, it is obvious that Friday the third of April following must have coincided with the tenth day of the seventh month, as well as with the fourteenth day of the first Ecclesiastical Month:‡ and there was the same coincidence in facts; for on the very day on which Jesus our Passover was slain, our Great High Priest made an atonement by the sacrifice of himself, and "by his own blood entered into the Most Holy Place," passing into the heavens. Hence, on that memorable day, Jesus said to the penitent malefactor, "TODAY shalt thou be with me in Paradise." Luke xxiii. 42, 43.

To proceed, however, to other particulars, we may observe that another remarkable coincidence happened on the Sunday after our Lord's crucifixion. For the wave-offering was always offered on "the morning after the Sab-

* Josephus considers the months mentioned in Scripture in connexion with the flood, as months of the Civil Year; but, in other cases, he considers the months enumerated as belonging to the Ecclesiastical Year. Thus it appears evident that he believed the Scriptures included instances of both reckonings; and this circumstance will account for a difference in the day of the month, even when the month itself undergoes no change in its denomination. Thus in the 52nd of Jeremiah we read of transactions that took place on the 10th day of the fifth month and on the 25th of the twelfth month; [according to the Ecclesiastical days;] —and in the 25th chapter of the second book of Kings we read, [according to the Civil days,] that the very same transactions took place on the 7th of the fifth month, and on the 27th of the twelfth month. In short, as the first appearance of the Moon at the Vernal Equinox was, upon an average, 176 days after the first appearance of the Autumnal moon, the days of the Ecclesiastical Month would, most frequently, be *four* days *beforehand* from Abib to Tisri, and *two* days *behindhand* from Tisri to Abib.

† See Gen. vii. 11, and viii. 3, 4. from which passages we learn, that 150 days elapsed from the 17th of the second month to the 17th of the seventh month.

‡ The Day of Atonement was the *tenth day* of the *seventh month*, according to the Ecclesiastical Reckoning: but from the coincidence of the dates with the Civil Reckoning when the great Atonement was made by Jesus our Great High Priest, we are led to suppose that the time of such Atonement was predicted not only by the Passover, but actually by the annual entry of the Jewish High Priest into the Most Holy Place, Providence having adopted a multiplicity of devices to point out a day that has no parallel either in time or eternity.

bath"* that elapsed within the period of seven days during which unleavened bread was to be eaten. The wave-offering, therefore, not only prefigured Christ as rising from the dead, but it actually pointed out the day of the week on which his resurrection was to take place; and even if our Lord's resurrection happened in another year, nothing can destroy the coincidence.

To proceed, finally, to one more very striking coincidence, we may observe that the Scriptures distinctly state that the day of Pentecost was to be observed as a Sabbath; and yet they state with equal clearness that the same sacred day always fell on a Sunday, or "the morrow after the Sabbath:" and they further state that this Sunday was seven weeks from the day on which the wave-offering was presented. So that, under any circumstances, the memorable day of Pentecost was on a Sunday, and on the 50th day of our Lord's resurrection. Thus, as the Wave-Sheaf, or first-fruits of Barley Harvest, were always offered on a Sunday; so the two Wave-Loaves, or first-fruits of Wheat-Harvest, were offered on that day of the week which was, in due time, to become the Christian Sabbath. According then to the day of the week thus anticipated, CHRIST became the "FIRST-FRUITS of them that slept," (1 Cor. xv. 20;) and on Sunday the ensuing day of Pentecost, the kingdom of heaven was opened to all Believers, both "JEWS and PROSELYTES;" and thus from among the descendants of Abraham and persons of Gentile origin, was collected a "present to the Lord of Hosts," even the FIRST-FRUITS of that glorious harvest when not only the fulness of the GENTILES shall be gathered in, but when "ALL ISRAEL shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26.

J. F.

Bromley, Middlesex.

*** The writer of this paper has been anxious to conclude with it; but not being able sufficiently to compress the subject, he has reserved the remainder for another paper, with which the series *will* conclude.

* Josephus seems to have understood that the day intended was the morrow after the Festival Sabbath; and such indeed was the day of our Lord's resurrection, because the day before happened to be both a Festival Sabbath and the Weekly Sabbath, (John xix. 31.)—But any one who reads Lev. xxiii. 15, 16, will see that the 50th day of the presentation of the wave-sheaf was also "the morrow after the *sabbath*," and that *seven such sabbaths* intervened.

Mr. Ward's last Publication.

A SHORT time before Mr. Ward's death he wrote and printed a "Brief Memoir of Krishna-Pal,† the first Hindoo, in Bengal, who broke the Chain of the Cast, by embracing the Gospel. Serampore: Printed at the Mission-press, 1822."

† This worthy Hindoo died during the past year, nearly sixty years of age. A considerable part of this work consists of a letter written by Krishna himself to Wm. Skinner, Esq. of Bristol, who kindly supported him for some years before his death. As this is too long for our present number, we shall merely extract the remarks of Mr. Ward, which are elegant and judicious, and afford satisfactory evidence of the eminence of Krishna's christian character and ministerial talents.

"Krishna-Pal* was born in a part of Chandernagore, called Bura-Gram, somewhere about the year 1764, for he used to relate that he was a boy four or five years old at the time of the famine in Bengal in 1769-70. His father's name was Moolukchund-Pal; his mother's Nulita. Agreeably to the customs of the Hindoos he followed his father's trade, who belonged to the chootur, or carpenter cast.

"Krishna was, for some time, the disciple of the Malpara Gosai, but afterwards became a follower of Ram Shurun-Pal, of Ghospara.

"After his conversion to christianity, he became a laborious minister, and carried the news of salvation from the mouths of the Ganges to Benares, and beyond the extremities of the Company's territories to the east, and in most of these places he had seals to his ministry.

"As a preacher, Krishna was truly evangelical in his views. He preached Christ, none but Christ, and Christ, the suffering, the atoning Saviour. He would often tell his countrymen how Justice and Mercy embraced each other in the undertaking of the Redeemer. He would contrast with wonderful effect, Christ washing the feet of his disciples, with the Hindoo spiritual guide, having his foot on the disciple prostrate at his feet. He would dwell with delight on the divine properties of the Redeemer, proving from thence that he only was the true Gooroo, and would confirm these descriptions by reading to his heathen auditors the Redeemer's sermon on the mount. His method was mild and persuasive; and the sight was truly edifying to see this Hindoo convert in his simple native dress in the pulpit pleading with his countrymen, and beseeching them to be reconciled to God.

"As a private christian, Krishna stood high among his brethren, as well as among Europeans, by all of whom he was recognized as an upright and truly sincere and amiable christian.

"In consequence of distresses in his family, which had embittered many of his last days, Krishna was anxious to go and live in some quiet retreat, where he might speak of his Saviour, and end his days in peace. In the midst of these cogitations, on Wednesday, the 21st of August, in the forenoon, he was attacked by the fatal cholera; and though his relations neglected too long to apply for medicine, yet at first the disorder appeared to give way to medical applications. The next day the medical gentleman residing at Serampore was called in by the Missionaries; but he gave it as his decided opinion that the patient could not recover. Still Krishna lingered through the day, edifying all around him by his entire resignation, by the sweet tranquillity which illuminated his aged and languid countenance, and by the many refreshing words which he delivered respecting his own safety and blessedness in Christ. It appeared to be the feeling of all who visited him, 'It is good to be here. Verily God is in this place. Let my last end be like Krishna's.'

"When asked about his attachment to Christ, he said, 'Whither can a sinner go, but unto Christ?' And when the same question in another form was put to him, he said, 'Yes, but he loves me more than I love him.'

* This name denotes one of the flock of Krishna, the Hindoo idol, pal meaning a flock.

The same question was put a short time before he expired by one of the Missionaries, when he nodded assent, and laid his hand on his heart, but was unable to speak.

"The total absence of the fear of death was most conspicuous: when exhorted to take medicine, he objected to it as unnecessary and fruitless. But being pressed, he yielded, still positively forbidding them to give him laudanum, (though generally considered as a necessary part of the prescriptions for this disorder,) as it would produce insensibility, and put a period to those comforts which he then enjoyed. He begged that those who prayed for and with him would not pray for his recovery; and once or twice he asked if the grave had been prepared.

"He appeared to have conquered all his worldly attachments, delaring that he did not wish to remain any longer in this thorny world; that his Saviour had sent his messenger for him, and he wished to go.

"Although his mind was thus weaned from the world, and delivered from all anxiety respecting the future circumstances of his family, yet he was concerned for the salvation of his friends, and hence when asked by an attendant if he was desirous of prayer, he seemed pleased with the proposal, and said, 'Pray that I may be saved, and that all my family may be converted;' thus exhibiting the last anxieties of a christian parent, and pouring out his last breath for the good of those whom God had given him in the flesh.

"Nor was Krishna, in these his last moments, unmindful of the cause of Christ in Bengal. He declared to those around him, that all he had he had received from Christ; and that it was his desire that it should be given back to Christ, and devoted to the spread of his gospel. Poor man! he had nothing to leave except the Chapel he had built near his own dwelling; but the wish to make some return to the Redeemer proved that he was sensible that the Gospel, introduced to his attention by Dr. Thomas so many years ago, had done great things for him.

"Such then was the religion of this Hindoo convert: summing it up, it amounts to this confession; 'O Lord, I was once a poor stupid heathen. I worshipped dumb idols, and knew not but that these were the true God. To remove guilt from my conscience, I bathed in the Ganges, I worshipped my teacher (Gooroo) and licked the dust of his feet; I gave my property to the priests; I visited holy places; I repeated the name of my guardian deity. And lest these acts of religious service should not prove sufficiently meritorious, I hoped for a son to perform those rites after my death, which might deliver me from any difficulties into which my spirit might fall after leaving the body. Thus blind I lived, and thus deluded I should have died. But, blessed be thou, O Father of mercies, I heard the tidings of mercy through an atoning Mediator. These tidings led me to a knowledge of my spiritual state; and I found myself lying under a dreadful load of guilt. By faith, I fled to the Lord Jesus for refuge from the wrath to come; and the Saviour gave me peace and joy in believing. Now it is my joy to speak of Him, to spread the knowledge of his death, and to communicate his unsearchable riches to my poor

countrymen. I love my Saviour, though not as he loves me. I find his promise good, "I will not leave you comfortless." I have no fear in death. My only wishes are, that I and my family may be his; that all I have may be devoted to him; and that I may depart and be with Christ, which is far better.'

"He left behind him a widow, a widowed sister-in-law, four daughters, and eleven grandchildren. One of these grandchildren, who was at his funeral, was buried the next evening, and one of his sons-in-law survived him only twenty-five days.

"Do any doubt whether Christianity be a good worth bestowing on the Hindoos? Let them look at this simple account which this converted heathen has given of himself; an account which flowed spontaneously from his own feelings, and in writing which he was wholly left to himself, and had no expectation of its publication. Look at heathen Krishna receiving his idolatrous teacher, washing his feet, and anointing his head with the dirty water, and look at the same man sitting with his christian pastor, or delivering a sermon from the pulpit. Look at heathen Krishna, repeating an unmeaning incantation, or teaching it to others as a religious nostrum—and see him afterwards surrounded with a group of heathens reading to them the Beatitudes. See heathen Krishna worshipping a wooden image of his lecherous name-sake, and then look at the same man worshipping the true God, and pouring out his heart in prayer in the midst of his christian brethren. Look at heathen Krishna while he joins in the filthy songs and dances in honour of this idol, and then hear the same man lifting up his voice amongst a congregation of converted heathens, and singing in the Bengalee a hymn, written by himself, of which a free imitation is annexed. Look at heathen Krishna overwhelmed with debt, and daily eluding his creditors, and then look at the man punctually discharging all his engagements, and exhibiting through life the strongest contrast to the heathen in this respect. Look at the heathen by the side of the Ganges, calling upon their dying relations to repeat the names of Narayun, of Gunga, of Ram, and of a whole rabble of gods, pouring the waters of this river down the throat of the dying, exposing them in the agonies of death to the chilling damps by night, and to the scorching beams of the sun by day; and listen to the cries of the dying, 'Tell me not of works of merit; I have been committing nothing but sin. And now—whither am I going?—What is there beyond this wretched existence? Am I going into some reptile or some animal body; or shall I at once plunge into some dreadful place of torment? I see the messenger of Yuma (the king of death) coming to seize me. Oh! save me—save me! O mother Gunga give me a place near to thee. Oh! Ram! Oh! Narayun! O my gooroo (his spiritual guide) how dark and heavy the cloud which envelopes me! Is there no certainty, no ray of light from any of the shasters to guide and comfort me in my departure? Must I take the irrecoverable plunge, to be seen no more?'—And when they have seen and heard all this, let them look at the death of Krishna, the christian, consoled by the addresses of his christian brethren, by the hymns which they sing,

by the words of the everlasting Gospel which they repeat; and let them listen to the pleasant words which proceed from his dying lips: 'My Saviour has sent his messenger for me, and I wish to go to him,'—and then let them say, Whether the Gospel be a boon worth giving to the heathen.

Imitation of a Hymn in Bengalee, by Krishna.

O THOU, my soul, forget no more
The FRIEND who all thy mis'ry bore;
Let ev'ry idol be forgot,
But, O my soul, forget HIM not.

BRUHMA for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;—
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor HIM forget who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In HIM, and he himself is thine;
And canst thou then, with sin beset,
Such charms, such matchless charms, forget?

Ah! no—till life itself depart,
His name shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus of the skies.

Ah! no—when all things else expire,
And perish in the general fire,
THIS NAME all others shall survive,
And through eternity shall live."

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXX.

THE HUMAN FRAME.

" Of ev'ry part due observation make;
All which such art discover, so conduce
To beauty, vigour, and each destin'd use;
The atheist, if to search for truth inclin'd,
May in himself his full conviction find,
And from his body teach his erring mind."
BLACKMORE.

HAVING glanced at the principal inanimate substances which compose and enrich the earth, we propose, should a merciful Providence kindly preserve health and strength, to survey the most distinguished of the various beings which inhabit it, first directing our attention to man, as standing supremely conspicuous among them.

In thus directing our reflections, we propose, first, to admire the divine perfections as displayed in the admirable mechanism of the human frame; and, subsequently, as transcendently exemplified in the wonderful powers of the human mind;—first surveying the tabernacle, and secondly its inhabitant, agreeably to the order of the supreme Architect, who formed man of the dust of the ground, and then breathed into his nostrils the breath of life, and man became a living soul. May the blessing of Him whose glory we aim to display, constantly and richly accompany the endeavour, so that the youthful reader and the writer may be alike benefited!

One of the most obvious considerations in beholding man, is the dignity of his person, arising from the peculiar posture of his body, the beauty of its various parts, and the symmetry of the whole.

The erectness of the body was often noticed by the ancients, nor could it escape the grateful notice of the contemplative mind.

Tully admires it: and many of our young friends will recollect these memorable lines of Ovid:

"Pronaque cum spectent animalia cætera terram,
Os homini sublime dedit, cœlumque tueri
Jussit, et erectos ad sidera tollere vultus."

Prone to the earth while other animals look,
To man he gave a lofty face, and bid him lift
His countenance erect towards the stars,
And look at heaven.

We can imagine no other position of the body that would so advantageously display the beauty of the person, and the charms of the countenance. The head is finely adorned with hair; those organs and limbs which would have appeared awkward alone, are beautifully distributed in pairs; the eyes are adorned with brows, lids, and lashes; the arm is terminated with fingers, and the legs with feet; every projection is finely turned, every turning exquisitely formed; each part so finely adapted to the other, that not one could be lost without impairing the symmetry of the whole.

But the consideration on which it is more important to dwell, is the utility of this position. Mr. Ray has enumerated these three particulars; it is more commodious for sustaining the head; it is most convenient for observation; and, lastly, best suited to his general formation: to which we may add, it is best adapted for his command over other creatures; and, finally, for the advantageous exercise of speech.

It is most commodious for sustaining the head. The human head is very heavy. "The brain in man," says this author, "is far larger, in proportion to the bulk of his body, than in any other animal, which would have been very painful and wearisome to carry, if the neck had lain parallel or inclining to the horizon." It is well known that a perpendicular position is by far the strongest for sustaining weight.

It is most convenient for observation. We naturally betake ourselves to the loftiest eminence to enjoy a prospect, that we may be raised above the interruptions of intervening objects. The head is accordingly placed on the summit of the body, and the eyes, the sentinels of the soul, are situated loftily in the face; hence we overlook a thousand obstructions that would otherwise intervene; we are thereby assisted in the avoidance of danger, and in the discovery of objects of utility and delight.

This posture is best suited to our general formation. "The conveniency of this site of our bodies will more clearly appear," says Mr. Ray, "if we consider what a pitiful condition we had been in, if we had been constantly necessitated to stand and walk upon all fours; man being by the make of his body, of all quadrupeds, (for now I must compare him with them,) the most unfit for that kind of incessus; and besides that, we should have wanted, at least in a great measure, the use of our hands, that invaluable instrument, without which he had wanted most of those advantages we enjoy as reasonable creatures."

It best adapts him for command. Infidel writers have occasionally ridiculed man in the character of lord of the lower creation. It is, however, the character in which it pleased the Great Creator to place him. It is that character for which his organization peculiarly fits him,

and in which he is more or less acknowledged by the various ranks of sublunary creatures. He has a look piercing and commanding; a voice harmonious, grand, and powerful; a dexterity peculiarly his own, afforded by the free use of his hands; a position of the limbs by which he can place himself on the bodies of other animals, and control the movements of some of the most powerful, rendering them subservient to his use and his pleasure.

It is well suited also to the advantageous exercise of speech. Speech is one of the most distinguished peculiarities of man—the source of pleasures as endless as they are rational, and of uses as numerous as they are important. The organs of speech being elevated in the system, like those of vision, the voice is raised above the innumerable impediments which would otherwise obstruct the undulations of the air, and the consequent progress of sound; while it is the most favourable position for the harmonious and forcible exercise of those organs.

In short, by this arrangement that most important part of the system, the head, eminently the seat of the senses, containing peculiarly the inlets to the soul, and the seat of speech, its most happy means of communication, is placed comparatively out of danger, and above those accidents which so frequently befal other parts of the body.

O that the conduct of man were consistent with the dignity and beauty of his person! Instead, however, of a rational employment of his advantages, we see a debasing imitation of brutal sensualities; instead of a temperate and merciful use of the creatures submitted to his care, a tyrannical and cruel abuse of them; instead of an intelligent and grateful use of his eloquent powers, a thoughtless, rebellious, and even blasphemous debasement of such amazing talents; instead of humility and contrition, pride and presumption. We wish our young friends to become familiar with the early history of man, as faithfully recorded in the book of Genesis. Let them check the risings of vanity, and a fondness for personal decorations, by the remembrance of the sad cause of their adoption. How degrading that an intellectual creature should occupy an excess of time and expense on the adornments of a perishable body, whose native beauty is best displayed in neatness and simplicity of attire! How dangerous that an accountable being should so fritter away his time and resources, as to neglect the salvation of his soul for the adornment of his body; that he who has eternal destinies at stake, should, on the precipice of destruction, linger to adjust his dress!

N. N.

Obituary and Recent Deaths.

MRS. ANGUS, SEN.

Of BROMLEY, Northumberland.

It was the happiness of the venerable subject of this Memoir, to be descended from ancestors eminently pious. Her great-grandfather was Mr. Henry Blackett of Bitchburne, Durham, a zealous and laborious Baptist minister, whose praise in his day was in many of our northern

churches, and of whom honourable mention is made by a recent writer in the Baptist Magazine, and that singular interposition related, (well known in the family,) by which he and his parents were providentially delivered from the Irish Massacre in 1641.* The mother of Mrs. Angus possessed a strong mind, great prudence, and sterling piety. She was a member of the Baptist Church at Hamsterley, and died advanced in years. Mrs. Angus was born at Bitchburne, the residence of her pious predecessors: but after the death of her father she removed with her mother to a village nearer Hamsterley, at which place she enjoyed the privilege of sitting under the ministry of Messrs. I. and J. Garmer, successively Baptist ministers of the church. But at what period of life Mrs. Angus became serious, or by whose instrumentality the happy change was effected, is not known, as her great diffidence seldom allowed her to say any thing of her own experience. Perhaps our highly respected sister carried this too far, and by so doing deprived herself sometimes of the benefit of christian sympathy and consolation. However, there is reason to believe that she was a member of the church at Hamsterley some time prior to the year 1771. Of that church she continued a highly respected member till 1794, when, with twenty-one more, she was affectionately dismissed from the church then under the care of the late Mr. Charles Whitfield, for the purpose of forming a separate interest at Cold Rowley, in the same county. For several years before this, she had resided at Styford, Northumberland, having married Mr. George Angus, a respectable farmer, a deacon of the same church, and afterwards senior deacon of the church at Rowley. This union, cemented by affection and christian principle, continued for upwards of forty years. Of him she was deprived, by a calm and happy death in 1814, at the age of ninety-one. This excellent man, for disinterested benevolence, ardent piety, unshaken confidence in the promises of God, and concern for the interests of Zion, had but few superiors in his station of life. Truly could he adopt the language of David, "Lord, I have loved the habitation of thy house;" for many years he was accustomed to ride, with some part of his family, between *twenty and thirty miles* to worship,† and seldom, except in case of sickness, was his seat vacant. By him Mrs. Angus had four daughters, two of whom have been for many years members of Hamsterley and Rowley churches. This aged and venerable couple, bending beneath the load of years, some time before they were separated by death, had retired from business, and had come to reside in the centre of their friends, who each strove to soothe their declining age by the kindest offices of tenderness and affection. Often has the writer heard Mrs. Angus allude to her departed husband with much feeling, and with tears tell of the happy hours they had spent together in reading the sacred volume, and in spiritual converse. Indeed, after his departure she seemed almost dead to the world, and to have imbibed more and more of the spirit of a "stranger and pilgrim." It was to the honour of Mrs. Angus and her beloved partner, that their hearts and house were always open to welcome the friends of the Redeemer. Nothing afforded them greater pleasure than to have his servants under their roof; and with what hospitality and unaffected kindness they were always treated, many ministers could attest. The writer is happy to add, that the influence of their example is not lost in this respect on their surviving connexions. May there never be wanting descendants who shall perpetuate such praise-worthy conduct! Blest as Mrs. Angus was with such a partner, and such a family, and placed too, in tolerably easy circumstances, it might be said, considering the length of her pilgrimage, that her path through the wilderness to the heavenly Canaan

* See Baptist Magazine for March, 1823. A Portrait of Mr. Blackett is in the family.

† N. B. Four and a half miles from and to his residence.

had been comparatively smooth; but she too had her trials, and like all God's dear children was disciplined in the school of affliction. For many years before her death, she was subject at times to great mental depression, arising chiefly from the disordered state of her nerves. On one of those distressing occasions, in which the writer was frequently with her, she could scarcely speak without involuntarily shedding a flood of tears; and, as is commonly the case, she could with difficulty be persuaded that her distress arose from bodily maladies. Then it was that the tempter assailed her, and endeavoured to persuade one, whose life for above half a century had been a confutation of the charge, that she was a hypocrite. This thought for some time preyed deeply upon her mind; and yet even then she manifested the tenderness of her conscience, and her horror of sin, by venting her grief in such language as this; "O that I may not be left to blaspheme in hell!" And yet in those trying circumstances her Lord did not forsake her. Light from the promises would sometimes dawn upon her mind, and hope spring up in her troubled breast. The writer once said to her, after having used many arguments to comfort her, but apparently in vain, "Now let me propose one question to you, Would you be willing to renounce that little hope which you have of an interest in Christ, for any thing which could possibly be presented to you?" Never will he forget the eagerness with which she caught at the question, and the manner in which she answered it. "No! (she replied with hands uplifted, and her eyes streaming with tears,) No! not for ten thousand worlds!" Thus, in the very depth of her despondency, she discovered, though almost unknown to herself, how firmly she had laid hold of the hope set before her in the gospel, and had cast that anchor within the veil, which all the blasts of Satanic influence could never destroy. Soon after the period alluded to, it pleased the Lord to restore her health, and with that she regained her tranquillity and peace.

About two years ago she met with another severe trial, in the death of her son-in-law, who had succeeded her husband in the office of deacon. To this excellent man she was much attached. He had been in the practice of visiting her in the evening, and engaging in prayer, by which her spirit had been often refreshed. Closely had he followed the footsteps of her deceased partner, both in his domestic and christian relations, and like him he died, beloved and regretted by his numerous friends.

Mrs. Angus through life had occasionally been harassed with fears respecting the approach of the last enemy, proceeding no doubt in a great measure from the course before mentioned, though there was scarcely a day in the latter part of her life, as she related to the writer, in which she did not endeavour to familiarize death to her mind. But the wisdom and love of her heavenly Father, who times his favours seasonably, was then made abundantly manifest! Her distressing fears respecting her last conflict were never realized, for she suddenly exchanged the church militant for the church triumphant. On the morning of Sept. 7, 1822, she arose in as good health as usual, and while engaged a short time after in some of her domestic concerns, she suddenly sunk back in her chair, and without a struggle or a groan her happy spirit fled to the mansions of glory. Thus died at the age of eighty-four, one of the most prudent, conscientious, and pious christians the writer ever had the happiness of knowing. Imperfections unquestionably she had, in common with others, (for who is free from them?) but would that he that writes, and all who read, were possessed of her virtues! But by the grace of God she was what she was, and no one would have more feelingly acknowledged this than herself. Were the writer asked in a few words for the prominent traits of her character, he would mention her humility, her prudence, her tenderness of conscience, her love to the word and ordinances of God, and her delight in hearing of the prosperity of Christ's kingdom an-

home and abroad. She was followed to the grave by a number of endeared connexions, and in the absence of her pastor an impressive address was delivered on the occasion by Mr. Sample of Newcastle-upon-Tyne. Her death was afterwards improved at Bromley by Mr. Kitchin of Maryport, and by her pastor on a subsequent occasion. May her numerous surviving relatives, for whose salvation she has put up many a prayer, become followers of her, and of all them who now "through faith and patience inherit the promises!"

ADOLESCENS.

Shotley Field.

Review.

The Village Lecturer: a Series of Original Discourses, adapted to Village Congregations, and Families. 12mo. 4s. 6d.

AMONG the ordinary means of spreading the gospel, and promoting the spiritual interests of mankind, no opportunities of localizing evangelical instruction should be lost. Although the regular discharge of the christian ministry, in places set apart for that purpose, is the chief means of preserving the existence and prosperity of our churches, it cannot be supposed to supersede the necessity of an active itinerancy. Ministers of superior talents, endowed with extraordinary attractions as public speakers, may doubtless excite a deep interest in the vicinity of their labours, and by drawing together crowds of hearers, may seem to preclude the necessity of moving a step beyond their proper sphere. But there are many individuals and families in every neighbourhood on whom those attractions make no impression. Even in towns and cities of condensed population, where it requires no effort to attend divine worship, how many who live in the same street, perhaps, or within a few hundred yards of the sacred edifice, feel no disposition to pass over their own thresholds to hear the most admired preacher! How much more must this be the case with respect to villages and hamlets, whose scattered inhabitants reside several miles from the scene of an approved ministry! There are difficulties which no eloquence can remove; and there is often no way of doing good to such people, unless we bring the gospel to their very doors. The servants of Christ must therefore "go out into the highways and hedges, and persuade them to come in, that his house may be filled." And to obviate every excuse on the score of distance, felt by the outcasts of society, the preacher must open his commission within the precincts of their own dwellings, and win them to the truth by the manifest benevolence and disinterestedness of his labours.

"These difficulties," it may be said, "have been sufficiently obviated by the pious zeal of our forefathers, and the labours of the parochial clergy. There is scarcely a village, however small, unprovided with a church venerable for its antiquity, and a christian minister appointed by law, and provided with ample emoluments. The services of itinerants and village lecturers, with other efforts of an excursive and irregular kind of charity, are works of supererogation, needless efforts of zeal, in a land so well christianized, and supplied with so numerous a body of learned and regularly ordained clergymen, as Great Britain." And truly, if the whole of our vicars and curates "did their duty" in the true sense of the expression, the propriety of this objection must be admitted; since, whatever objections we may have to the established church, we are free to confess that our villagers would, in that case, enjoy all the essentials of salvation in their parish

churches. But the notorious failure of many "in holy orders," quite alters the case; while the gross ignorance, habitual irreligion, and depraved morals of their parishioners, evince in too many places the inefficiency of their labours, and the necessity of a more novel and efficient plan. So that if dissenters were under no obligation to promote those purer forms of christianity which they derive from the New Testament, their activity and zeal would be necessary to diffuse among their neighbours the simplest principles of morality and religion.

How then shall this object be achieved? To support many itinerants, regularly devoted to the work, requires funds not easily obtained. And to multiply separate interests within a mile or two of each other, in districts of small population, would be in many cases a rash experiment, the partial good of which would ill repay the injury otherwise resulting from it to the dissenting cause. One flourishing society, composed of people from several adjacent villages, under the fostering care of an enlightened and efficient ministry, will aways exhibit a more lovely example, enjoy among themselves a higher degree of satisfaction and improvement, and be made the means of doing more good, by their influence on the neighbourhood, and by the support of public objects, than the same or double the number of people divided into three or four separate interests, diminutive and cheerless, envious and unprofitable. If a fair comparison could be made between those country churches which have happily preserved their union and prosperity for a series of years, and others which have dwindled into insignificance by repeated disunion and subdivisions, we can have no doubt the result would confirm this remark. We know the Divine Spirit is not limited to time and place in the bestowment of success; but we also know that success is for the most part coupled with unity and co-operation. In proportion as the means of doing good have been identified with the affection, sympathy, and united zeal of christians, the blessing of God has been given to their exertions: the more indeed we consider the influence of moral causes, as exemplified in the history of our churches, the more assurance we shall feel that the kingdom of Christ and the salvation of sinners will be best promoted, not by multiplying separate interests in the same neighbourhood, but by the unity, zeal, and co-operation of flourishing societies.

But the stated labours of a pastor in such cases will allow but few opportunities of visiting the small and detached villages in his own neighbourhood. How then can his lack of service in this department be supplied, on Sabbath evenings especially, except his deacons and other esteemed brethren will undertake the office of village lecturer? And how can these ministerial helpers discharge this labour of love to their own satisfaction, and the benefit of their hearers, except by discourses expressly adapted for that purpose? We wish indeed this office could always be undertaken by brethren whose station in life entitles them to respect, whose education qualifies them to conduct the service with propriety and interest, and whose character as christians bears the decisive marks of consistency and wisdom. If this system of localizing evangelical instruction, by monthly and weekly exercises, in the different parts both of town and country, could be carried into effect by men of this character, we can have no doubt the happiest consequences would arise from their exertions, in awakening the present, and improving the next generation.

To assist our brethren in so desirable a work, is the avowed object of the volume before us, which we have read with considerable satisfaction. It contains thirteen discourses on the following subjects. 1. Death. 2. The gospel preached to the poor. 3. Winter. 4. Sacrilege. 5. The advent of Christ. 6. The christian's adversary. 7. The difficulty of salvation. 8. Faith. 9. The same subject. 10. God grieved by sin. 11. The great harvest. 12. The end of time, the end

of change. 13. The redemption of the body. The style of these discourses is throughout plain and perspicuous, and well adapted to families and village congregations. Though there is nothing in the author's method remarkably striking or ingenious, which is a matter of little consequence, the work abounds in truths of the most weighty nature, enforced by a variety of scriptural arguments and illustrations. His aim is to affect the heart by informing the understanding, and to rear the temple of practical piety upon the solid basis of a sound judgment and a scriptural faith. We do not mean, indeed, to pledge our approbation of every sentiment and expression, or to recommend them as a perfect model of village sermons. But we should be sorry, by pointing out unimportant blemishes, to discourage a work which we think calculated to do much good. And though the christian public have long been favoured with the volumes of Burder, Beddome, &c. works of deserved reputation in this department, yet there is still ample room for more. We therefore give "The Village Lecturer" our cordial recommendation, and are sorry it has been delayed so long. We hope, however, "the writer's intention to publish the remainder of the series" will experience due encouragement, and be rewarded by permanent success. The following quotation from the sermon on "Faith" will serve as a specimen of the author's style, and justify the opinion we have given of it.

"It is a common saying, when any thing is told us which we think improbable, 'I'll believe it when I see it.' And the thing may be so incredible in itself, and the person who gives us the information may be so little to be depended upon, as to justify our not believing it, till we have at least some better proof of the fact. But were we to believe only what we ourselves have seen, were we to refuse to credit any thing for which we had not the testimony of our senses, we should remain all our lives in a state of the most helpless ignorance; we should be unable to transact the most common affairs of life. For almost all our knowledge rests upon the belief of things which have never come under our own observation; and almost all our actions are governed by expectations springing from the same kind of belief.

"Now this principle, by which we believe in the existence of unseen and distant things, and by which we are led to expect future things, is the same principle as that which, when applied to God and spiritual things, is termed in the scriptures *faith*. 'Now faith,' says the apostle, 'is the substance of things hoped for,' that is, gives substance to things hoped for, gives them an existence in the mind as realities; 'the evidence of things not seen,' or, as it might be translated, renders evident or manifest things unseen. There is no other way in which unseen things, things in their own nature invisible, can be rendered evident to us, than by our faith in them, or our believing them. The importance of this principle is manifest, since it lies at the foundation of all religion. Religion relates altogether to things invisible. 'He that cometh to God must,' therefore, in the first instance, 'believe that he is;' that is, that he exists. Not that there is any religion in this, 'for the devils also believe and tremble,' but there can be no religion without it. If we believe no more than this, however, we shall never 'come to God.' We must believe also in all his perfections, not only that 'he is great, and greatly to be feared,' but that there is forgiveness with him that he may be feared; that he is to be depended upon in all that he promises; that he is a faithful and holy God. Without this faith, this confidence in God, it is impossible to please him.

"Now surely there is no mystery in all this. What is there in this faith that is hard to be understood? How can it be matter of surprise to any persons to find this faith so much insisted upon in the New Testament, as the only means of justification and salvation, when it is so plain that all our knowledge of the things of religion, and all our care and concern about them, must proceed entirely from this principle? But then its excellence consists in this; that it does not, as I said, consist in a mere belief in the existence of unseen things. This is the foundation of religion, but it is not religion itself. *True faith consists in a confidence in God*, and in a humble expectation founded on that confi-

dence. It is this which gives it all its value. This faith alone will lead us to pray to God, to depend upon God, and to seek to obtain his favour in the only way in which he can be favourable to sinners, and in which he has *promised* to be favourable, through his son Jesus Christ. 'Whosoever believeth in him hath everlasting life.' Not whosoever believeth in the existence of Jesus Christ; that there was such a person once on earth, or that he now lives in heaven. This believing can avail nothing, because it is a dead faith, as St. James calls it; it brings forth no fruit, has no practical effect upon us. But whosoever believeth in the sense of confiding in him as a Saviour, depending upon his word, and seeking to be accepted through him, he and he only shall be saved; 'For by grace are ye saved,' says St. Paul, '*through faith.*'" Pp. 113—118.

Martha: a Memorial of an only and beloved Sister. By Andrew Reed.

He who has read a considerable number of the works that have been published to exhibit the character and actions of departed friends, and who tolerably well recollects their contents, must marvel not a little at the weakness, vanity, and folly of the greater part of the writers. Whether it is that a spirit of literary vanity more generally influences us in these than existed in other times, or that purchasers of books on all subjects are more numerous than they were formerly, we do not stay now to determine; but the fact is, we are deluged with new and almost worthless publications. An esteemed relative is taken to heaven; a friend expires, and the survivors cannot endure that the character and actions of the departed should not be continued in a world that greatly needs examples of virtuous affection and solid piety. In a few instances it has been well that such books have been published; but we have too often approved the character of the departed saint, and detested the vanity of the living writer by whom it was exhibited.

Martha Reed, whose life and death are professedly given in the present volumes, affords an example of practical kindness toward her connexions, of benevolence toward her fellow-creatures, of unaffected humility and true religion, rarely found in this world of imperfection; and her spirit and deportment in the last conflict were in full accordance with her previous life. The remembrance, however, of a former work by the present author, in which it has been said by an apparently deeply-injured and generous man that fiction is given for reality, prevents us from being sure that the pictures in the memorial before us are quite true to the original. And we are not of opinion that fiction can have half the usefulness of reality in any view that can be taken of the subject. We must also observe, that few things are more disgusting in an author, than clear evidences of a wish to represent his family, and therefore himself, as having always been, in rank and circumstances, much more respectable than has actually been the case; and of this offence we fear no one can aver the present writer to be entirely innocent. No man should even seem to wish to forget the rock whence he was hewn, lest he really forget the goodness of that Providence that has elevated him. We have been reminded, too, that there is such a thing as contriving to exalt one's self, by giving the opinions and feelings of others relative to our own character. It is a poor excuse to say, that such opinions were actually formed, and such feelings did exist; because it is quite certain that we were not obliged to tell this to the world; and he who is so wanting in modesty must, unless he would deceive himself, expect to meet the disapprobation of mankind. It will be happy for us who have to read books, when those who write them study to make the size of their works as small as they can, instead of toiling with an opposite aim; and it is our opinion, that the one before us would have been much more adapted for usefulness, had it been half its present dimensions.

That the volumes on which we have made these observations present an example worthy of imitation

we readily allow; but we dare not affirm that all which is here stated had actual existence in the character and deportment of Martha Reed, and in the circumstances and conduct of her family.

A Reply to Mr. Reed's Advertisement to the seventh Edition of "No Fiction," &c. By Francis Barnett, Author of "Memoirs of himself."

CONCERNED as we are for the honour of religion, and the general diffusion of evangelical truth in a benighted and unhappy world, we deeply regret that the causes of the contest to which the pamphlet on our table relates, ever existed. But since Mr. Barnett has been evidently injured by the publication of "No Fiction," no one can blame him for having attempted to defend his character, by an exposure of the delinquencies of that favoured but false publication. And if he is to be believed, of which we see no reason for doubt, Mr. Reed's work should have been styled, "All Fiction," rather than what it has been denominated. It must also be manifest to all impartial readers of the Memoirs of Mr. Barnett, that his conduct toward Mr. Reed, previously to the publication of the work of which he complains, was most generous; and, therefore, the evil fabrications of "No Fiction" are ungrateful as well as unjust. For our own part, we are disgusted to nausea by the publication of fictions on the subjects of religion; but we detest none so much as those which pretend to be narratives of facts. We may be told, that "whether the individual had or had not a real existence; whether the portrait were or were not in every feature a faithful, unflattering copy of the original; the work would be equally efficient for the purpose of usefulness," because the author has well succeeded in what he aimed at, which was the developing of the progress of a character. This we deem both untrue, and not a little pernicious; for, unless the fabrication remain unsuspected, (which is next to impossible,) the reader will be too ready to excuse himself from obligation to imitate an example, which he will think had never a real existence. His language will be, "It is all very fine, but it is much more than mortals can attain in the present life." The usefulness of such a work as "No Fiction" almost entirely depends on its being what it is styled, for the reason above stated, and because the God of truth cannot be so fully expected to use the creations of fancy, as he may be the correct relations of his own righteous acts, and gracious operations. Were we within one minute of leaving this world for ever, we could spend it in uttering a devout wish that authors would write no more fictions on religious subjects, being fully convinced that they have effected vast mischief, in corrupting the public taste, enervating the mind, preventing the perusal of our best books, and increasing the disinclination to study the word of God.

As to the "Reply," now before us, truth compels us to say, that if it displays too much acrimony of temper in the writer, it succeeds in proving that the author of "No Fiction" cannot justify himself for the publication of that work. No one can do justice to all parties without reading "No Fiction," Mr. Barnett's "Memoirs," Mr. Reed's "Advertisement to its seventh Edition of No Fiction," and the "Reply" to it, now before us.

A Sermon on Baptism, with an Address delivered on administering the Rite for the first Time in Public, after having ceased to baptize, from conscientious Scruples, for the greater Part of Thirty Years; by James Bass. Pp. 43.

WE suppose it will be acknowledged, that if the discrepant opinions of those who differ from us on the subject of christian baptism were collected, they would form a work of considerable magnitude, and singular curiosity: yet, we ap-

prehend, were it contemplated to present the public with the accumulating pile, the first edition would scarcely escape from the press, before a second would become necessary, to provide for the new speculations of learned trifling and human ingenuity. When will our respected brethren make such an approach to unanimity of sentiment on this perplexed subject, that, though we should be unable to adopt their views, we may at least admire their harmony?

The wildest theorists ordinarily mix up such a proportion of truth with extravagance, that any person, whose veneration for the former is what it ought ever to be, almost fears to treat the latter as it deserves. This salutary feeling, together with our respect for Mr. Bass, softened our strictures on his former publication to a temperateness which some of our readers might be ready to think was scarcely consistent with the necessity of the occasion. It seems, however, that our animadversions excited some alarm, which has produced certain unguarded expressions in this manual of pseudo-baptism. "I deemed it my duty," says Mr. Bass, "to take notice of this review of my publication, because it was in the hands of *many of my people*, and might prove *injurious*." Note p. 15. But it remains to be ascertained, whether the manner in which he has noticed it may not considerably augment the evil deprecated; for is it possible that there should be persons at Halstead, or any where else, so oppressed with credulity as to believe, that our asserting that John baptized only those who confessed their sins, is "one of the greatest errors that was ever penned on paper?" How great must be the panic, and how desperate the cause, which involves its advocate in so rash an expedient, and brings upon him an *onus probandi* with which he struggles in vain! With Mr. B.'s predilection for his newly constructed system, it will scarcely be permitted us to remind him, that the sense we have given of the passage in question, is supported by the authority of the most approved commentators; but when we add, that it appears to be confirmed by the testimony of Jesus Christ, we feel assured the suggestion will not be treated with indifference.

That our Lord, then, in the 7th of Luke, 24—30, refers to the facts recorded in the 3rd of Matthew, and *substantially* repeated in the 3rd of Luke, we suppose none will attempt to deny. Now Jesus Christ expressly declares that "the Pharisees and lawyers," (those very persons whom John denounced as a "generation of vipers,") "rejected the counsel of God against themselves, *being not baptized of him*." Here then the divine Instructor and Mr. Bass are at complete issue; and which of these our readers will select for their guide, we can be at no loss to determine. Thus we indignantly repel the unfounded charge of "creating history to suit our purpose," into which impropriety, we regret to add, Mr. Bass appears to us, by his evasive note (p. 14) to have grossly fallen.

But the concluding pages in this performance describe a transaction so perfectly anomalous—setting at defiance, as it does, every precedent throughout the extended range of example, both ancient and modern, that, were not the evidence to the contrary unquestionable, we should certainly say it never could have taken place; but that it must be an attempt from some quarter, to insult our forbearance, by burlesquing one of the most solemn rites of the christian dispensation.

It should seem that a solitary individual of our species, "whether saint or sinner," says Mr. Bass, "God knoweth," (for the system effectually provides against the arrogance of inquiry,) had been prevailed upon to appear in public, and try the efficacy of the new baptismal recipe. The following extract is from the unique address delivered to this person.

"As to you, my friend, who here present yourself to be baptised, remember, and let all remember, that what you hereby profess, is your own persuasion, that this rite is adapted, by God's appointment, for your furtherance in the christian faith, or for your spiri-

tual advantage. I know not what you are at heart, whether saint or sinner;—God knoweth!—nor is it made my business to investigate your religious state and character; but this I know, that you are one of the fallen sons of Adam, who need that grace to which this sign is ordained to point you. Observe then distinctly, I beseech you, and lay it much to heart, if you are still a stranger to inward penitence, that 'I baptize you with this water unto repentance;'—if a soul troubled for your sins, who have not found the peace of God, that I advise you to receive this sign, 'for the remission of sins,' *i. e.* as a wisely ordained means to direct you to it;—and even although you truly believe in Christ, yet, as a depraved man, that thus I baptize you, that, by faith in the grace which this water signifies, 'you may wash away your sins' by 'calling upon the name of the Lord,' while the sign passes upon you to help you in it.—In this view, it appears to me a reasonable and a most delightful service, and so I hope it appears to you also, and to this whole assembly; therefore now 'I baptize you,' &c." p. 41.

Just here it was natural enough for us to pause, and, if possible, discover in what manner the ceremony was performed. Immersion we knew to be out of the question—certain hints, also, had led us to doubt whether any other ordinary mode, already in use, could be admitted to the privilege of incorporation in this new *formula*. We confess that, having read the following passage, "I adopt that modo of baptism which represents the impartation of the grace it signifies to us; because we are not represented as being primarily conveyed into grace, but grace is represented as *conveyed into us*, to teach, renew, and save us," (p. 39,) we were totally unable to conjecture what novelty of administration was about to be introduced. But passing our eye, most opportunely, to the bottom of page 42, our solicitude was relieved by the following note: "*The water was neither poured nor sprinkled, but was applied with the hand to the subject.*" !!! Having read this precious *morceau* of obscure information, distrusting ourselves, we perused it again, and, whatever may be the astonishment of our readers, we assure them that we have copied it *verbatim et literatim*.

"The water" having been "applied with the hand to the subject," ("whether saint or sinner," we presume, was still unknown,) he was addressed in the following manner: "Will you keep the Supper? Will you take your regular part in 'holding forth the word of life,' in christian worship, in doctrine, in discipline, and in all parts of holy fellowship and holy living, as a member in the church of Jesus?" If this be not rendering the claim to originality indubitable, then farewell for ever all hope of success.

In taking leave of this subject, for it is not our intention that it should intrude any farther on our pages, we mention with regret, that, both in the "Address" and the "Sermon" we noticed allusions to a supposed departure from truth, attributed, in part at least, to love of dominion in the ministers of Jesus Christ. So far as we are concerned, our estimate of the author's piety effectually shields him from any imputation of insidious design; but, to some, these passages may have the appearance of an unworthy attempt to set an incongruous system afloat, by appealing to popular prejudice. Upon the whole, we are willing to hope, that, notwithstanding the attention Mr. Bass has already paid to this subject, he will perceive the necessity of deliberately revising and correcting his conclusions; and that, however wide his present deviations from the express directions of the New Testament, he may be ultimately brought to make them his exclusive guide as to the subject and mode of christian baptism.

LITERARY INTELLIGENCE.

Just Published.

Queries on Infant Baptism answered: by John Rogers. 1s. 6d.

Life of Lieut.-Col. Blackadder. 2s.

Irving's Four Orations. 2d Edit. 12s.

Remarks on Female Education, 12mo. 393 pp. 5s. 6d.

Hints on the Nature of a Christian Church, and on the Principles of Dissent; in an Ordination Sermon by James Hargreaves. Fine Paper 1s.; inferior, 6d. 1823.

Audley's Memoirs of Feary. 119 pp. 3s.

Remarks on the External Commerce and Exchanges of Bengal, with Appendix of Accounts and Estimates. By G. A. Prinsep, Esq. 5s. 6d. Bds.

A Memoir of Central India, including Malwa and adjoining Provinces, with the History and copious Illustrations of the past and present Condition of that Country; with an original Map, Tables of the Revenue and Population, a Geological Report, and comprehensive Index. By Major-Gen. Sir John Malcolm, G.C.B. K.L.S. In two Vols. £1. 12s. in Bds.

In the Press.

The Bible Teacher's Manual. Part II. "Exodus." By a Clergyman.

Life of Rev. J. C. Reid of Frederica: with an Account of that Colony, and Anecdotes of eminent Protestant Ministers. 1s. 6d. Bds.

Luther's Bondage of the Will. Translated. 8vo. 10s. 402 pp.

Harmer's Works. 8vo. 328 pp. 10s. 6d.

Fletcher's Lectures on Popery. 3rd Edition, enlarged. 9s.

Pædobaptism inconsistent with the Doctrines of Grace; or, Queries on Infant-Baptism answered, in several Letters to the Rev. Thomas Drew of Stroud, including some Remarks on a Sermon preached by the Rev. William Chapman of Greenwich on the same Subject. By John Rogers of Eynsford, Kent. Price 1s. 6d.

The Sunday Scholar's Friendly Instructor, in familiar Dialogues. By the Rev. Joseph Kerby.

Owen's Works, (Edited by the Rev. T. Cloutt, A.M.) Vol. V. 12s.

A Critical Analysis of the Rev. E. Irving's Orations and Arguments, interspersed with Remarks on the Composition of a Sermon, by Philonous.—Dedicated to the Right Rev. the Lord Bishop of London.

Intelligence, &c.

The fifth Annual Meeting of the Society, instituted in London, A. D. 1818, for the Relief of AGED AND INFIRM Protestant Dissenting Ministers, of the Presbyterian, Independent, and Baptist Denominations in England and Wales, accepted and approved in their respective denominations, and who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other Infirmities, was held at the King's Head, Poultry, May 27, 1823, James Gibson, Esq. Treasurer, in the Chair. *Twenty-four* ministers have been relieved during the past year, *eleven* of whom have been relieved four successive years; *six*, some two, some three years; and seven have been admitted and relieved the last year. The income of the Society for the year, from funded property, and donations and subscriptions, was £318 10*s.* 2*d.*; the exhibitions to ministers, £380.

OFFICERS OF THE SOCIETY.

Treasurer.

James Gibson, Esq.

Trustees.

James Gibson,
Henry Waymouth,
James Esdaile, and
John Addington, Esqrs.

Honorary Secretary.

Rev. Thomas Cloutt, M.A.

Committee.

John Addington,
Chapman Barber,
James Esdaile,
John Gurney,
Joseph Gutteridge,
Samuel Jackson,
David Martineau,
G. T. Nicholson,
Joseph Stonard,
Joseph Trueman,
William Venning, and
Robert Winter, Esqrs.
Rev. Joseph Hughes, M.A.
A. Rees, D.D. F.R.S. &c. &c.
Thomas Rees, L.L.D. F.S.A.
William Walford,
David Washbourne.
Joseph Ivimey.

Collector.

Mr. Norton, 47, Fish-street-hill.

Donations and Subscriptions will be received by Sir James Esdaile and Co. Lombard-street.

SYRIAN EARTHQUAKE.

EXTRACT of a Letter from John Barker, Esq. British Consul, dated Aleppo, May 9:—"I have informed your Worships of my preliminary steps towards the execution of your commands respecting the distribution of the Charity to my fellow-sufferers by the earthquake. Our difficulties increase at every step; but ably seconded as I am by my worthy colleagues, the French and Dutch Consuls, I hope to surmount all obstacles, and in due time to give your Worships and the Public a satisfactory statement of all our proceedings. Meantime I can assure you, the infinite details of this delicate business engross my whole attention. I have already realized 112,000 of the 118,000 piastres put at my disposal, with a saving of *agio*, seven per cent; and I make no doubt of being able to draw for the remainder on equally advantageous terms. Your hearts will bleed on learning the disastrous effects of the ophthalmia, during the month following the 13th of August. That extremely painful and dangerous disease was so prevalent throughout the district to which the earthquake extended, that I can venture to affirm not more than three persons in ten escaped the infection! Of nine persons who composed my family, five were sufferers from that cruel disorder. Of the survivors of the Jews at Aleppo (not more than 2400,) 74 lost their sight! And although the number of Turks and Christians here who became blind, immediately after their providential escape from the earthquake cannot be exactly ascertained, I can safely state it to be more than 1500! The names of the most destitute of these will appear in my future statements, and will very much increase the number of the partakers of the charity. The people of Antiochia, and the neighbouring villages, were also afflicted with ophthalmia, as well as those of Aleppo, but I did not hear of any person's having lost his sight in consequence of it.—I am happy to say, that six weeks have now elapsed without an earthquake strong enough to be generally felt."

From the Rev. W. H. Angus to Mr. Ivimey.

Hamburg, March 11, 1828.

ALLOW me, my dear friend, to send you the following, which I have translated from the "History of the different religious denominations in Altona, by John Adrian Boltens," published in Altona, 1790. I have extracted the following particulars from a very long story about things of very little consequence. If you judge them worth a place in the Baptist Magazine, you are at liberty to publish them.

A succinct Account of the Mennonite Church at Altona, extracted from the German History of different Denominations of Religion in Altona, by John Adrian Boltens.

"IN the year 1536, was issued a severe decree in the six towns of Lubeck, Bremen, Rostock, Stralsund, Luneberg, and Hamburg, against the Anabaptists, a name then given to the adherents of the reformed religion as well as to the Baptists (Taufgesinnten). In this decree it was among other things strictly forbidden that any one should unite themselves to this sect. In 1555, however, it was partially rescinded, but put in full force again in Hamburg 1560, with this further prohibition, that no rebaptized persons should be taken into employment, or exercise any profession; and for a long time after this decree was read from the pulpits of the city. These violent measures, as well as the much greater toleration there was at the same time to be found in Altona, were doubtless the cause of many Baptists establishing themselves in that town. Many of this denomination indeed were to be found in Holstein in the middle of the sixteenth century. Menno Simons himself, who first systematized the doctrines held by the Baptists, (and from whom they took the name of Mennonites,) fled about the last mentioned period into Wustenfelde, a Holstein village in the district of Fresenburg, where many of his own religious sentiments had previously for a long time found a refuge from persecution, and to whom he united himself. It was in Wustenfelde where this venerable man died in the year 1561. At that time the church at Wustenfelde was important for the number of its members, many of whom repaired time after time to Altona, and settled there in 1570."

"Notwithstanding the intolerant

decrees aforementioned, the Mennonites from Fresenburg increased in Hamburg, and at length liberty was granted them to meet for religious worship, but only in a restricted manner. For this as well as some other privileges they were indebted to Francies Noé, a Mennonite merchant, who himself afterwards settled in Altona; where also at the close of the sixteenth century full toleration was given, and a piece of ground presented them by Ernestus, Duke of Holstein, for the puspose of erecting a church, building dwelling houses, and burying their dead. This site was called the Freiheit, or Liberty."

"The free exercise of religion being now obtained in Altona, many Mennonites resorted thither, particularly prior to the breaking out of the thirty years war in Holstein, as well as prior to that event. Thus their number kept continually increasing, to which increase the intolerant decrees of Hamburg did not a little contribute. In course of time a difference of opinion arose as to the mode of baptism. This was the cause of the Mennonites now in Altona, which were one church, separating into two interests. The one maintained the mode by pouring; the other adopted that by immersion, and were therefore distinguished by the name of Immergenten. This separation continued until the year 1666, though efforts had been made towards a union, but without the desired effect. Of the two the Immergenten were the most numerous, and a new church was erected by them out of the profits of the whale fishery, in which many of their members were engaged. In 1683 these two interests became one, though each had its own preacher; and the new church having had the misfortune to be burnt down by the Swedish troops in the siege of 1713, a larger one was afterwards built. The last of the Immergenten ministers died in 1746, since which time the church has been supplied by one."

"From the records of the ministers of this church, they appear to have been, for the most part, men more remarkable for piety and moral worth, than learning and talent. Among them however for talent Jacob Denner stands an exception. He was born in Hamburg, Sept. 20, 1665. His father was Balthasar Denner, a deacon of a church in that city, and a staunch defender of the Immergenten. His son Jacob learnt in his youth the art of dyeing in blue: hence the new church, which was built chiefly by his efforts, received by way of ridicule the epithet of the blue church. He did not follow this calling long, but gave afterwards lessons in penmanship, in which he greatly excelled, and other instruction to young persons. He travelled into Spain, Portugal, and Italy, and visited the cities of Archangel, and Moscow, previously to his being chosen an assistant minister to the above named church, which office he entered into Sept. 29, 1684. Shortly after this he went to supply small destitute churches in Lubeck, Dantzig, &c. and returned to Altona, and there preached in the large Mennonite church, and occasionally in Frederickstad. In Altona his preaching became so popular as to be attended by great numbers of different denominations of christians, Lutherans, Reformed, and even pious Roman Catholics. His learning was not extensive, but he possessed the gift of a winning and persuasive eloquence in a very high degree. His preaching was frequented by the nobility of various rank. The Duke of Holstein, and even the late King of Sweden, under the title of Prince Gottorp, were occasionally of his audience."

"His son was the celebrated painter, Balthasar Denner, and his son-in-law was Dominicien Van der Smissen, who also excelled in the art of painting. On the occasion of the preacher's death, Brokes, the celebrated Hamburg senator, honoured his memory in some poetical compositions of his own, and busts were taken of him in bronze."

The present Mennonite church in Altona stands in that part of the town called the Freiheit, or Liberty, and the Rev. Isaac Goos is at present its pastor. The number of its members are about two hundred and fifty; and (as in the Mennonite churches in Holland) the mode of baptism is administered by pouring, to persons who have arrived at the age of discretion, and the ordinance of the Lord's supper is administered once every quarter of a year. Mr. Goos preaches alternately in Dutch and German, and supplies occasionally the Dutch reformed church in Altona.

MAY 28, the BUCKINGHAMSHIRE ASSOCIATION of Baptist Churches, assembled at New Mill, Herts. Mr. Williams read and prayed; Mr. West, Chenies, preached (Matt.

vi. 33); Mr. Tyler, (Ezra v. 16;) Mr. Elvey, London, concluded.—Evening, Mr. Collett commenced; Mr. Hopley, Hemel Hempstead, preached (1 Thess. i. 10,) and concluded. Baptised within the year, 50. Clear increase, 29. The churches supply thirty villages with preaching, and instruct in their Sunday-schools about one thousand children.—The next Association May 20, 1824, at Great Missenden.

THE Baptist Churches of the MIDLAND District met in ASSOCIATION at Coleford, May 20 and 21, 1823. Mr. Fry was chosen Moderator. The preliminaries and letters were read at the commencement. The church at Withington, Herefordshire, was added to the Association. Sermons by the Rev. Messrs. Birt of Birmingham, (1 Thess. ii. 12,) Page of Worcester, (Rev. xi. 12,) and Waters of Pershore, (Prov. xix. 21.) The devotional exercises by the Rev. Messrs. Page of Worcester, Williams of Ryeford, Morrell of Brettell-lane, Fry of Coleford, Ragland, Drayton of Gloucester, Davies of Withington, Waters of Pershore, Coombe of Ross, Beddow of Coseley, and Birt.—The Circular Letter by Mr. Drayton. Mr. Fry to draw up the next Letter. Clear increase (of 28 churches) 92. The next annual meeting to be at Coseley, at the usual time. Messrs. Butterworth and Morgan to preach.

JUNE 10, Rev. John Dunn was ordained pastor of the Baptist Church, HOLY CROSS, Staffordshire. Rev. John Scroxton of Bromsgrove delivered the introductory discourse, asked the usual questions of the church and minister, and received the confession of faith. Mr. Birt of Birmingham prayed the ordination prayer, and delivered a most interesting address to Mr. Dunn from 2 Tim. iv. 22. The Rev. T. Morgan of Birmingham addressed a judicious discourse to the church from Eph. iv. 31, 32, and v. 1 and 2, and closed in prayer. The endeavours of Mr. Dunn to recommend Christ in this village have been eminently blessed. The little band have risen from six members to twenty, and the congregation is greatly increased.—May the Spirit's influences largely descend, that the disciples may be comforted and edified, and that converts to Zion, here and elsewhere, may be numerous as the pearly drops of morning dew.

JULY 29, Rev. Cornelius Elven was ordained pastor of the Particular Baptist Church at BURY ST. EDMUND's, Suffolk. Mr. Dickenson of Rattlesden began the service with reading and prayer; Mr. Cole of Ottley delivered the introductory discourse, and asked the usual questions; Mr. Cooper of Stoke-ash offered the ordination prayer; Mr. Hoddy of Clare gave the charge from 1 Tim. iv. 5; Mr. Reynolds of Wattisham addressed the church from Ephes. v. 1, 2; and Mr. Hoddy of Bildeston concluded with prayer. Messrs. Reynolds and Dickenson gave out the hymns, and Mr. Baker of Stowmarket preached in the evening.

JULY 30, a place of worship was opened at NITON, Isle of Wight, when four sermons were preached by Messrs. Mileham, Tilley, Draper, and Saffery, from Isa. lii. 7, Psalm xxvi. 8, Acts xix. 32, and Acts v. 42. Messrs. Caston, (Independent,) Franks, Clay, Flood, Read, and Arnott, conducted the devotional services.—Niton is a village eight miles from Newport, on the south side of the island, about a mile from the sea; and with the surrounding parishes presents a considerable population. A zealous friend to evangelical truth, a member of Mr. Franks's Church in Newport, has been anxious to provide it with a faithful dispensation of the gospel, and for this purpose has converted a large malt-house into a remarkably agreeable place of worship, with a good school-room appended.—Mr. Arnott of Portsea purposes to preach at Niton,—and Chale, (a village two miles distant,) for some months. He is now assisted by the Baptist Home Missionary Society; and if intimations of the Divine blessing are granted, he will probably settle with his family at the former place.—Persons well acquainted with Niton, and the attendant circumstances, contemplate the effort with great satisfaction.—The *whole* expense of this undertaking will be moderate, yet the praiseworthy individual who has been most active in the establishment of the interest cannot be expected to sustain the charge. He intends to convey the premises to Trustees, and thus to make them the property of the public, to whom application will be made; and we think few cases of this description can be produced with better claims to the attention of the pious and the liberal.

On the Death of Mr. Ward.

Immortal Ward! his spirit's flown;
His name from shore to shore is known;
He travell'd far from shore to shore,
He foreign nations did explore,

There to hold forth the sinner's Friend,
And heathen superstition rend.
But now his work on earth is done,
His battle's fought, his victory won.

Fearless he cross'd the briny wave,
And rush'd the dying souls to save:
His God was with him on his way,
By him his power he did display:

But stop, I cannot, cannot speak;
Words, though angelic, are too weak;
I cannot speak his real worth,
His words through Christ gave hundreds birth.

But now he's left this world of pain,
And gone to join the Lamb once slain;
Gone to receive a crown of gold,
And glories that are yet untold,

Glories that will not fade away,
But last a long eternal day.
Immortal Ward! his mem'ry's dear
To all that Jesus truly fear.
But now his work on earth is done,
His battle's fought, his victory won.

Amicus.

On the same Subject.

Weep, Zion, weep, let tears of grief
With calm submission flow;
The man of God
His "course" has trod,
And finds a permanent relief
From all his labours in this world of woe.

Weep, Zion, weep, a saint is gone
To his eternal "rest;"
With love and fear
He labour'd here,
But now his ardent spirit's flown,
To be for ever blest.

On earth he sojourn'd for a while,
And like his Master prov'd
A fervent zeal
For sinner's weal,
Anxious their footsteps to beguile
To paths his spirit lov'd.

But he is gone to wear a crown
Which cannot fade away,
And midst the blest
Enjoy a rest,
More soft than earthly beds of down,
In realms of ceaseless day.

E. Dermer.

"*In the multitude of my thoughts within me, thy comforts delight my soul.*" Psalm xciv. 19.

Amongst the subjects that I find
To occupy my musing mind,
With sweet retirement blest,
Thy special comforts fill my soul
With holy transport, as they roll
In happy numbers, to control
The sorrows of my breast.

Far from the noise of busy day,
In happy solitude I'd stay,
Where no distress annoys:
The pleasures that the world admire,
In vain to tempt me may conspire;
My soul disdains th' unhallow'd fire,
And seeks sublimer joys.

When I review thy mercies o'er,
And think upon the Man who bore
My sins upon the tree;
I blush with shame to think that I
Should still delay to crucify
Those sinful lusts so loath to die,
Since Jesus dy'd for me.

O give me strength to strike the blow,
To wound my sins, and lay them low,
Without a hope to live:
Still may thy sanctifying grace,
In swift, progressive, steps erase
The brood of evils from the place*
That I to thee did give.

Sydnas.

* The Heart.

Calendar for September.

1. Moon passes Mars X aft.
4. New Moon X. 19 aft. Too far south to throw its shadow on the Earth.
6. Moon passes Mercury X. 45 morn.
7. Moon passes Venus VII. 15 aft.
9. Ceres south V. 7 morn.
11. Herschel south VII. 17 aft.
19. Mercury 8 minutes south of Spica Virginis.
20. Full Moon IX. 1 morn. Too far north to pass through the Earth's shadow.
24. Moon passes Saturn IV aft.
24. Moon passes the Pleiades.
27. Moon passes Jupiter XI aft.
30. Moon passes Mars X. 45 morn.
31. The following Stars south, (merid. Alt. at London prefixed.)

90°0′ Rastaben (Dragon's head) V. 28 aft.
47.3 Altair (Eagle) VII. 18.
8.5 Fomalhaut (S. Fish) X.28.
52.50 Markab (Pegasus) X.30.
66.45 Alpheratz (Andromeda's left eye) XI.34.
73.9 Mirach (Andromeda's waist) O.38 morn.
61.5 Aries's following horn, I.35.

Irish Chronicle.

The following Statement, extracted from a Letter, addressed to one of the Society's Agents in Ireland, by the pious and benevolent Lady O'Brien, cannot fail to excite considerable interest, especially among Christian Females, on behalf of the Society's Female Schools.

"Some years ago, two of the girls who had been educated in our Schools, obtained some knowledge of satin-stitch, from a person who chanced to reside in their neighbourhood for a little time. From these girls, six or eight others learned it, and were, occasionally, employed by ladies in the neighbourhood, but could not get sale for the work done on their own account.

"In October, 1822, when that most useful institution, the British and Irish Society, was formed, Lady O'Brien sent specimens of these poor girls' work to Miss Rollesten, the Secretary, and requested her to say to the Committee, how melancholy it was to see young women, who could do such work, nearly naked for want of employment. Miss Rollesten was no sooner informed of the circumstance, than she exerted herself to get orders for work, and in a short time, more was called for than the girls, already taught, could do, so that it was necessary to instruct others, which has been done gratuitously, as well as could be expected by persons of little experience in such business. There are now three hundred young women engaged at this work in the county of Clare, and, from the improvement which has taken place in their habits, since they learned it, there is every reason to hope, that, if this simple domestic manufacture can be carried on for a few years, it will be of the greatest benefit to the female peasantry.

"It is generally supposed, when manufacture is mentioned, that a number of women are so congregated together, as to render employment injurious, instead of beneficial; but this is not the case here. The work which, in many instances, is so clean, as not to require any making up, is done in the wretched hovels of our miserable peasantry. It is, at present, given out by ladies, one day in each week, and the worker, together with her work, receives a small book, or tract, which she returns when the work is done. The benefit of such a system may easily be conceived; but the impossibility of speaking to such a number, as are to be served with work in one day, as also, the uncertainty of ladies being able to attend regularly, makes it most desirable to place it under the superintendence of a family, who will improve the opening which God has made, for the moral and religious improvement of this neglected people; and there is every reason to hope, that, if such persons can be found, instruction may be conveyed in a way before unthought of, but, perhaps, quite as beneficial to the mind as the ordinary modes.

"Since every thing will depend upon the zeal and activity of the persons to whom the superintendence of this business is committed, it cannot be too earnesty desired, that God may be pleased to direct to persons suited to the undertaking. It seems a situation well suited for a Missionary's family, and, though the labour of attending to it is very distressing to the ladies now engaged in it, they do not like to put it into the hands of any persons who have not the interest of the religion of Jesus at heart."

At the earnest request of Lady O'Brien, and other distinguished Protestants in that part of the kingdom, Mrs. Thomas has undertaken the superintendence of this useful Institution; and, for that purpose, Mr. and Mrs. Thomas, with the consent of the Committee, have removed from Limerick, to Newmarket upon Fergus, thirteen miles from that city, and within eight miles of Ennis, the capital of the county of Clare.

N. B. A box of the children's work is sent to London, for the inspection

of any persons who may be desirous of seeing it, concerning which information may be obtained from the Secretaries.

Extract of a Letter to the Rev. Mr. West, dated

Collooney, June 19, 1823.

REVEREND SIR,

IT is acknowledged by the better sort of people, in every direction where our schools are established, that the designs and operations of the Baptist Society have been appropriate and efficient in diffusing the blessings of pure scriptural instruction to the lower classes, who had neither the means nor the hopes of these benefits from any other quarter. It is observed, with respect to the progress which has been made in fulfilling the purposes for which the Society was formed, that its success, by its means and instruments, have proved, in a high degree, pleasing and satisfactory. I now proceed to relate another instance of the power of divine truth, and of one who has been plucked as a brand from the everlasting burning, the subject is Patrick M'Andrew, mason by trade, of this town; he was born of Catholic parents, who endeavoured to instruct him carefully in the tenets of their religion, but when he grew up he addicted himself to the basest practices on every Sabbath-day, in sport, rioting, and drunkenness: his father requested of me to advise him against the evil of his ways; I told him I would, and availed myself of the opportunity of presenting him with a Bible to read, and intreated him to read it carefully, and that he would receive better advice and instruction from it, than any man could give; he told me he would consent to read it, merely to please me, and to satisfy his own curiosity. Accordingly he began to read, and his desire for reading and inquiring daily increased, his sins became a burden to him, when he found himself exposed to the wrath of God, and condemned by his law; at length his understanding became enlightened, he was enabled to believe in the Saviour for salvation; and is now praising God for the great truths contained in his word; and fervently praying for those individuals who have undertaken to illuminate this country with the glorious light of the everlasting gospel of peace.

From the Rev. Mr. Thomas to Mr. Ivimey.

Limerick, July 11, 1823.

THE Committee will now see the importance of their steady perseverance. The Dromaland and Ballycar schools, which I mentioned to you, are now flourishing in superior style. Lady O'Brien is greatly pleased with the zeal of her school-master; he reads and endeavours to expound the Irish scriptures with great diligence to the people on the week evenings, and on the Lord's-days. Lady O'Brien hopes that he might be encouraged by adding to his salary that of a Sabbath reader. The male and female school in Limerick is flourishing, and is daily increasing. The word of God has great circulation. Had the efforts been made forty years ago that are now making, we should have no murders, burning, nor rebellion; the people would have learned to "fear God and honour the King." May we not hope that by the exertions of the Lord's people, and his divine blessing upon them, that rebellion will be turned into obedience, and hatred into love. I have preached since my last to very large congregations, from the decks of ships, who were very attentive; sometimes persons come up with sneers and laughter, but they generally become very attentive before they go away. At the time of preaching, the crowd increase so much that I am constrained to speak as loud and as long as I can stand, which I fear has injured me inwardly, and still the people appeared unwilling to depart. Multitudes, particularly Roman Catholics, have heard the gospel, I trust, in this way. I preach to the poor in the poor-house here, and in the school-room. I could not reasonably expect many to attend, it is so badly and inconveniently situated for preaching, but a good place for a school, as it is a poor, prejudiced, and very wicked part of the town. Had I a meeting-house I might have a considerable congregation under every circumstance. I preached at Ennis to a great rabble; the magistrate kindly sent the police to protect and hear me. I have been twice since my last to New Market on Fergus, and preached each time, and at Six-mile Bridge, &c. &c.

I am, my very dear brother, yours most sincerely and affectionately,

WM. THOMAS.

From Con Hart to the Rev. Mr. West.

Dublin, July 19, 1823.

Rev. Sir,

Yesterday evening I arrived in town, after coming from Errice with a favourable journey. The country there is peaceable and quiet, &c.

The first night I stopped in Dickson's house, accompanied with Ruddy, the schoolmaster; where I had an opportunity of reading and explaining the word of God in the Irish language to a house full of hearers, who seemed to be very much concerned, and paid every attention; but Ruddy asked, Why are we called Christians, and bear that name, if both ourselves and our leaders are wrong in our opinions? I told him they only bore the bare name of a Christian, and that those were not Jews who were only so outwardly, but those who are so inwardly after the spirit; and that real Christians, who believe the gospel, differ from those who bear only the name. I took some pains in stating the nature of the law, and the curse denounced against transgressors; and, on the other hand, the nature of the gospel, and the blessed state of the believers of it, or of those that come to Christ, poor, blind, and naked, having no confidence in self-righteousness, in an arm of flesh, or in their fellow-creatures.

The day following travelled as far as Tarmin, to O'Neill's school, where I got an opportunity of explaining to a house full, who came rather to see the inspection than to seek instruction. However, I examined the children, and asked whether they knew the nature of what they read; and read and explained some interesting passages, while the hearers stood mute.

On my return from Errice, I met an old woman on her return from performing a station there, in a place called Dovagh; she being so fatigued and weary she hardly could travel the road. I asked her whether it was for the sake of the body or of the soul she took that journey; for she was infected with the complaint called the rose, or the erysipalas, and it is customary to go to such places for relief. Her answer was, for both. I asked her, if she found herself perfectly cured. She answered, "No." "Neither (says I) is it of any good to the soul." I reasoned with her for a long time, and read, but she refused to hear; but the man that accompanied her said that I was right in my views. So I conversed with him for a long time, and so parted.

There are more superstitious practices in E——— than ever I heard of in any other part of Ireland.

I remain yours truly,

Con Hart.

From Roger Mullorky to the Rev. J. West, Dublin.

Ardnaree, June 20, 1823.

Rev. Sir,

This day I returned, after travelling among our schools in Tyrawly in the county of Mayo.

I had various conversations with the people in several villages as I passed along, but more particularly in Ballecastle, where I endeavoured to answer the questions and satisfy the objections of the most inquisitive of my hearers. This I effected by reading and explaining applicable portions of the scriptures in their hearing, and expostulating with them on their own catechism.

I next went to the parish of Killbride, where there is what the inhabitants call a blessed well; it is dedicated to a St. Bridget. I brought an intelligent man with me, who knew the country, and asked him the following questions. "Do any come to this well, at this period of the world, for the purpose of performing pilgrimage?" He said "No." I again asked, "What was the reason of that?" He said he believed the circulation of the scriptures among the people has put an end to that foolish practice. I stayed there a few hours, and went from thence to the parish of Lacken, where we have a school that contains one hundred and twenty-nine children, all Roman Catholics, except two or three that belong to Englishmen, who are of the water-guard. There was a lot of clothes deposited in the hands of William Burke, Esq. by Colonel Cuff's agent, for the use of the very poor children at the above school; but he would not distribute them himself, lest he should not please the people, for he had not as much as would supply them all; consequently he requested I would take the distribution on myself. Therefore I selected such as required them most; all such as I pointed out got a portion at that time.

I remained in that neighbourhood two days, and during that time I frequently endeavoured to make my various hearers acquainted with the gospel plan of salvation. While I am

writing this letter, I have had many about me who are fond of searching the scriptures, and I am often visited by persons from the country, who wish to think for themselves.

I remain, Rev. Sir,

Your very faithful humble servant,

ROGER MULLORKY.

From J. O'Brien.

Collooney, April 15, 1823.

I ASKED a boy in Robert Bealy's schools when reading the first chapter of Mark and seventh verse, "Who spoke the words of that verse?" he answered, "It was John the Baptist." "Who is John the Baptist?" "A witness of the light." "Of what light?" "The true light, Jesus Christ." "Who is Jesus Christ?" "The Son of God." "Why was he called Jesus Christ?" "Because he came to save sinners." "Are you a sinner?" "Yes, and every man living." "How do you know that you are a sinner?" "Because I have broken the commandments." "Perhaps every man did not break them, how then can all be sinners?" "It is written that all have sinned and come short of the glory of God." "As you say you are a sinner, how do you expect to go to heaven, as sinners are not allowed to go there?" "I hope to go there through the merits of the Saviour."

In most of the other schools also, the children seem to understand what they read, and made suitable answers to the questions I proposed to them.

The Account for the Appendix to the Report of the present Year being closed, the following Sums, collected by Mr. Pritchard, are acknowledged here.

BRIGHTON.

	£.	s.	d.
J. Mortlock, Esq.	10	10	0
Collection at Mr. Packer's	8	11	0
R. Tamplin, Esq.	1	1	0
Mr. Holden	1	1	0
Mr. Lashmar	1	0	0
Mr. Hannington	1	0	0
Mr. Wigney, Jun.	1	0	0
Mr. G. Wigney	1	0	0
Mr. Davis	1	0	0
Mr. Carter, for the Schools	1	0	0
Mr. Alfree	1	0	0
Mr. Slee	1	0	0
Collected in small Sums	6	6	0

LEWES.

By the Lewes Auxiliary Baptist Missionary Society (a Moiety of the Balance in hand)	6	2	7
Contents of a Parlour Missionary-box	0	12	10
— Baldock, Esq.	2	0	0
T. Dicker, Esq.	1	1	0
Mr. Boys	1	0	0
Mr. J. Rickman	1	0	0
Mr. P. T.	1	0	0
Collected in small Sums	2	19	7
	£51	5	0

W. P. A. is informed that £1 was received last January. The Subscriptions are not noticed in the Irish Chronicle, but will appear in the Appendix at the end of the Report for this year. Also, that £1 has been received in August, which will appear in the same way in the Report for next year.

Subscriptions or Donations received by William Burls, Esq. Treasurer, 56, Lothbury; Mr. Ivimey, 20, Harpur-street, and Mr. Pritchard, 16, Thornhaugh-street, London, Secretaries.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

WELLINGTON, SOMERSET.

On Wednesday, July 30, a Missionary Meeting was held at Wellington, Somersetshire. — The services were commenced by a sermon on the preceding evening from Matthew ix. 38, by Mr. Viney of Bridgewater; in which the figurative representation of the scene of Missionary labour, as "the harvest"—the propriety which the Almighty has in it, as being "the Lord of the harvest"—the character of those who are employed by him in its services, as being "labourers"—the inadequacy of those who are thus engaged, in proportion to the magnitude of the work—and the consequent duty on the part of christians to pray for large accessions to their numbers were points urged in the sermon with force and ability.—Mr. Gabriel of Stogumber commenced, and Mr. Clarke of Taunton closed the service with prayer.

On the following morning the services were commenced with reading the scriptures and prayer by Mr. Dyer, Secretary to the Parent Society. Prayer was then offered by Mr. Toms of Chard; after which Mr. Singleton of Tiverton preached from Job xix. 25, 26; in which the preacher took a luminous view of the interesting object of the pious believer's contemplation—his devotional application of this object to himself,—and the animating supports which these views afforded in the immediate prospect of immortality. From the happy situation of the true christian in his approach to death and the grave, arising from the distant but delightful view of a triumphant resurrection to glory and felicity, the preacher made a striking transition to the miserable condition of the Heathen world, as ignorant of *the Redeemer*, and consequently strangers to the hopes and prospects unfolded by the Gospel; and hence took occasion to press upon the attention of his audience the necessity of active and energetic efforts on behalf of millions of our fellow-creatures, perishing in ignorance and sin. The service was closed by Mr. Cuff, Independent minister in the town.

In the afternoon a sermon was preached by Mr. Hatch, (student from Stepney,) supplying Watchet and Williton.

In the evening a public meeting was held, for the purpose of forming a Missionary Association for Wellington and its neighbourhood, in connection with the Western Auxiliary, at which William Cadbury, Esq. presided; when Mr. Dyer communicated the most recent intelligence respecting the Mission, among which was the mournful tidings of Mr. Ward's death; to whose memory a tribute of affectionate respect was paid by several of the speakers in the course of the evening. The Meeting was also addressed by Messrs. Clarke, Toms, Gabriel, R. Horsey, Baynes, Viney, Singleton, Humphrey, and by Wm. Cadbury, Esq. the Chairman.

Thus closed the services of a day which will not soon be forgotten by those who had the happiness of sharing in them. And most earnestly is it hoped, that the impulse then given to Missionary ardour and zeal will not soon subside—that this Missionary Association will prove an efficient instrument of strengthening our Western Auxiliary, and that others may be stirred up, to form similar Societies, till there shall not be a town or village in our native island without them. That thus the means may be furnished of sending the gospel into every part

of the heathen world, and the time be hastened on when "All nations shall be blessed in our Redeemer, and shall call him blessed." Hasten it in thine own time, O Lord! Amen.

J. B.

Foreign Intelligence.

SERAMPORE.

No farther accounts relative to the mournful event at this station, announced in our last Number, have yet reached us. From a letter, addressed by Dr. Carey to Dr. Ryland, dated January 30, we learn that his own health was seriously impaired during the preceding month, but that, at the time of writing, he was "nearly as well as before." In the same communication, after adverting, in a feeling manner, to the numerous instances of mortality which had previously taken place among Missionaries, he proceeds to observe;

"The success within the last year has been very considerable. The additions at Dinapore, at Beerbhoom, (formerly reckoned a part of Cutwa, though sixty miles distant at least, but forming a separate church, under the care of Brother Hampden, and promising fair to be two churches within a short time,) and at Chittagong, have been greatest. Brother Thompson has baptized a pundit at Delhi, and writes that the principal Mahometan ecclesiastics, and those of the most learning, indignant at seeing Christianity assume, or rather claim, a higher place than Moosulmanism, have begun to examine the scriptures closely. They read the Arabic Bible, and frequently meet Brother Thompson to argue upon disputed points, especially the Divinity of our Lord Jesus Christ.

"The attempts at Female Education by Miss Cooke, in Calcutta, have been successful beyond all previous calculation; and education in general makes great progress. The last examination of the students in Serampore College was highly gratifying. We were, two or three years ago, obliged to desist from several of the Translations for want of funds, and I fear shall be obliged to decrease the number still more from the same cause.* After all reduction, the labour of reading proof sheets, and examining the versions in the press, keeps me as fully employed as I can wish to be. I hope another year will get me through my Dictionary, which will be a considerable relief, as that occupies two days every week.

"I have lately read with great interest the life of dear Mr. Scott.† So many scenes to which I was a witness, and so many circumstances, which, at the time, were of great importance to me, were thereby brought to my recollection, that I have not for a long time felt so much pleasure in reading a work as I have that. I feel deeply the disparity between him and myself, and am humbled thereat. What a life! What a death!"

We extract the following particulars from a letter, addressed by our lamented brother Ward to Mr. Dyer, dated February 27, only eight days before his decease.

"The annual examination of the students of Serampore College took place on the 9th of January, in the College-hall, at which His Excellency Colonel Krefting presided, when various exercises were exhibited in the Sungskrit, the Bengalee, and the Persian languages. The head student in the Sungskrit gave in a translation into the Bengalee of the *Dushu-koomar*, a Sungskrit poem. Several students of the Jyotish gave accounts of the books they had studied, and the progress they had made: and it appeared that most of the young people had been studying a system of Geography, and delineating Maps of Hindoost'han. At the close of the examination, His Excellency Colonel Krefting, in the most condescending manner, distributed the rewards to the different students. The exhibition was truly gratifying. We have received news of the expected baptism of two other Christian students of the College now in Beerb-

---

* Intelligence of the late liberal grants by the British and Foreign Bible Society had not then reached Serampore.—*Ed.*

† The late venerable Rector of Aston Sandford.—*Ed.*

hoom, in addition to the one baptized a month or two ago.

"On the 23d December, the Marchioness of Hastings, accompanied by Lady Harriet Paget, and several other ladies and gentlemen, condescendingly paid a farewell visit to the Mission family at Serampore. Her Ladyship went over the premises, visiting the Botanic Garden, the Printing Office, the Steam Engine, and the College. The students were assembled to receive her Ladyship in the College-hall, with whose appearance the Marchioness expressed herself much gratified. The peculiar interest which Lady Hastings has taken in the improvement of India, renders her departure a subject of deep regret.

"Mrs. Mack, assisted by Mr. Ward's eldest daughter, holds meetings with the native Christian females at Serampore twice a week. They are learning to read, and to use the needle, and appear pleased with their new engagements, from which we hope much good will result. They sing a hymn in Bengalee, and one of the native females offers up a prayer before they break up.

"In the month of January, a bamacharee, calling himself a bruhmacharee, a brahman, called at Serampore, and staid two or three days, having a boat and palanqueen in attendance upon him. This man drank brandy and eat biscuit without the least hesitation, and could scarcely be prevented from drinking to excess. An orthodox Hindoo, on the contrary, holds spirits and food cooked by others in utter abhorrence: nay, the reception of such food involves the loss of cast, bringing on the offender indescribable misery. Yet this bamacharee preserves his cast and his honour undiminished. Such are the extremes into which a people go who are led by custom, without investigating the causes and consequences of things.

"Mr. William Carey, of Cutwa, has recently paid a visit to his father, accompanied by two native preachers, whose appearance, conversation, and prayers were very gratifying. They speak of their congregations around Cutwa as listening to the gospel with an attention which affords the hope that they feel a considerable interest in it, though they have not courage to avow it by taking up their cross, (the loss of cast may properly be compared to a crucifixion,) and following the Redeemer.

"The native converts at Serampore, whose knowledge of the gospel, and practical exemplification of it, encourage their teachers to send them out as itinerants, spend part of each Lord's-day in the neighbouring towns and villages, scattering the good seed. On the Monday evening, at a meeting for prayer, they give accounts of their discourses with the heathen; and these accounts supply matter for prayer and further exertions; and are finally embodied in the quarterly reports of the Hindoo Missionary Society established at Serampore.

"On Lord's-day, the 26th January, a young man of the name of Richards, from the artillery at Dum-Dum, and also a widow, were baptized at the Lall-Bazar chapel at Calcutta, by brother C. C. Aratoon."

DUM-DUM.

THE pious soldiers at this place have obtained a piece of ground on the borders of the cantonments, and have removed the native school to the new ground, and are collecting on it the bricks for their new chapel. The attendance on preaching at the new school-house is encouraging: on the 12th it was filled with attentive persons. The old thatched chapel was so decayed, that the first storm would no doubt have blown it down: they have therefore taken the materials to build this new school-room. The journal of Subroo, the native preacher, is drawn up monthly by Mr. May. In the month of December, Subroo could not itinerate to any great extent, as, besides his having to engage in morning and evening public worship with the members of the church, and the superintendance of the school, he had in that month to take charge of the erection of the school-room, &c. He visited, however, several villages, and conversed with a number on the way of salvation by our Lord Jesus Christ.

JESSORE.

OUT of thirty families of which the village of Anundanugur in Jessore is composed, we are informed that twenty-five wish to embrace the gospel. On the 19th December, three persons of the names of Gunesh, Nityaee, and Junuka, belonging to these friends, vi-

sited Mr. Thomas in Jessore; staid two or three days, receiving instruction, and promised to return, and be baptized, if accepted, on the 2d of February. Gunesh is the leader of this band of inquirers. Mr. Thomas also informs us, that he has engaged Ketabdee as an assistant in the branches of this church meeting at Vusipore, Badpookur, and Gourenatpore. In December nineteen members sat down to the Lord's Supper at Christianpore, another branch of the Jessore church. The four native preachers have itinerated as usual.

CHITTAGONG.

Mr. Fink thus writes under date 31st December. "A few days ago I was visited again by a Burman, with whom I used to converse about religion, and when we were conversing with him, and teaching him how to adore God, especially in prayer, he lifted up his eyes, and said, 'Have mercy on me, O God of these gentlemen.'—This man is now become humble, and has encouraged us to go with him to his village, and to preach the word to his family and others, which we have promised to do." Mr. Johannes, superintendant of the Benevolent Institution at Chittagong, writes, "The number of children now on the list is 140. The progress of the highest class, as was observed by the visitors at the last examination, is as follows: Worked double rule of three; answered questions in grammar; repeated select parts from Natural Philosophy, such as Q. What is religion? A. That worship or homage due to God, considered as Creator, Preserver, and (by Christians) as the Redeemer of the world. How many religions are there in the world? Four, the Christian, the Jewish, the Pagan, and the Mahometan. These boys read the Bible, and repeat catechisms and hymns by heart. As to their conduct at home, many appear very orderly now: they read their Bengalee Testaments to their parents, and often meet together to converse on religion. Once careless and indifferent to learning, they now value it, considering it as that which will not only make them wise unto salvation, but make them useful members in society. When I consider my own case, as once in the broad road to destruction, and that I was snatched from ruin, I cannot but hope that there will be some in this Institution who will have come to bless God with their latest breath. It is highly necessary that the boys should be taught to read the Bengalee, that they may enlighten the minds of their parents, who are little better than their heathen neighbours. I had some months ago devoted an hour or two after the English, in teaching the moniters Bengalee, and succeeded so far as to bring them to read the New Testament, but other things interfering I was painfully obliged to give up this part of my work."

MIDNAPORE.

Mr. De Cruz of this station thus writes: At Muneebgur, Purtabpore, Tumlook, and Gavakhalee, read tracts and the gospels, and distributed among the villagers about twelve hundred Orissa and Bengalee books. The inhabitants formerly were afraid to receive books lest they should be apprehended, but in visiting these places at this time they came and earnestly begged books. Many of them said they wanted information. They did not know before, but now they were convinced that we wished only to diffuse heavenly knowledge. The native preacher, Mudun, in a letter dated 20th December, mentions his having met with six persons at Gavakhalee, where he was itinerating, who intreated to go with him to Midnapore to be instructed and baptised.

DINAGEPORE.

"*Victory to the Lord.*—The petition of Shree Ram-Nidhee, christian. With the highest respect I send numerous salutations. Through the goodness of God, the body is in health. I always pray for your prosperity, and hope that I am enjoying the benefit of your prayers. Mr. Fernandez has erected a house at Beergunj, about eighteen miles from Dinagepore, where, from the 18th to the 26th November, I itinerated to the extent of three or four miles, publishing the glad tidings: many persons heard, and accepted of religious books. Persons of education received the books, and conversed with me on their contents, and appeared pleased.—I have regularly itinerated from Sadamahal to the distance of three or four miles all around. We

have also at Sadamahul worship every day, when nearly one hundred persons attend. I rejoice to see that these converted worshippers are humble, and that they are filled with comfort while they sing the praises of God. I go annually to the fair at Nekmurad, where nearly 50,000 people assemble, and stay there five or six days, making known the gospel, and giving tracts to those who ask for them. You will receive the particulars respecting the state of the church from Mr. Fernandez. The salutation of all the members to the brethren at Serampore."—Mr. Fernandez has favoured us with a letter, in which he says he has at present not less than *twelve candidates for baptism.*

BENARES.

Mr. Smith thus writes in January: Shiva-das, rajpoot, called on me the last month, with a Hindee Testament and a hymn book; he is very anxious to join the church. He was formerly with me for instruction several months, but went away, and served as a sepoy; but he did not leave off reading the Testament in his leisure hours, notwithstanding the opposition he met with from his countrymen; but when they were very much against him, he left his situation and came to me.—On the 6th Dec. 1822, I went to Shivapore melah,* six miles from Benares, where crowds of people heard the gospel, and gladly accepted thirty Hindee gospels with some tracts. On the 12th, a melah took place at Puchasmochun, where I went, and spent a considerable time, reading and expounding the scriptures to crowds of attentive Hindoos, and gave away twenty-eight copies of Hindee Gospels. On the 13th, went to Chowkaghat melah, in company with Mr. Adlington and Mr. Bowley.

After speaking, we gave away many copies of the scriptures. I am going to leave Benares to-morrow morning for Allahabad fair with Shiva-das. I expect Mr. Bowley will go with me.—I have twenty-seven children in the native school, some of whom can read pretty well.

* Or fair.—*Ed.*

FUTTYGHUR.

Mr. Richards, in a letter to Serampore, dated 10th of January, says, that he has at present a viragee under instruction, who has shaken off the chain of the cast, and has declared before all the people that for seven years he has practised the superstitions of a viragee without the least benefit, and has now rejected them. Mr. Richards has also hopes of a brahmun learned in Sungskrit, who has read one of the gospels through, and has commenced another: he declares that the Lord Jesus Christ is the *nishulunker wutar*, the spotless incarnation. He has forsaken his idols, and given his images away, as fit companions for the moles and the bats in the lumber room.—Mr. Richards, in his journal, says, that some Musulmans were very angry with him one day because he affirmed that Christians worshipped the living, while the Mahometans worshipped the dead. But they acknowledged that he was correct, after he had reminded them, that the koran admitted that Christ was in the fourth heaven.

KINGSTON.

It will be seen by the following extract of a letter from Mr. Knibb, at Kingston, to a friend in Bristol, that further assistance is greatly needed there. We have the pleasure to add, that two Missionaries, at least, are expected to take their departure for that port in the Ocean some time in the course of next month.

Kingston, May 2, 1823.

Long before this reaches you, you will have heard of our safe arrival at this place. Kingston is our destination at present, and will probably continue so, should life and health be spared. Here is much for all of us to do. I have had a great deal on my hands of late, particularly while Mr. Coultart was at Annatto Bay. I think that I have attended nearly fifty funerals since I have been here, so that you will perceive that though we have much increase, we have almost

a proportionate decrease. Notwithstanding we are very particular in the admission of members, too many turn aside and walk no more with us. Their understandings are very limited, exceedingly so with respect to field Negroes, so that we find the greatest difficulty in understanding what they mean. I begin to understand them a little better now, but when I came first, I could no more understand many of them than if they conversed in Sungskrit or Hindostanee.

Our church is conducted somewhat on the Methodist plan. It is divided into classes, under their respective leaders. These classes meet several times a week, in different parts of the city, for reading, prayer, &c. Before a member is received into the church he must attend class as a follower, till such time as he shall be thought a fit subject for baptism. Sometimes they attend class for more than a year, or even two, before they are admitted, and many are not admitted at all. When a follower is proposed as a candidate for baptism, the leader must express his approbation of the measure, and make enquiries into his character in the circle in which he moves; a meeting is then appointed to hear his experience, at which the pastor and leaders preside. If the account given be satisfactory, he is admitted; if not, rejected.

A very pleasing prospect for the spread of the gospel has presented itself in the neighbourhood of Annatto Bay. A Missionary that might be stationed there would have a cheering prospect of usefulness. That part of the island is comparatively cool, not near so hot as Kingston. The people flocked in hundreds to hear Mr. Coultart preach, and shed tears when he left them. They appear particularly desirous of hearing the gospel, and to have one sent who will preach to them the unsearchable riches of Christ.

There are many persons who profess to be teachers, who are as ignorant of the gospel as a Hindoo or Hottentot. They preach to, and live upon the people, and tell them tales that are as ridiculous as they are irreligious. One woman in the above neighbourhood is looked up to with the greatest reverence. She calls herself MAMMY FAITH! She pretends to forgive sins to all she pleases, and many of the negroes are so weak, as to fall down before her to obtain pardon. These people cry aloud for help. Some of the black people go about the island *preaching* and *baptizing*. They generally have a book to preach out of, but sometimes mistake a spelling-book or a dictionary, for a Testament, and sometimes preach with it upside down!

One of them stole (or borrowed, as they would term it) Burn's Justice, which he mistook for a Bible, to preach out of! One of the people at the place where Mr. Coultart preached, prayed thus—"Lord div me sumting man no take from me, and me will set up tree plantane suckers for a mark:" as an *Ebenezer*, I suppose.

There are several stations in Jamaica that call earnestly for supplies. They are dying by thousands every year, and have not a single christian to direct them to the Lamb of God, that taketh away the sins of the world. A few thousand pounds expended here, would, through the blessing of God, soon be the means of the salvation of thousands. The people are eagerly looking towards the "Buckra country" for assistance. We beg our interest in your prayers both for yourselves, and the perishing thousands that encircle us on every side.

SPANISH TOWN.

OUR friend Mr. Godden, the Missionary at this station, has long been seriously indisposed, in consequence of having been overtaken by a shower, as he returned from preaching at Passage Fort, a village about six miles distant from Spanish Town. We are happy to learn by a recent letter, dated the 8th of May, that he was then so much better as to be able to resume his labours.

AMERICA.

Extract of a Letter from Dr. Staughton to Mr. Dyer, dated Philadelphia, July 4, 1823.

OUR convention of the Baptist denomination which occurred at the close of April and the beginning of May, was pleasant beyond any thing I before had witnessed. The repre-

sentation was large, the talents of the members quite superior. It was a divine association of piety and wisdom, of solicitude for the moral prostration of our species, and of ardour for the revelation of the glory of the Lord. The Father of mercies presided over our session, and "every heart and every voice was joy."

On Lord's-day, the 22nd of last month, Mrs. Judson sailed from Boston, in the *Edward Newton*, for Calcutta. She was accompanied by a brother and sister of the name of Wade. Brother Wade was a student in the Hamilton Academy of New York State. I have not had the pleasure of seeing him, but, from all I can learn, he is a man of precisely the right stamp, *pious, prudent, amiable, zealous*. God grant that he may prove an instrument in his hands for diffusing blessings to thousands. It was expected that a brother of the name of Boardman, who has for some time past been a classical tutor in the college at Waterville, would have sailed at the same time, but it has been thought best, that he spend a year at Andover, Mass. He is a good Latin and Greek scholar, but, as he will probably be called to assist in translating the scriptures, it has been thought desirable that he should make himself master of the Hebrew.

Our missions among the natives of our forests, particularly the stations in the Cherokee, Putowattomie, and Creek nations, are acquiring strength every day. I trust the wilderness and solitary place will be glad for them, and the desert blossom as the rose.

Church Missionary Society.

Within the last few weeks, very painful intelligence has been received, by the Committee of the Church Missionary Society, from Sierra Leone. A malignant fever has been raging in that colony, by which a great proportion of the European population has been removed, and among them both the Chaplains—men of piety and zeal—and three Missionaries in connexion with the Society. In this number, we are deeply concerned to add, is included the Rev. W. Johnson, whose pious labours among the poor negroes have been crowned with such remarkable success. The number of communicants at Regent's town, at the time of his death, was about 450, all of whom had given credible evidence of a change of heart previous to their admission, and been called to the fellowship of the gospel by his instrumentality.

Bereavements like these, however, ought not for a moment to discourage the friends of the heathen, but rather to quicken their diligence, and impart new energy to their prayers. When such men as Ward, or Johnson, bid farewell to their native land, and resign themselves to the arduous employ of preaching among the Gentiles the unsearchable riches of Christ, we know that they are mortal—that the period is fixed, in the counsels of infinite wisdom, at which they are to retire from their labours, and enter into the joy of their Lord: and surely, while mourning their loss, we must not forget to thank the Father of mercies for his goodness in rendering them so efficient. With the same ease he can raise up others, and thrust them forth into his harvest. So far from cherishing the unworthy suspicion, that his means are exhausted, or his resources impaired, it becomes us rather to expect, from what he has already done, that much more will certainly be accomplished: for it is written, *He shall not fail or be discouraged till he have set judgment in the earth, and the isles shall wait for his law.*

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20, to August 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Arnsby, Collection, by Rev. J. James, by Mr. Carter.....	23	0	6
Hemel Hempsted, Female Auxiliary, Half-year's Collection..	12	11	0
Boxmoor, Missionary Box at Mrs. Hobson's	0	18	8
Market Harborough, Missionary Society, by Mr. Nunnely ...	10	0	0
St. Alban's, Auxiliary Society, by Rev. W. Upton	10	0	0

	£	s.	d.
Oakingham, Datchet, and Windsor, by Rev. John Smith	17	1	1
Blackburn, collected by Mr. Boardman	8	7	1
Wotton-under-Edge, Collection, by John Dyer 3 0 0			
Sunday-School Children 2 0 10			
	5	0	10
Plymouth & Dock, Subscriptions and Collections, by Mr. Dyer	31	14	2
South Milton, collected by Mr. John Nicholson, jun.	1	1	0
Honiton, Penny Society, by Mr. Lush	2	0	0
Martham, Baptist Church, by Rev. W. Davey	1	0	0
Burton-street Chapel, Female Friends, by Mrs. Abberley	2	0	0
Maulden, Friends at, by Rev. Eben. Daniel	9	0	0
West Riding (York) Auxiliary, by M. Thackrey, Esq.—			
Bramley 3 0 0			
Bridge House 41 2 10			
Oxenhope 1 1 0			
Spring Head 4 4 0			
	49	7	10
Westbury Leigh, Collection and Subscriptions, by Rev. W. Winterbotham	14	14	0
Sundries ..... by Ditto	47	15	0
East Lothian Society for propagating the Gospel, by Mr. Hunter	35	10	6
Lewes, Auxiliary Society, by Mr. Dicker	6	2	7
Little Wild-street, Sunday School Children, by Rev. J. Hargreaves	3	0	0
Derby, Penny Society, by Rev. C. E. Birt	11	2	0
John Ware, Esq. by Mr. Dyer ..... Donation	10	0	0
E. T. Dicey, Esq. by Mr. James Cort ..... Ditto	5	5	0
C. H. Mackinnon, Esq. by Rev. Joseph Hughes .... Ditto	5	5	0

TRANSLATIONS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell	51	15	3

SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell	31	14	10
Lyme School, Half Year, by Ditto	7	10	0

FEMALE EDUCATION.

Two Years' Subscription for the Broadmead Female School, under the Superintendance of Miss Pearce, at Calcutta	37	17	0
Leeds, Female Branch Society, by Michael Thackrey, Esq.	18	8	5
Monmouthshire, Female School Society, by Mrs. Conway	35	0	0

J. Barfield, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

OCTOBER, 1823.

MEMOIR OF THE LATE REV. W. WARD,

Extracted from a larger Account contained in the Appendix to Mr. Ivimey's Funeral Sermon for him.

MR. WARD was born at Derby, October 20, 1769. His mother was a pious woman, having been brought to the knowledge of the truth by hearing a female Quaker in the town-hall of Derby: our late brother therefore was blessed by maternal example and counsel, and it is supposed, while in youth, was himself the subject of converting grace, cordially embracing the righteousness of that divine Saviour, the unsearchable riches of whose grace he was appointed to make known among heathen nations.

He was baptized, and united to the church in George-street, Hull; and it being discovered that he possessed promising gifts for the ministry, he was encouraged to devote himself to that employment. Mr. Fishwick, then of Newcastle, now of Islington, generously undertook to place him under the care of the late venerable Dr. Fawcett of Halifax, that he might obtain literary instruction.

The writer of the Memoirs of the Rev. John Fawcett, D.D. speaks thus respectfully of him while he resided under the care of that venerable minister. "A residence of about a year and a half at Ewood Hall, endeared Mr. Ward as much to the family, as his exertions in behalf of the heathen have raised him in the esteem of the public. They witnessed the first appearance of that missionary spirit which induced him, as soon as an opportunity offered, to relinquish every other engagement and endearing connexion for this sacred cause. His most delightful employment was to preach in hamlets whereever he could collect a congregation; and by hints of admonition, and the dispersion of short tracts, to lead the most careless, as well as inquiring souls, to a serious attention to the best things. Though accustomed to situations above the lower walks of life, he most cheerfully, after the example of his Divine Master, associated with 'publicans and sinners,' that he might gain the more. The conflict of nature, when he left the family and his numerous friends without the prospect of ever seeing them again, must have been great to his feeling mind; but he wisely avoided the pang of separation, by finally absenting himself before any one was aware of his immediate intention. To such separations as these, what could reconcile the mind but the hope of extended usefulness, (which in him has been realized,) and

the prospect of meeting in a better country, that is a heavenly, where those who have suffered all things for Christ, and have been willing to give up every thing for his sake, shall hear those welcome accents from the Saviour's lips, 'Well done, good and faithful servant, enter thou into the joy of thy Lord?'"—P. 306.

"At the commencement of the year 1799," says Mr. Fuller, in his excellent Memoirs of Mr. Pearce, "the congregation at Cannon-street was supplied for several months by Mr. Ward, who has since gone as a Missionary to India. Here that amiable young man became intimately acquainted with Mr. Pearce, and conceived a most affectionate esteem for him."

Mr. Pearce had also formed a strong attachment to Mr. Ward. This will appear from the following letter addressed to him just before his departure for India:—

"Most affectionately do I thank you for your letter, so full of information, and of friendship. To our common Friend, who is gone into heaven, where he ever sitteth at the right hand of God for us, I commend you. Whether I die or live, God will take care of you till he has ripened you for the common salvation. Then shall I meet my dear brother Ward again; and who can tell how much more interesting our intercourse in heaven will be made by the scenes that most distress our poor spirits here? Oh, had I none to live for, I had rather die than live, that I may be at once like Him whom I love! But while he ensures me grace, why should I regret the delay of glory? No, I will wait his will, who performeth all things for me.

"My dear brother, had I strength, I should rejoice to acquaint you with the wrestlings and the victories, the hopes and the fears, the pleasures and the pangs, which I have lately experienced. But I must forbear. All I can now say is, that God hath done me much good by all, and made me very thankful for all he has done.

"Alas! I shall see you no more. I cannot be at Olney on the 7th of May. The journey would be my death. But the Lord whom you serve will be with you then, and for ever. My love to all the dear assembled saints, who will give you their benedictions at that solemn season.

"Ever yours, &c.

S. P."

The following account of his being accepted by the Baptist Missionary Society, will be read with interest by those who have not previously been acquainted with it.

"The first person whose qualifications appeared to be unexceptionable was Mr. WILLIAM WARD, a member of the Baptist Church in George-street, Hull. Mr. Carey before his departure had some small acquaintance with him, and being at that time a printer, he addressed him to this effect—'If the Lord bless us, we shall want a person of your business to enable us to print the scriptures: I hope you will come after us.' This hint seems to have remained on Mr. Ward's mind. After this he was called to the ministry by the church of which he was a member; and went to Ewood Hall for improvement, under the tuition of Mr. Fawcett. His amiable deportment and acceptable talents procured him the esteem of that respectable family. He had invitations to settle in England; but

his mind appears to have leaned towards India. The Committee, hearing of his inclination, applied to his tutor for a particular account of his character and qualifications. The answer was perfectly satisfactory. They then invited him to a ministers' meeting at Kettering, to be held in Oct. 1798, where he engaged as one of the preachers. After conversation on the subject, it was agreed that he should go out in the following spring.

"On his return to Ewood Hall, he addressed a letter to the Secretary, in which he says, 'My mind is calm. My sweetest hours are those of retired prayer. The life of Brainerd has done me good. I would wish to make no reserve in favour of ease, or of the flesh, in dedicating my whole self to God. The Lord keep me humble, gazing on his own lovely image; and make it my meat and drink to do his will.'"

He was solemnly designated with Mr. Brunsdon to the work of a Missionary in India, at *Olney*, May 7, 1799. "The work of the day was accompanied with fasting and prayer, and the opportunity was very interesting and affecting. Brother Hogg* began by reading some suitable portions of scripture, and then prayed. Brother Fuller proposed some questions to the Missionaries respecting the motives of their undertaking, and the religious sentiments they meant to propagate. The answer of brother Ward was in substance the answer of both, and was to this effect.

"'I have received no new revelation on the subject: I did not expect any. Our Redeemer hath said; *Go ye into all the world, and preach the gospel to every creature: and lo, I am with you always to the end of the world.* This command I consider as still binding, since the promise of Christ's presence reaches to the utmost corner of the earth, and to the utmost boundaries of time. —While I was at Ewood Hall I received an invitation to carry the gospel and a printing-press to India, where brother Carey and others have erected the standard of the cross. I prayed to God, and advised with my friends. In complying with this invitation I gave up all other prospects, and devoted myself to that of attempting to bless a nation of heathens. Since that time my peace and joy in God have more and more abounded. Duty and pleasure have in my employment gone hand in hand. Sometimes I have been enabled to say,

'No joy can be compar'd to this,
To serve and please the Lord.'

In his strength therefore I would go forth, borne up by your prayers, hoping that two or three stones at least may be laid of the foundation of Christ's kingdom in India, nothing doubting but that the fair fabric will rise from age to age, till time shall be no more. —The being and attributes of God, the total depravity of man, free and full salvation by the grace of God through a mediator, the Deity of Christ, the work of the Holy Spirit in regeneration, and the final salvation of believers, are doctrines which I believe, and consider as inclusive of all others. It is to the doctrine of the cross that I look for success in the conversion of the heathen.'

"After the Missionaries had

* The Rev. Mr. Hogg, who now resides at Kimbolton, is the author of two excellent works, viz. "Personal Religion briefly explained, and earnestly recommended;" and "Scriptural Supports for the timorous Christian in the Prospect of Death."

each given their answer, they were solemnly set apart to the work by prayer and imposition of hands, in the former of which brother Fuller engaged, and in the latter most of the brethren in the ministry who were present.

"After this, brother Sutcliff delivered an exhortation to the Missionaries, founded on Ephes. iii. 8. *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the unsearchable riches of Christ.*"

A passage having been previously provided in the Criterion, an American ship, Capt. Wickes, about to sail from London, they left the river May 24, 1799.

They landed safely at Calcutta, October 11, but were under the necessity of proceeding to Serampore, a Danish settlement. His journal thus describes it:—"Oct. 14.—Yesterday we arrived at Serampore, a Danish town fifteen miles above Calcutta. Thus have we finished this memorable voyage; memorable not for the storms we have weathered, or the hardships we have borne, for we have seen nothing worthy of the name; but because goodness and mercy have continually followed us. Surely the Lord is never wanting to those who commit their way to him!"

From Serampore they wrote to Mr. Carey, and in a few days after, Feb. 14, 1800, Mr. Ward and Mr. Fountain went to visit him at Mudnabatty, and found that all the interest he could make was not sufficient to induce the Supreme Government at Bengal to suffer the newly-arrived Missionaries to settle in the British territories. Mr. Carey at length resolved, notwithstanding it would prove a loss to the Society of £500, to listen to Mr. Ward's entreaties to join them; *and thus the seat of the Mission was removed to Serampore.* Here the Missionaries knew they would receive protection and accommodation from the Danish government, whilst the great ends of the Mission, particularly the printing of the scriptures, were likely to be answered more at Serampore than they would have been at Mudnabatty.

In August, 1801, Mr. Ward, accompanied by Khristna-Pal, the first converted Hindoo, who had begun to converse with his idolatrous neighbours respecting the gospel, made a Missionary tour to certain parts of the country from whence persons had come for religious instruction, preaching and distributing papers as they proceeded; and some of the women went to visit their female relations up the country, where they also conversed about the gospel. Mr. Ward, in his excursion, was detained by a police-officer, on much the same grounds as have been since alleged, *that the Company had given no order for the natives to lose cast.* Mr. Ward assured him that the papers were entirely religious; and on his offering to sign them with his own name, the officer released him. The papers, thus signed, were sent to Calcutta, and examined. Some alleged, that it was improper to attack the religion of the natives; but others answered, that there was nothing more in the papers than had been always tolerated in the Roman Catholics in the Company's territories. Nothing, therefore, came of it; and during the administration of Marquis Wellesley, nothing more was heard on the subject.

Mr. Ward entered upon his useful labours at Serampore with

great ardour, and during the year 1800 had the pleasure of printing the New Testament in Bengallee, consisting of 800 pages.

On May 10, 1802, Mr. Ward entered into the marriage relation with Mrs. Fountain, widow of Mr. John Fountain, a Missionary, and now the afflicted widow of Mr. Ward. An interesting account of the marriage ceremony, performed by Mr. Carey, was published in No. XI. of the Periodical Accounts, p. 277.

In June, the next year, we find him preaching at Calcutta, and exclaiming, "Oh! it is hard labour to preach to eight or ten persons only, and that continually." So deplorable was the state of religion in the capital of India at that period! On the 1st of July he was appointed a deacon of the small church at Serampore; and on Oct. 6, 1805, he and Mr. Marshman were called to be joint pastors with Mr. Carey.

In 1806, he preached a funeral sermon for his friend Mr. Sedgwick of Hull, which was printed in England. On this occasion he remarks, "O that God may prepare me to follow him! To me the world gets poorer every day. My friends gone—my work done—all the rest is dung and dross!"

He had been now for some time engaged in compiling a work of considerable magnitude. The first account of it was given in a letter to Mr. Fuller, Jan. 12, 1809. "I have been for the last five or six years employed on a work *on the Religion and Manners of the Hindoos*. It has been my desire to make it the most authentic and complete account that has been given on the subject. I have had the assistance of brother Carey in every proof-sheet; and his opinion and mine are in almost every particular the same. He and brother Marshman think the work would be read in England. The contents are as follows:—Chap. I. Introductory.—II. Shastras.—III. Ceremonies.—IV. Gods.—V. Temples, images, worship. — VI. Learned men, priests, drooties.—VII. Sacred places.—VIII. Casts.—IX. Manners and customs.—X. Concluding remarks. I shall in the Preface give a complete sketch of the Hindoo system, and add an Index and Glossary.

"You are not aware that very pernicious impressions have been made on the public mind, by the manner in which many writers on the Hindoo system have treated it. My desire is to counteract these impressions, and to represent things as they are."

This work was printed at Serampore, by permission of the Indian Government, in 1811, in four quarto volumes, of from 400 to 500 pages each. A second edition of this work, "carefully abridged and greatly improved," was printed in one large quarto volume at Serampore in 1815; and a third edition, in two octavo volumes, was published in England in 1816.

In the year 1811, March 10, a calamitous fire happened at Serampore, by which the printing-office, types, &c. &c. were wholly consumed and destroyed. In attempting to extinguish this, Mr. Ward was in imminent danger of losing his life, but was mercifully preserved from personal harm.

The Periodical Accounts furnish many interesting facts in relation to Mr. Ward's missionary labours, to which the reader is referred for further information.

In June, 1819, Mr. Ward arrived in England, and made his

first public appearance at Great Queen-street Chapel, on the anniversary of the Baptist Missionary Society. His address after the sermon produced a powerful impression. He preached in the evening at Zion Chapel to a crowded auditory, from Eph. ii. 11, "Without God in the world." The awful description which he gave in this sermon of the "abominable idolatries" of the pagans in India excited deep commiseration. He afterwards visited many parts of England, Scotland, and Wales, preaching and collecting for the College at Serampore. He also visited Holland and America, collecting for the Missionary branch of the College for educating pious Hindoo youth, members of churches, for the ministry.

Mr. Ward sailed from the River Thames on the 28th of May, 1821, in company with Mrs. Marshman and her daughter, and several Missionaries belonging to different societies in England. Just after they sailed, Mr. Burls received the following note from Mr. Ward, dated from the Abberton, 20 miles below Gravesend, May 31, 1821.

"We have worship, singing, reading, and prayer, morning and evening, in Miss Cook's cabin.* Last night, I preached my first sermon to my brethren and sisters from Acts xx. 24. All seem very happy, and I trust God will be in the midst of us, and bless us. Don't forget us in your family, but especially in your closet remember me.

"Ever most truly, most affectionately yours,

"W. WARD."

* This lady went out in the service of the British and Foreign School Society, to superintend the education of native females in Calcutta.

The Missionary Herald for March, 1822, announced that the Abberton, with Mr. Ward and his companions, arrived in safety at Madras, after an expeditious passage, on the 24th of September, 1821: and a letter, dated Calcutta, Oct. 25, (inserted in the Missionary Herald for May,) communicated the gratifying intelligence of their safe arrival at that place.

Mr. Ward, in a letter addressed to the Rev. John Dyer, dated Feb. 27, 1823, says, "We are in merciful circumstances as it respects health." This letter he put into the post-office with his own hand, the next day. Little did he imagine that the vessel appointed to carry it to England would be a "swift messenger" to convey also the sad news of his premature and sudden death; but so it was. He died March 7, in his fifty-fourth year. So true is it, that "we know not what shall be on the morrow; for what is your life? it is even as a vapour, which appeareth for a short time, and then vanisheth away."

Mr. Ward has left a widow and two daughters. May HE who is the Father of the fatherless, and the God of the widow, in his holy habitation, support, protect, and bless them, under this heavy and unexpected deprivation of an affectionate husband and parent.

The last publication of Mr. Ward was printed at Serampore a short time before his death. It is entitled, "Brief Memoir of Khrisna-Pal, the first Hindoo in Bengal, who broke the Chain of the Cast by embracing the Gospel."* A few copies only of this most interesting account were sent to England, and those di-

* It is expected that this will soon be reprinted.

rected by Mr. Ward's own hand to some of his particular friends, in January last, seem silently to say, "*Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.*"

In reflecting upon this solemn providence, we may feel satisfaction that our late worthy brother was (as he expressed himself in his Farewell Letters respecting the death of Mr. Fuller, p. 233,) "permitted and assisted in so happy a degree, in promoting the extension and final triumph of the glorious kingdom of the Redeemer."

This short sketch cannot be better concluded than in his own animated description of the opening prospects of the Redeemer's kingdom:—

"In all this progress, what difficulties have been removed—what ground prepared—what an army in array—what resources provided—what auxiliaries in the prayers of the saints! All, in fact, rapidly tends to the grand consummation. 'The Lord whom we seek will suddenly come to his temple,' and amidst the hallelujahs of a saved world, he will be crowned Lord of all—

"One song employs all nations; and all cry,
'Worthy the Lamb, for he was slain for us.'
The dwellers in the vales, and on the rocks,
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till, nation after nation taught the strain,
Earth rolls the rapturous hosannah round."

MEMOIR

Of the Rev. Joshua Symonds.

(Concluded from page 362.)

Mr. Symonds continued to pursue his course with unabated diligence, and was the happy instrument of feeding many a hungry soul with the bread of life, while he faithfully but affectionately warned sinners: but he felt his own weakness, and was often greatly discouraged on account of it: this led him to cry mightily to God for help. On one occasion he writes, "I was greatly discouraged and distressed about my work, and the frame of my mind, especially toward the latter end of the week. I uttered many groans before the Lord, which I have reason to believe he condescended to notice and regard." In such a strain he often writes; but such seasons of humiliating perplexity were not unfrequently the forerunners of rejoicing. After one such season he records, "This afternoon was a time of remarkable liberty in prayer;" and of the evening service he observes, "A precious friend is Jesus, excellent, constant, and everlasting. O that my soul could live nearer to him! how would this lessen my burdens, alleviate my distresses, banish my fears, relieve me when low, calm and compose my spirits—quicken and animate to greater zeal, diligence and fervour, in my Master's work! Precious have been the discoveries my soul has this day enjoyed. O that the word I have this day delivered to others, may be as a nail fixed in a sure place by the great Master of assemblies; and may my own soul retain the savour and impression of divine truths!—How diffusive is the religion of Jesus! the mind that is a partaker of its delightful enjoyments, soon expands in ardent desire that others may also partake of the same felicity.

March 14, 1774, Mr. Symonds notices in his diary a very affecting occurrence. "A poor Independent minister in this county (Bedford) was committed to our gaol for taking a little hay at three

different times from a neighbouring gentleman, whose horses had damaged his straw, and for which he could obtain no recompense; so the poor man very improperly took this method of making reprisals. Last Friday he was tried and convicted; on Saturday evening sentenced to be privately whipped, and was yesterday (the Sabbath) discharged. Surely the melancholy event may remind us of the apostle's exhortation, 'Let him that thinketh he standeth, take heed lest he fall.' The affair has made much noise in town and country, and much dishonour is hereby cast on the good ways of the Lord, as well as the dissenting interest.

Mr. Symonds generally begins the year with recording the goodness of God to him through the past year. January 1, 1775, he writes, "Innumerable have been the instances of the Divine goodness, care, and tenderness, to me and mine the past year. The Lord has been pleased to grant me a liberal supply for both soul and body for my person and family, and for the flock I am called to feed. Many a time when I have been at a loss for texts, method, and matter, I have been supplied, by the word and spirit of God, out of the rich and glorious fulness of Jesus Christ. Many a time when I have been distressed and dejected, a kind and generous Father has cheered and supported me; and has kindly reconciled several of his children to me, who were alienated in some measure by my change of sentiment."

Disease at length began to make inroads upon his strength, and he was called, in the exercise of severe and protracted suffering, to display the influence of those principles and doctrines which had been the delightful theme of his ministry in supporting the mind under such trying circumstances, and it was in these seasons the love of Christ was to him as ointment poured forth.

"January 14, 1782. — Last evening I was affected with the asthma at Meeting, but worse afterwards, especially from nine till after twelve o'clock; but O it was a night much to be remembered! O the sweet consolations with which my soul overflowed at times! I was favoured with precious views of the dear Redeemer, and delighted with the manifestations of his love and condescension. I felt more than can be expressed, and cried out, 'O sweet, sweet, sweet, precious, precious, precious Jesus! How ravishing, how unsearchable thy love and grace! O free, free, free, sovereign, sovereign, sovereign grace!' I had more insight than common into my own weakness, and therefore cried out, 'Vile, vile, wretched, unworthy being!' but I cried out for pardon and cleansing through a Redeemer's blood, and was satisfied I had obtained mercy.

'O what immortal joys I felt,
And raptures all divine;
When Jesus told me I was his,
And my Redeemer mine!'

"I thought the time went away a great pace. I was both these nights of illness vastly confirmed in the truths I had been enabled to preach, both as to doctrine and practice."

From this time Mr. Symonds was frequently called to great bodily suffering, arising from asthma, gravel, gout, and dropsy; but he proved the promise to be sure, "As thy day so shall thy strength be." From this period he appears to have experienced

increasing delight in the secret silence of the mind.

April 6, 1783, he writes, "Monday morning I longed, I languished, I panted after the blissful and immediate presence of my precious Lord."

"7th. O the sweet discoveries of love divine that I have been favoured with this day! O the condescending visit that my Lord has indulged me with! Sweet communion and familiar converse did I enjoy with my heavenly Father, and dear Redeemer, and with the blessed Spirit, towards whom my heart was ardently drawn out, in vehement longings and aspirations."

In the year 1785 Mr. Symonds was much troubled with hearers who disliked his addressing sinners, and much he endured from them; but the Lord, as heretofore, was his helper; and convinced that as his divine Master came to call sinners to repentance, so it was the duty of his ministers to hold out the offers of mercy to all, he persevered amidst all the opposition he sustained, and the designs of those who were inimical to him proved abortive, though they used great exertions to form a party strong enough to obtain his removal from Bedford. Many bitter things they said of him; but he observes, "The more mine enemies rage, the more the Lord cheers and comforts me, both in a way of providence and grace;—the more they load me with calumnies, the more he loads me with his benefits." At the same time he was very watchful over his own heart, lest he should indulge in an improper temper against those from whom he had received such ill-treatment, and very carefully avoided an allusion to the subject both in his public prayers and preaching. He was at length delivered from these disturbers of the church, some being cut off for immoral conduct, and others leaving of their own accord.

The commencement of the year 1788 brought with it a considerable increase of bodily affliction, which frequently laid him aside from his beloved work; but herein was displayed the faithfulness of a covenant God, and the power of that religion which is wrought in the soul by the Spirit of God.

Jan. 20, he remarks, "A dismal night was the past, with the asthma, which did not go off till four o'clock this morning. I could not lie down, but sometimes sat and sometimes kneeled in bed. I cried for mercy, and begged for patience, and the Lord graciously heard me, and granted me both, and supported me with the text I preached from this afternoon, [the only part of the day he was able to preach] Psalm xlii. 8; 'The Lord will command his loving-kindness in the day-time, and in the night his song shall be with me, and my prayer unto the God of my life.' The Lord graciously manifested himself to me, so that I was for a short time almost overwhelmed with a view and persuasion of it."

"Jan. 21. I feel too often a selfish spirit about my removal by death, and too much eagerness and impatience for my dissolution: yet at other times I am willing to live, if it pleases the Lord to enable me to glorify him as an instrument in his hand, but I long to be resigned to suffer affliction, as well as to be actively engaged in his service."

"March 9, 1788. Daily afflicted more or less with asthma and sickness, yet through the Divine goodness no bad fit of my disorder last week till yesterday

evening. I retired to rest at seven o'clock in the evening, but was obliged to rise and kneel or stand for two hours, then sat by the fire till between three and four o'clock this (Sabbath) morning; yet, after all, to my great astonishment, I was enabled to preach three times. The two first discourses from Psalm lxviii. 18, and Isaiah xl. 4, were rendered very delightful to my soul, by the Divine presence and assistance; but in the evening I was dull, being much exhausted. Notwithstanding my returning affliction on the one hand, and my enjoyment this day, I was in the evening grievously harassed with corruption, and my imagination and affections were defiled with sin, especially whilst I was exercised with obstruction in breathing, from three to four o'clock in the morning; but at length the Lord heard my cry, and kindly relieved me."

"June 1. I was very ill last night and this day with the asthma; sometimes could hardly sit at Meeting, yet was helped to administer the Lord's Supper, though with difficulty; but O what a delightful soul-melting season did I enjoy! My heart was broken and comforted; the Lord drew from me tears of repentance, love, and gratitude."

Whatever was observed by others as to his growth in grace, he continued to have the most humiliating views of himself.

July 20, 1788, he writes: "Last night I had a sore conflict, and great distress, so that I dreaded the thoughts of preaching this day; I was ashamed to mention the name of the Lord, because of my unworthiness; yet I was favoured with great and divine assistance."

"August 3. O what an unspeakable honour and pleasure it is to preach the unsearchable riches of Christ; but alas how unable and unworthy I am to be thus employed; and what sad returns do I make for the kind assistance granted me by the God of all grace! Ah! what proud thoughts whilst preaching! the recollection of which has produced within me grief and astonishment. O how humble and condescending was the Lord of life and glory! and yet I, a vile creature, high minded!"

"Aug. 10, 1788. This forenoon I preached from a text chosen by my sister K——, Rev. vii. 17; 'For the Lamb in the midst of the throne shall feed them,' &c.; and O what a sweet heavenly feast of love divine was I indulged with! I hope it was a prelibation, or foretaste, of heavenly bliss, an earnest of eternal life, and a cluster of grapes from the celestial Paradise. I showed that Jesus was the *Author* of heavenly happiness; noticed his *Title*, Lamb of God; his *Situation* in the midst of the throne; his *Supreme Authority* and *Infinite Majesty:* always accessible, near, and visible to glorified saints and angels, whom he feeds and leads to living fountains, which yield inexpressible refreshment, and most exquisite delight. Here we have but shallow streams, yea, but a few drops, in comparison of overflowing and ever-flowing fountains, immense unfathomable oceans of glory, love, and joy, for the infinite entertainment of immortal souls throughout an eternity." These were the lively and animated descriptions of a soul fast ripening for the immortal state he had been exhibiting to his people in such glowing colours, and of the blessed felicity and glory, of which he was soon to enter into the full enjoyment.

"Sept. 2, 1788. While my people were assembled for prayer upon my account, (being laid aside by illness,) I retired to seek the Lord by supplication; in which, when I had been engaged for a while, I was filled with holy joy and ecstacy, from the consideration of Divine and infinite love, free and sovereign grace, to such a worthless sinner as I."—Many texts of sacred writ he here enumerates, which yielded him joy and consolation, but with the words recorded, 1 Peter i. 3—9. he was much affected, and almost transported. "O how seasonable, sweet, and suitable are these verses, especially concerning *the inheritance*—heaviness for a season, through manifold temptations—the trial of our faith being much more precious, &c.; lastly, loving, believing, and rejoicing in an unseen Saviour.—I was the same evening ravished with the union that subsists between the Father, Son, and real Christians. John xvii. 21; 'That they all may be one, as thou Father art in me, that they may be one in us,' &c. My views of heavenly happiness were, after a while, absorbed in the view of Christ himself, in comparison of whom heaven is a dark spot, indeed loses all its lustre, separate from the Sun of righteousness."—Such were the employments and enjoyments of the sick chamber, and though the prayers of his beloved people were not answered as to their specific object—the restoration of the health and ministerial labours of their pastor; yet no doubt the Lord answered them, by granting an increased manifestation of his presence, and forming his faithful servant meet for the enjoyment of his everlasting reward.

The 13th of September, 1788, is the last record of Mr. Symonds's own writing. It concludes thus; "I forgot to record yesterday, that the Lord brought with application to my mind Psalm ciii. 12—17; 'Like as a Father pitieth his children,' &c. &c.;" and as the conclusion he writes, "This verse often recurs to my mind—(Watts's Hymn-book);

'See the kind angels at the gates
Inviting us to come;
And Jesus, the forerunner, waits
To welcome travellers home.'"

And a beautiful conclusion it is for a dying saint. The remainder of his diary was written by one of his deacons, and consists principally of a number of texts of scripture, which appear to have been very supporting and consolatory to him in the midst of his affliction, and tending also to show that the same spiritual comfort was afforded him to the latest period of his earthly pilgrimage; and which closed at last suddenly and unexpectedly, on Sabbath morning, November 23, 1788, when he entered into the joy of his Lord. The interment of his mortal remains was a peculiarly solemn and affecting scene. His memory was embalmed with the tears of his mourning flock, who on this occasion forcibly illustrated the words of scripture, "The memory of the just is blessed;" and though thirty-four years have passed away since his removal, his name is still precious in Bedford; and the church, with their respected pastor, (the Rev. T. Hillyard,) and Mr. Symonds's immediate successor, delight to evince their affectionate regard to his memory, by continued tokens of kindness to his family.

Mr. Symonds left a family of eight children, to mourn the loss of an affectionate and pious parent, and a widow, bereft of one of the kindest of husbands: they

had indeed walked together in love. Mrs. Symonds only survived him four years, when she also departed in peace, leaving the orphan children to the care of a kind Providence; and as they have received the blessings of Providence in the midst of numerous straits and difficulties, so may they render to the Lord according to his mercy unto them. Mr. Symonds, on his dying bed, had strong assurances that with regard to the everlasting welfare of his family, "Not one hoof should be left behind." An old servant, writing to one of his daughters, thirty-three years after his death, in reference to another* then lately deceased, says, "It brought to my mind the last night I sat up with your dear father, how he repeated and dwelt on part of the fifty-fourth chapter of Isaiah, 'All thy children shall be taught of the Lord, and great shall be the peace of thy children.'" Some are already gone, leaving a happy testimony behind them that they have joined their departed parents, never more to experience separation. O that the living may all lay it to heart, and seek, earnestly seek, salvation through that Saviour, whom their earthly parent delighted to hold forth as the refuge and the Redeemer of sinful creatures! then will their father's God be their God, and their guide, even unto death.

VILLAGE NEAR D.

MR. EDITOR,

Being called in providence during the last month to spend a few days in a small village in the neighbourhood of D. as I was early one morning enjoying the charming prospects, I met a person whom, from his appearance, I concluded to be a blacksmith; and wishing to ascertain from him the state of religion in that part of the country, as well as his own feelings on that important subject, I endeavoured to draw him into conversation by asking some general questions respecting the church, which was near to us, as also the minister, and whether they had service once or twice on the sabbath, and what kind of a person their minister was. The man I soon perceived viewed me with some suspicion, and with a caution which did credit to his understanding, spoke very respectfully of the person concerning whom I had been making inquiry, without satisfying me as to his piety or usefulness. On my asking him if there was any other place of worship in the village, or whether any dissenters or methodists resided therein, I perceived from his looks that his fears were afresh excited as to who and what I was; yet he did not hesitate to tell me that some persons, called methodists, or village preachers, had occasionally been there, and he believed had done good; but that the squire, to whom the whole village belonged, did not approve of their preaching, as these persons had never had any learning, and therefore it was impossible they could know any thing about religion. The reserve of my companion now began to wear off; and on my inquiring if he had himself heard them, his countenance brightened as with holy pleasure, and, the tear glittering in his eye, he replied, "Yes; the first time of their preaching in this village was on a Sunday morning. A person came to my house before the church-service began, and said

* Mrs. Bailey, of whom see an Obituary in the Baptist Magazine for November, 1822.

he should like to preach there, and asked me if I could lend him a chair to stand on at my door. I was too fearful of what might be the consequence, to comply with this request; but a man who worked for me, said, he could not hurt a wood-bottomed chair, and without waiting for my consent brought a chair out, upon which the man mounted. I was too much alarmed to stand and hear the whole sermon, yet I went backward and forward into my house, and catched a little now and then. But I hope the little I did hear was blessed to me; for I had till this time been, though an occasional reader of the Bible, utterly unacquainted with its nature. But the Lord opened my eyes, unstopped my ears, and melted my heart; the base pleasures my nature had long indulged in, I can now indulge no longer; my sabbaths, which were constantly spent at the Swan public house, are now employed in reading God's word with my family, or going where I can hear it preached, after we have attended the service of the church in the village; for our preachers make it a rule not to interfere with the hours of public worship at church. And indeed, Sir, I have now but one burden, and that is sin. With this I have daily conflicts, especially those sins to which my nature is more particularly prone, and which from long habits have had the greatest power over me."

The poor man here entered into such a sweet and scriptural detail of the experience of a work of grace upon his heart, the method by which God the Holy Spirit opened to him the deep-seated depravity of his nature, his need of the atonement of Jesus Christ, and the all-sufficiency of his blood to pardon, and his Spirit to purify, the most inveterate diseases sin had produced, that I was struck with silent admiration and adoring gratitude, and could only exclaim, "What hath God wrought!"

"Aye," replied the poor man, "our preacher took that for his text the other Sunday; and sure enough I may say, when I look at what I have been, What hath God wrought!" Had I before doubted of the reality of the communion of saints on earth, I could have doubted no longer. Had I dared to question the power and sovereignty of God's Spirit, when it works on the most ignorant and depraved heart, I could have questioned it no more, with such a display before me of the import of that text, *The wind bloweth where it listeth.*

Anxious to know in what way this great change of heart and life was met by those from whom he expected the most opposition, he informed me that the person on whom the greatest part of his daily bread depended, so far from having been permitted to feel angry with him, had given him the whole of his business, which before he had only shared with other workmen; and this the good man ascribed solely to the kind interference of his heavenly Father, who has the hearts of all men in his hands, and turneth them as the rivers of water whithersoever he pleaseth.

On my asking him if the word preached had been attended with any good to others in the village and neighbourhood, he replied, with joy in his countenance, "Yes, Sir, we are about thirty of us, to whom this village preaching has been blessed; and on Sunday mornings and evenings we meet at that house yonder, at the end of the village, for prayer with and for each other,

and there we have sometimes blessed seasons." Willingly would I have spent a Sabbath among them, had not my engagements called me home on the following Saturday evening; but never shall I forget, while memory lasts, this interesting scene, and the circumstances attending it.

The above statement would furnish many useful and instructive lessons, did the limits of this communication allow me to suggest them. This, however, I trust will be acknowledged by all,—it proves the great good done by Village Itinerancy; and the encouragement it must afford those of our friends thus engaged, that their labour shall not be in vain in the Lord. Z.

Stepney Green, May 17.

REGISTRY OF BIRTHS.

Walworth, Aug. 4, 1823.

MR. EDITOR,

Our friend, the dissenter at Coseley, in the last number of the Baptist Magazine, has by no means expressed his alarm relative to the late decision of the Registers of Births kept by dissenters, more strongly than the very alarming subject demands. I, Sir, am a dissenter from principle, yet wish to live in christian fellowship with all who love our Lord Jesus in sincerity, and have been led to place a full reliance that the Registers of Births at Dr. Williams's Library, where my children are registered, would be perfectly satisfactory, and legally decisive in any court of law. But I really have not words to express my astonishment at the late decision. Surely, Sir, you will, I trust, sound the trumpet, and call the dissenters to this business without delay. Who knows the immense loss that many families may sustain by the neglect? Not a week ought to be lost. May the Lord inspire his people with firmness and energy in using all proper means for the attainment of their rights and privileges. I am, Sir, yours in the bonds of the gospel, Y. Z.

We fully agree with Y. Z. and with many other Correspondents, some of whom have recommended an application to the legislature, that this is a subject which demands the most serious attention. We hope that it will be attended to by "The Protestant Society for the Protection of Religious Liberty." Our hope is founded upon its being said by Mr. Wilks at the Annual Meeting of that Society in May last, that "an application had been made by Mr. J. G. Pike of Derby, respecting the validity of the *Registry of Baptisms;* and that it was a subject of the HIGHEST IMPORTANCE." See our Magazine for June, p. 246.

EDITORS.

The Honours given to Joseph, (the supposed Father of Christ,) in the Church of Rome.

IT is generally known that the Virgin Mother of our Lord is the *principal* object applied to for intercession in the Church of Rome;* but the following will show that the husband of Mary, (though, being dead, he *knows not any thing*, as the *scriptures* testify,) is regarded as little inferior to Mary herself, by the advocates of that really "*depraved superstition!*" It is styled "*A Novena to St. Joseph,*" &c. and is to be said on each of the nine days.†

* See her Litany in the Baptist Magazine for July, 1818.

† See a pamphlet published for the use of the Roman Catholics in Cork, in 1815, entitled, "A NOVENA, OR NINE DAYS DEVOTION TO THE EVER-BLESSED VIRGIN."

"O glorious descendant of the kings of Judah, inheritor of the virtues of all the patriarchs, amiable spouse of the ever-blessed Virgin, just and happy Saint JOSEPH, hear my supplications! You are, and ever shall be, after JESUS and MARY, the object of my most profound respect, in whom I will confide; you are the most hidden, though the greatest saint, a true model of interior souls. It is to you all should address, that desire to be perfect, and to save their souls. It is you they should choose for their protector. I unite myself this day to all that invoke, honour, and love you, dedicating myself to your service. O amiable Saint Joseph, look with compassion on me; take me under your protection; remember HIM whose submission and dependence have exalted you, and redeemed me by his blood, which still thirsts for my perfection and salvation. I conjure thee, most humbly, O glorious Saint Joseph, by that paternal heart which God bestowed on you towards his, and by that heart of a son that Jesus had for you, to take under your special care and protection the sanctification of my soul; be thou my director, my guide, my father, and master, in a spiritual life, and in the way to perfection. Offer me to the most holy Trinity, with whom you had so glorious and so intimate a correspondence; and vouchsafe to demand of Jesus Christ, you who were never refused, (as St. Teresa assures us,) be pleased to demand for me those particular graces which I petition for in this Novena. [*Here they are to be specified.*] I now offer myself to you, that you may present me to Jesus; beseech him to kindle in my heart, and in the hearts of all christians, the fire of his most pure love; and also to imprint therein the resemblance of his adorable infancy, his purity, simplicity, humility, and meekness. Obtain for me a most particular devotion to your Virgin Spouse, that the glory of the Son and the Mother may ever reign in my soul: that their holy names and yours may be dear to my heart, and that I may arrive, under your powerful protection, to the happiness of dying, as you did, in their amiable company! Amen.

"Lord have mercy on us.
Christ have mercy on us.

Holy Mary, queen of the world;
St. Joseph, spouse of the blessed Virgin;
St. Joseph, sanctified before thy birth;
St. Joseph, privileged and preserved from all mortal sin;
St. Joseph, confirmed in grace;
St. Joseph, honour of the patriarchs;
St. Joseph, reputed the father of Jesus;
St. Joseph, abounding with all the gifts of the Holy Ghost;
St. Joseph, who adoredst Jesus in the crib;
St. Joseph, an angelical man;
St. Joseph, who by the admonition of thy good angel, preservedst Christ from the fury of Herod;
St. Joseph, who as a Principality of the first hierarchy of angels, didst govern Christ;
St. Joseph, who as a virtue wast a minister to Christ;
St. Joseph, in whose arms and bosom, Christ was seated as on a throne;
St. Joseph, who as a cherubian hadst care of the Virgin of the true Paradise;

Pray for us!

St. Joseph, a seraphical man;
St. Joseph, a most high contemplative soul;
St. Joseph, who diedst in the arms of Christ;
St. Joseph, who didst hear angelical music;
St. Joseph, Precursor of Christ to the holy Fathers in Limbo;
St. Joseph, who didst arise with Christ from the dead;
St. Joseph, who in body and mind didst enjoy peculiar gifts of glory;
St. Joseph, our dear patron and defender;
} *Pray for us!*

"Assist us, O Lord, we beseech thee, by the merits of the spouse of thy Holy Mother, that what of ourselves we cannot obtain, may be given us through his intercession, though Christ our Lord. Amen."

The little pamphlet from which the above is taken, was given me by a converted Roman Catholic, and such is the attachment they have to the intercession of the saints, that when (two days ago) I directed one of them that reads the Irish character, to 1 Tim. ii. 5, he was exceedingly perplexed at translating the words, "*one mediator between God and men.*" He read before and after very freely, and discoursed on the connection, but strove to avoid the main point to which I directed him. This is the instruction they receive, and thus the souls of millions are led in paths of error to their destruction. Surely after such a representation, there can be no need to use arguments with those who know the value of the soul, and of the gospel to promote its happiness, to induce them to assist liberally those institutions that are in operation to emancipate our fellow-subjects in England, and in this country, from the chains of mental slavery in which they are fast bound. "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord; to the help of the Lord against the mighty." Judges v. 23.

S. D.

Clonmel, August, 1823.

Popery the Religion of Cathedrals!

MR. EDITOR,

In the celebrated work of the Rev. Mr. Cunningham, entitled, "The Velvet Cushion," it was elegantly remarked, that "*Dissenterism* is the religion of *barns; Protestantism*, of *houses;* and *Popery*, of *cathedrals!*" I have lately heard the following anecdote, which goes far towards proving the correctness of at least the last member of this memorable sentence! Your publishing it in the Baptist Magazine will oblige your constant reader,

PURITAN.

Two American gentlemen who had lately made the tour of Italy, being in Westminster Abbey at the time the regular cathedral worship commenced, one of them who had been brought up in the United States, exclaimed, "I did not know this was a popish chapel." The other (Dr. S. jun.) replied, "It is not; it is a protestant episcopal chapel." "Do not tell me that," said the former; "I have been in Italy as well as you, and cannot be deceived. Look at those boys, and hear their chaunting. Look also at those priests. You might as well tell me that black is white, as that this is protestant worship!"

Obituary and Recent Deaths.

REV. JAMES HINTON, M.A.

On the 28th of July, after a very short illness, died the Rev. James Hinton of Oxford. He had been for many years subject to violent spasmodic attacks, which often threatened his life; and by a similar seizure it was at length almost suddenly terminated. During the week or two preceding his death, spasms of a slighter kind had frequently occurred; and they induced him to shorten his half-yearly visit to London. On Saturday, July 26, he left town for Reading, (on a visit to his son, the Rev. J. H. Hinton,) intending to preach on the following day; and he retired to rest in comfortable health. About midnight, however, he suffered a very severe attack of his disorder, which required the use of the most powerful remedies, and for a while seemed to give way to them; but, in the course of Sunday night it manifestly baffled medical effort, and Mr. Hinton rapidly sunk till half an hour before noon on Monday, when his spirit departed tranquilly into the presence of his God. The body was conveyed to Oxford on the following Wednesday, and on Friday it was interred in the vault under the Meeting-house. The assembly at the funeral was very large; and an appropriate and affectionate address was delivered by Mr. Coles of Bourton, the senior minister of the Oxfordshire Association. The funeral sermon was preached on Thursday, Aug. 14, by Mr. Hughes of Battersea, to a very crowded congregation, from 1 Thess. iv. 13, 14. A large number of ministers on both these solemn and affecting occasions was present.

For the survivors it is to be regretted, that the violence of disease prevented any indication of the state of Mr. Hinton's mind, and even any reference to his multiplied and interesting concerns. It is, however, happy that the testimony of his life needed no dying confirmation. It is known, also, that his thoughts were habitually and joyfully familiar with death. The last sermon he preached was from these words; "Death is swallowed up in victory;" and his children will long remember the devotional unction of his last engagement in family worship.

REV. RICHARD FOULKES.

The Rev. Richard Foulkes was born at Llanyfydd, in the County of Denbigh. It is not known by what means the Almighty was pleased to bring him to the knowledge of the truth. At the commencement of his religious profession he was an Independent, but afterwards joined the Baptists. In a few years he was unanimously called upon to take the pastoral charge, jointly with the Rev. A. Vaughan, over the church at Ruthin, where he laboured with great success. Some time after this he removed his residence to Denbigh, eight miles west of Ruthin, and dispensed the word of life to the church assembling there with much acceptance. Receiving, however, a pressing invitation from the church at Cefnbychan, to take the charge over them, the church at Denbigh, though they evinced the greatest reluctance to part with so eminent a minister of Jesus Christ, could not well oppose it, as the church at Cefnbychan could render him much more comfortable, as it respected the things of this life, than they had it in their power to do.—He removed to Cefnbychan in November, 1821, where his ministry was blessed to the conversion of many.

His heavenly Father was pleased to afflict him with a liver complaint, and though the assistance of the most celebrated medical men in the neighbourhood was called in, they declared they could render him no assistance.

He died in June, 1823. His last words to one of his beloved friends were, "I have laid my whole weight on the Rock of ages; and if that Rock gives way, I must be for ever lost."

Thus died, lamented by christians of all denominations, this eminent servant of Christ, in the prime of life, leaving a disconsolate widow, and three dear little children. He was buried in the Baptist burying-ground at Penycae, near Cefnby-chan, where many hundreds of his friends and neighbours attended to witness the descent of his mortal remains into the silent grave, until the resurrection of the just.

A. B. C.

MR. ROBINSON.

Mr. Robinson, late deacon of the Particular Baptist Church, White's-row, Portsea, died August 7, in the sixty-fifth year of his age. His character, in a moral point of view, was ever virtuous and honourable. The reception of the truth, therefore, to a knowledge of which he was brought when about twenty years of age, must have produced such effects only as relate to the state of the mind spiritually and devotionally considered. In the early part of his life he attended, as did his friends, the worship of the episcopalian church. This, however, he left for the ministry of the Dissenters, with whom, in the course of time, he identified his christian profession. The church at White's-row, in the first stages of its history had a mixed communion, with (what may be called) the Independent part! of which the deceased united in the early part of his christian career. About the year 1796 he was baptized, and united with those of the church who held the principles of the Particular Baptists, into whose doctrinal sentiments and church order the Society has since merged.

Mr. Robinson's conduct as a church member was consistent and exemplary; the interests of the church lay near his heart; he rejoiced at whatever conduced to its prosperity, and was pained at whatever had a contrary effect. There are those that knew him from the commencement to the close of his christian course, who can bear testimony to his prayers, his advice, his example, all tending to promote the peace and harmony, the love and unanimity, the spiritual and devotional interests of the church of which he was a member. To the lot of few persons has it fallen to possess more of the confidence or esteem of a christian society. This was manifested, in a more than ordinary degree, in the early part of the year 1818, at which time the church called him to the office of deacon, the duties of which he faithfully discharged till March, 1821, when infirmities and relative circumstances induced him to resign the deaconship into the hands of those from whom he had received it. Advanced in life when called to the deacon's office, he would have declined its acceptance, but for the esteem he had for him who was then pastor, and but for the desire he had to promote the interests of the church.

Mr. Robinson possessed an extensive acquaintance with the scriptures, and a sound and discriminating judgment. His conduct was marked with much prudence, simplicity, gentleness, and sincerity. He was also favoured with a good constitution, and with an almost uninterrupted health and spirits, in the enjoyment of all which he continued till the 30th of November last, when suddenly he ruptured a blood-vessel in the nose, which for a time baffled medical skill. Being of a plethoric habit, it was hoped the bleeding would have been beneficial: a dropsy, however, ensued; and for several months he was unable to lie in bed.* Though a material alteration had taken place, his family did not apprehend that his departure was nigh: but the evening before his death, his breathing became increasingly difficult, and thus continued till Thursday morning, August 7, when, supported in his chair, he gently expired.

By this afflictive event the widow is bereft of one to whom she had been united upwards of forty-one

* His illness had a torpid influence upon the powers of his mind, and rendered him insensible of his approaching dissolution. During his illness, therefore, his remarks were more of a general than a specific cast.

years; the surviving children of a parent, whose memory they revere, and whose prayers and example they cherish; and the church of a brother, who, whether as a member, as a deacon, or as a reader of the hymns in the public services of the church, will not soon be forgotten.

The following is an extract of a letter of condolence from Mr. Hawkins of Weymouth, who from the year 1816 to 1821, was pastor of the church.

"Of your father I may speak in terms of veneration and sincere regret. From the first moment I knew him, I esteemed and loved him. There was so much sterling integrity in his character, such steady and undeviating consistency in his deportment, such calmness and placidity in his disposition, so much of the real christian in his life and conversation, that it was impossible not to admire him. O my dear friend, what a comfort and satisfaction must you and your dear sisters and beloved mother feel, in cherishing his memory, and in looking back on the course he has now finished. I am sure you will feel thankful that such a father was spared to you so long; that you have for so many years enjoyed the benefit of his prayers, his example, and his advice. And now that he is gone to his reward in heaven, you will not wish him back to this world of suffering and of sin. His spirit has escaped from a body weighed down by disease, and he has entered into the joy of his Lord. May we be found followers of him who through faith and patience is now inheriting the promises," &c.

So retiring was Mr. Robinson, that had his wishes been strictly adhered to, his decease would not have been a matter of public notice. This, however, would have been highly improper. As the deceased did not select any portion of scripture for a funeral sermon, Mr. Mileham, who succeeded Mr. Hawkins, spoke from 2 Sam. xiv. 14, which, in the course of family conversation, Mr. Robinson had frequently repeated. The funeral sermon was preached August 17, to a numerous and attentive congregation.

Mrs. RUTH OVERTON.

Mrs. Overton was the eldest daughter of Capt. Anthony Ward, St. George's East, London; who, though much employed on the seas, when the good providence of God returned him to his family, was ever zealous in directing (as far as means could do so) their thoughts to the only source of solid happiness, Christ Jesus, in all his revealed fulness, sacrifice, and glory. It pleased God to own his exertions, by the sound conversion of his truly amiable daughter. From what the writer has heard her state, she was gradually impressed by her father's admonitions and prayers. One circumstance, however, she would often advert to, as the first instance she remembers of a truly broken heart, and discovery of her need of Christ. It was a discourse preached by Mr. Nicholson; and especially the singing of that hymn,

"When any turn from Zion's ways,
(Alas, what numbers do!)
Methinks I hear my Saviour say,
And wilt thou leave me too?"

It caused such irresistible emotions of love and sorrow, that she was taken out of chapel before it was ended. This was at the early age of between six and seven years. After the death of her father, at the age of sixteen, in the good providence of God, she engaged in a business with a truly pious widow, and the writer became acquainted with her; at the age of seventeen she joined the Baptist church of the Rev. W. Shenston, Alie-street, with her betrothed husband, and remained a member till death, much esteemed by all who knew her. For the greater part of her life, she was much exercised in her mind about the genuine nature of her faith, lest she should have been merely persuaded by falling in the connexions of godly parents, and a pious husband. She was often distressed that she could not state the exact time of her calling. The enemy of souls would often harass her, when communing, lest what she had stated of the work of grace on her soul should have been presumption. It pleased the Lord to afflict her last August, and from that

time till the day of her death, she suffered exceedingly, especially one month before her death. Her medical attendants were often astonished at her patience and resignation. She was never heard to murmur under the whole of her sufferings. At one time, when under acute pain in her head, she cried out, "Lord Jesus, do not lay any more on me, I shall lose my senses;" and directly afterwards rejoined, "I hope the Lord will not be angry with me for what I said." It pleased our gracious God to support her, by far the greater part of her affliction, with the hope that Christ had died for her sins, and that he would not suffer her soul to be lost. It was a considerable time before she could resign her husband and family, desiring to see the latter brought up. But a few days before her death she said to her husband, that she could then make a full surrender of them all into the hands of the Lord. A christian friend said to her, "Does the pain in your head produce darkness in your mind?" She answered, "No; I bless the Lord, I know in whom I have believed." Her friend said, "The Lord giveth grace." She added quickly, "Yes, and glory, and no good will he withhold." He observed, "It is a great mercy you are enabled to look to Jesus; no doubt you find religion a reality." She answered, "I would not give up my hope for the whole world, I have no other dependence but in Christ." About this time, when she was supported by her husband in bed, on his asking her if she could trust her soul's safety on the blood-shedding and righteousness of Jesus Christ, she broke out in the sweetest emphasis,

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, oh leave me not alone,
Still support and comfort me."

She soon after exhorted her mother-in-law and female servant to seek the Lord while he may be found, and to call on him while he is near; adding, "Who knows? the death of your poor daughter may be the means of giving you spiritual life." And turning to her sister, she said, "If my dying would be the means of giving life to your soul, I would freely die. Mind not the poor things of this world, there is nothing in the world worth having, 'tis only useful as a passage to heaven." On another occasion, when in prayer, the servant standing by, she thought the servant smiled, and asked, "Do you like to hear me pray?" being answered in the affirmative, she continued her prayer to God. When the pain in her head was severe, she was frequently heard to say, "Oh! these are sufferings, but not to be compared to the sufferings of Christ; he drank the very dregs." She said, she hoped the Lord would give her patience. A female friend said, "He has given you patience." She answered with a smile, "Am I patient? I bless the Lord." About a week before her death, looking on her friends, she said, "You are all very kind;" and added, "If the Lord take me, I shall be happy;" and with lifted eyes and hands she exclaimed, "I long to see his face; I shall sing very loud the praise of his precious name." She always inquired for the Sabbath, and requested the petitions of the Lord's dear people. She spoke much of the glorious righteousness of the Redeemer. On the morning before her death she exhorted all to trust in Christ, who would never leave any soul that trusted in him; and a little before she left the world, she said, "I hope the Lord will take you all to glory, I should like you all to go with me." Nearly the last words she was heard to speak, were, "Lord Jesus, into thy hands I commend my spirit; Lord Jesus, into thy hands I commend my spirit; Lord Jesus, receive my spirit." Thus died this weak christian in life; thus she triumphed in death; leaving a husband and four children to lament their irreparable loss. It is remarkable, that the infant she was most concerned about, was taken away six weeks after. Reader, this narrative is written for your sake, and the glory of Christ, whom the father delighteth to honour. May it be your happiness, with that of her husband and family, to live and die like her.

Review.

Memoirs of Mr. Coxe Feary, first Pastor of the Baptist Church at Bluntisham in Huntingdonshire; with an Account of the Rise and Formation of that Church. By John Audley. 12mo. pp. 119. 3s.

In a remarkably modest preface, the compiler of these interesting Memoirs manifests his anxiety to receive no further share of credit than is justly due to him. He was induced to undertake the task in compliance with the request of Mrs. Feary, and other friends. Besides having enjoyed an intimacy with his deceased friend, of between thirty and forty years, the Biographer discovered, on searching for the requisite materials for the present work, that Mr. Feary had "written an account of himself, from his birth to his conversion, and of the most important things which followed that memorable event for several subsequent years." Of this Narrative, together with "Short Memorials," being a sort of Diary, Mr. Audley has availed himself, so as to make as much as possible Mr. Feary his own Biographer.

The history of this pious and excellent servant of God, is so closely interwoven with that of the Baptist Church at Bluntisham, that it was evidently impossible to write the life of the pastor without recording the important particulars relative to the formation and prosperity of the church. In reading the narrative, we are forcibly reminded of some of our Lord's parabolical descriptions of the origin and progress of his kingdom. Doubtless it must often have happened in primitive times, that christian churches were gathered precisely in this way; and we should think the most zealous advocates for regularity and discipline could find little to object against the course of proceeding detailed in this volume.

The work is divided into an Introduction, five Chapters, and a Conclusion. The Conclusion is from the pen of Mr. Bosworth, a friend of the author's, and is by no means the least valuable part. The contents of the Chapters are: Chap. 1. From his birth to his becoming religious.—Chap. 2. From his making a profession of religion, to the rise of the Dissenting Society at Bluntisham.—Chap. 3. From the rise of the congregation and church at Bluntisham, to Mr. Feary's settlement as pastor—his doubts on the subject of baptism.—Chap. 4. Mr. Feary's change of sentiments on the subject of baptism—his popularity and success as a minister—his mental exercises, &c. 1791—1801.—Chap. 5. Mr. Feary's first dangerous illness in 1802—his views and consolations under it—his recovery—his last illness—and death in 1822.

It is somewhat startling to discover, from the "Introduction," that the pious pastor of the church at Bluntisham, in proposing to give a history of that christian society, goes back at once, like our ecclesiastical historians, to primitive times. He explores his way through all the obscurity of the dark ages, informing us, that at one period "all the lands belonging to the parish of Bluntisham, with the stock, the crop, and all the inhabitants, were purchased for the monks of Ely by Ædelwold of Ulnoth, for the sum of thirty-seven pounds;" at length he rejoices in the light of the Reformation, and triumphs in that liberty of conscience secured by the Act of Toleration; and so arrives at the period when the Baptist Church at Bluntisham was first formed. The Biographer has displayed a most commendable discrimination in the hasty sketch he has given of Mr. Feary's "larger account;" which, however, we should suppose possesses considerable interest, as the writer was a man of no ordinary mind, and from being a strict Episcopalian became upon principle a genuine Protestant Dissenter, and was the founder of this Baptist Church.

Our limits will not allow of our inserting a Memoir in this depart-

ment of our work. Indeed, it is the less necessary, for as the volume before us possesses unusual interest, and as it is small, and the price moderate, we trust most of our readers will obtain the perusal of it. At the same time we shall not forego the pleasure of presenting an extract from the second Chapter, and one from the masterly summary which forms the "Conclusion."

"In the autumn of the year 1784, the Life and Sermons of the famous Mr. Whitefield providentially fell into his hands. Being at St. Ives market, he went into the bookseller's shop as usual, where lay three volumes of Whitefield's works. On looking into that part of his Life where he preached to the colliers at Kingswood near Bristol, and to the populace in Moorfields, he was much delighted, and surprised he had never before heard of Mr. Whitefield. He asked whose books they were: the bookseller replied, 'They are yours; I sent an order for some books, and they have made a mistake, and have sent me these methodistical books instead of what I ordered. I did not return them, but kept them for you, thinking you would be pleased with them, as nobody reads so many religious books as yourself.' The price was eighteen shillings. Thinking this more than he could well spare, he returned home without them; though, just as he left the shop, the bookseller said, 'I shall not send them back, as I expect you will alter your mind by another market-day.' And as he predicted, so it was; for having found on inquiry what a pious, laborious, and zealous servant of the Lord Jesus Christ, Mr. Whitefield had been, he was determined to have them. On receiving them, he the same evening read a sermon to his shepherd, his labourers, and his intimate and bosom friend Mr. A. who were much delighted. The sermon was from the text, 'What think ye of Christ?' The next evening, without his knowing or expecting any such thing, a number of poor people came with Mr. J. K. a gentleman of the village, to hear him read a sermon. A circumstance so unexpected quite embarrassed him. The idea of reading before so many people, and the shame of being counted a methodist preacher, led him to decline reading: but such was their desire to hear, that they declared they would not depart until he had read a sermon to them. Accordingly, with no little confusion, he read the same sermon he had done the night before; and such was the satisfaction received, by the blessing of God upon this sermon, that it laid the foundation of the present church and congregation. Such events as these show, that God's thoughts are not our thoughts, 'neither are your ways my ways, saith the Lord.'"

"One of the poor women very much wished him to read a sermon at her house the next evening. He consented, on condition that she would not make it known: but, notwithstanding the caution taken to conceal it, when he went in the evening the house was filled; and it was a most interesting sight to behold the profound attention, and deep seriousness, with which the poor people received the glad tidings of salvation from the reading of that sermon. He continued reading to the people during the winter, in the same cottage, one of the alms-houses at the bottom of the village, belonging to Thomas Harrison. And such was the awakening in the place, that the people were constantly inquiring what they must do to be saved. In the spring of 1785, as the house could not contain the people, they removed into the next house, which was larger. Here, for the first time, he found courage to pray with the people, after he had finished the sermon. They being unaccustomed to any thing of the kind, it produced such a feeling of affection and surprise, that, like the people of Lystra, with Paul and Barnabas, they would have done sacrifice. The congregation still increasing, they opened a larger house in the village. All this while they had no regular time for worship; but it was sometimes two, three, or four evenings in the course of the week. Being still a constant attendant at Mr. Venn's church on the Lord's-day, he acquainted him with what was going on. Mr. Venn encouraged him, and pressed him to keep on, saying, that 'he believed God had a great work to do at Bluntisham; and that in the course of the summer he would come over and help them.'

"At this time Mr. Feary was favoured with the friendship of three pious clergymen, Mr. Brock, Mr. Venn, and Mr. S. of C. The latter of these gentlemen preached a sermon in Mr. Feary's house, at five o'clock in the morning. The room was crowded to excess, and several persons were out of doors. This was a season long re-

membered with peculiar pleasure, on account of the evident tokens by which God gave testimony to the word of his grace.

"Mr. Venn fulfilled his promise of coming over to help them; and, for his accommodation, Mr. John Kent opened his barn. Mr. Venn preached to a very large, serious, and deeply attentive congregation. The scene was truly affecting, and Mr. Venn declared, that he never but once in all his life enjoyed such a season of refreshment from the presence of the Lord, in preaching to any people.

"From this time Mr. Kent insisted upon the people's accepting the use of the barn as often as they pleased. They thankfully embraced the offer, opened a small subscription, and fitted it up for their use. This was a new trial to their friend, C. Feary, as it looked so much like a separation from the Establishment, and of his being a Dissenting Minister; to neither of which he at that time could be reconciled. But though this was unpleasant to his feelings, he continued meeting the people and reading sermons, in order to keep them together, hoping to have an opportunity of procuring a curate to preach the gospel in the church. For this purpose he mentioned the circumstance to the Rev. Mr. S. of C., who was very desirous of accomplishing such an object, and applied to Mr. H. a serious clergyman, who engaged to come, if Mr. Oakes, the rector, consented, and the people proposed a subscription towards his salary. But the proposals were rejected.

"About this time Mr. Feary was desirous that the pious clergyman, whose preaching in his house had been attended with such beneficial effects, should favour them with another sermon; but, after consulting with one of his seniors, he thought proper to decline it.

"The refusal of Mr. S. to come any more amongst them, joined with that of the rector to receive an evangelical clergyman as his curate, might well throw them into perplexity. And as they did not know what to do on the Lord's-day, C. F. proposed to meet them in the morning before he went to Yelling, and in the evening on his return, and pray with them, and read a sermon to them. And so anxious were the people to hear the word of God, that multitudes would be waiting on the road for his coming home. They continued this practice for some time, until the congregation became very large, not fewer than between three and four hundred. Under these encouraging circumstances, Mr. Venn advised him to stop at home the whole of the Sabbath, which he did. Having finished all Mr. Whitefield's and Mr. Hervey's sermons, he was under the necessity of making an effort at expounding a chapter out of the sacred scriptures. This he did for some months; after which he took a single passage, and endeavoured to preach from it, which proving acceptable, he was encouraged to go on, for 'the hand of the Lord was with him, and a great number believed and turned unto the Lord.'"

From the "Conclusion" we make the following extracts, regretting it is not in our power to insert more.

"Mr. Feary was, in many respects, an extraordinary man. The moral reformation which, by the blessing of God, he effected in his native village and its neighbourhood, and which must have afforded him, in the retrospect, unspeakable delight, is an event to which, under all its circumstances, not many parallel cases can be adduced. Without education, except in the slightest elements of it,—without influence, except what naturally accrued to him from the very efforts he employed, and the successes which attended them,—without forwardness and vanity, for he rather shrunk from than courted the publicity which awaited him,—he produced a most remarkable and permanent change in a great part of the population around him; commencing his labours without a single follower, continuing them with an ardent, yet well tempered zeal, amidst alternate hopes and fears, successes and discouragements, and ending by the formation of a flourishing church and congregation—the latter amounting to seven or eight hundred persons.

"He had an insatiable thirst for knowledge of almost every kind; he accumulated by degrees a very valuable library; and he read with greediness every thing of value which came in his way. He studied his Bible with great attention; not with partial views, or merely in detached passages and insulated texts, but in a course of connected and discriminating perusal; and although he made no pretensions to literature or criticism, in the strictness of their acceptation, he diligently availed himself of every assistance within his reach, in exploring the sa-

cred writings, and derived great advantage from consulting many of those valuable expositions, and other theological works, with which our own country and language so happily abound. He was also well acquainted with some of the principal authors in various other departments of English literature. In short, nothing that appeared in nature, nothing that occurred in life, nothing that he observed in himself or others, was indifferent to him; all was made to contribute to the increase of his mental stores—all was consecrated to the service of the sanctuary, and brought, as occasion offered, or judgment dictated, to bear on the great object to which his life was devoted.

"Many persons have run a more splendid career of worldly glory, many have been distinguished by higher endowments, and brighter talents; but if a life of piety and benevolence, of activity and usefulness in the church of Christ, be entitled to commendation and remembrance, few indeed have a greater claim to them than this amiable and excellent man. All who feel an interest in the prevalence of true religion, will be thankful to God for what he has wrought by him; will rejoice in the good which he has been the instrument of effecting; and will delight to contemplate its consequences as likely to extend to future generations in this world, and to everlasting ages in the world to come."

Sketches of Sermons, preached to Congregations in various Parts of the United Kingdom, and on the European Continent, furnished by their respective Authors. Five Volumes, 12mo. Holdsworth.

THESE little volumes contain the substance of about 250 sermons, which have been delivered by preachers of eminence in their respective communions. The first two volumes have been respectfully noticed in our number for February 1822, and January 1823. The rapid sale of these "Sketches" is one of the encouraging signs of the times. It shows that, on the part of the British public, there is a great and increasing demand for religious knowledge. It reminds us of the words of the oracle by which Daniel was encouraged: "Many shall run to and fro, and knowledge shall be increased." "That country (says an American traveller) would not be overrun with itinerant lecturers on astronomy, where the populace never studied the stars; and if the citizens of the American republic were not anxious for Christian knowledge, there would not be so many teachers good and bad."*

The *preface* has been very highly and justly admired.

All the sketches are not equal, nor equally evangelical. Some of them are evidently written by divines of the Wesleyan school. Particularly those signed *Beta* are (if we mistake not greatly) the productions of an excellent and eloquent minister of that communion. We must make room for a short extract or two.

"Faith is a *self-evident* principle; and if you believe in the Son of God, you cannot but know it. 1 John v. 10. Is faith credence—and cannot you know whether you believe the attestation of a fact? Is faith reliance—and cannot you know whether you depend on the veracity of him who has pledged his word to you? That doctrine which teaches that a man may believe in the Son of God, and not know it, is as contrary to sound divinity as it is to sound sense, as the Bible uniformly attributes effects to faith; and if the effects be not produced, the cause is not in action."†

On this passage we offer a few remarks.

1. *Believing* is, confessedly, a mental act, of which, no doubt, the mind must be *conscious* at the time. But

2. Whether the exercise of faith be scriptural, good, and safe, and connected with salvation, is quite another question. It must be tried by the proper test; to which this writer agrees in another place. For in describing the evidences of the new birth, after speaking of the first evidence as intuitive, and the second as "divine, springing from the direct witness of the Holy Ghost,"

* See an admirable little volume, truly classical and truly christian, entitled "Essays, descriptive and moral, on scenes in Italy, Switzerland, and France." By an American.

† Vol. I. p. 79.

(Rom. viii. 16.) he says, the third is "rational, flowing from a full conviction that we have the marks of those who are born of God."*

3. What our author means here by *intuitive* evidence, and the *direct witness*, we cannot tell precisely, and we should be very sorry to misrepresent him. What he has plainly said, we fear, will be discouraging, and distressing to many who are true believers; who are nevertheless painfully exercised with doubts and fears respecting the genuineness of their faith. A man can read nothing in the dark. When the sun shines upon the last will and testament which he holds in his hand, he may be able to read his title clear to the estate which has been bestowed upon him.

4. The celebrated William Kiffin has a passage in his experience worthy of notice on this point.

"Many weeks I continued in this great distress, keeping all things to myself; being ashamed to open my state to any. At last being in the company of some christians who were talking about the least measure of true grace, I understood they concluded that the least measure of true grace was to know that a man had grace. [Although, indeed, this was my own mistake of them.] I presently drew this conclusion, without any further examination, that then I had no grace. I was thus confirmed in my former dark thoughts, that all my enjoyments were but mere flashes, which greatly increased the sorrow and distress of my soul. Surely had not the Lord been gracious to relieve me, in a little time, I must have sunk under the burden.

"It pleased his Divine Majesty to give me seasonable relief in about a week after this. Having an opportunity, I went to hear Mr. Moulin, who preached at the church by London-stone.—Before he gave a positive answer to the question [what is the least measure of grace?] he proved, that for a man to know he had grace, could not be the least measure, but a very large degree of grace; it being a reflex act of faith. He then gave several characters of the least measure of true grace. I greatly wondered within myself, to hear him fall upon that which did so much, and particularly, concern me. I also found some small beginnings of those signs of true grace, which he laid down, in my own soul. This wonderfully relieved my hopes again; God being pleased to give me some strength to depend upon his grace, more than I had received for many weeks before."

ORME'S *Life of* KIFFIN, p. 8.

These Sketches will probably be called for in many successive editions. Some passages, no doubt, the writers will improve. There is one that needs revisal in Vol. V. p. 73, on the words "take away all iniquity."

[1. Take it away from our affections, that we may no longer love it.

2. From our consciences, that we may no longer labour under the burden of it.

3. From our lives, that it may not have dominion over us.

4. From our hearts, that we may be dead to it.]

Query—Do not the *first* and the *fourth* of these particulars coincide?

The Heroism of the faithful Minister of Christ displayed, in reference both to Life and Death. A Sermon preached at Maze-pond Meeting-house, July 24, 1823, at the Baptist Monthly Meeting; the Subject of which took its Rise from the sudden and lamented Death of the Rev. William Ward. With an Appendix, containing a short Biography of the Deceased. By J. Ivimey. Published at the unanimous Request of the Ministers and Messengers. 40 pp. 1s. 6d.

THIS sermon deserves, and no doubt will have, an extensive circulation. We deem it, therefore, unnecessary to give an analysis of it in our pages. It pays a well-merited tribute of commendation to a very eminent Missionary, whose name is already embalmed in the hearts of thousands, and whose memory will be honoured through all succeeding generations.

We must wait the next arrivals to learn the particulars of the funeral solemnities. It appears from his "Farewell Letters," that he antici-

* Vol. I. p. 70.

pated being "laid with Pitumbursing, Futick, and others, in the burying-ground at Serampore."* He informed the writer of this article, while he was in England, that the Pundit who appears associated with Dr. Carey in his picture, and whose name appears to have been, Mrityoonjoy,† died at last, it was feared, in idolatry!

Mr. Ward's recent visit to this country, reminded us of the "angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth." Wales, Scotland, and Ireland, as well as England, heard his animating appeals. He crossed the Atlantic, and made an extensive tour in North America. He travelled in Holland also, with the same object always in his heart—always in his mouth. That journey must have included, we apprehend, not less than 50,000 miles.

In every volume of our "Periodical Accounts" it appears that Mr. Ward had a pastor's heart. His kind affability and warm affection endeared him to all the junior, as well as the senior missionaries—the native converts—the inquirers—the missionaries of other societies—and to christians of all countries, and of all denominations. It will require a volume of considerable size, (which we hope is in forwardness) to do justice to his labours, which were so diversified, so ardent, and so abundant.

Mr. Ivimey has given some account of Mr. Ward's publications in the appendix. We shall be happy to give our readers a complete catalogue, with a respectful notice of them, as soon as we can procure it.

Letters from a Father to his Daughter, on serious Subjects: Designed for the religious Improvement of Youth. 12mo. Boards. 133 pp. 2s. 6d.

THIS little volume proceeds from the pen of a pious and sensible writer, but who has not enjoyed the advantages of a liberal education, as is evident from his perpetual violation of the first and easiest rules of grammar. The advocates of religion, however, (among whom he is to be classed,) should be treated, as he justly observes, "with mildness and lenity; for it sometimes happens that much of the spirit and temper of the gospel is to be found, where the individual can boast but little vigour of conception or mental culture."

The subjects of these "Letters" are, The Importance of Religion—Early Piety—Decision of Character—Hypocrisy and Self-deception—Prayer—The Importance of Watchfulness and Self-examination—Diversity of Opinions among Christians—The Right Improvement of the Sabbath and the Public Means of Grace—Intercourse with the World—The Choice of Friends—Reading and Meditation—And the Improvement of Time. In Letters from a Father to his Daughter it would have given us pleasure also to see a marked attention paid to the Doctrines of Divine Revelation, and especially to the doctrines of grace. They are, it is true, now and then glanced at, but it is only incidentally and by the bye. But are we not, according to the motto in the title-page,

> —"bound to cast the minds of youth ...
> Betimes into the mould of heavenly TRUTH,
> That, taught of God, they may indeed be wise,
> Nor IGNORANTLY wand'ring miss the skies"?

It is of importance for them to be taught that he that keepeth the divine commands, and he only, shall be saved; but it is of equal importance for them to know that by the deeds of the law no flesh living shall be justified—that Christ is the end of the law for righteousness to every one that believeth—and also that he could not have been so, nor have been a propitiation for the sins of the world, if he had not been truly and properly divine. The exhibition of christian doctrines, so far from endangering morality, establishes it. "Do we," says the apostle, "make void the law through faith? God forbid; yea, we establish the law." What morality can

* P. 86. † Farewell Letters, P. 180.

there be where there is boasting? and by what law is boasting excluded? of works? nay, but by the law of faith. Or what morality can there be without gratitude to God? and what so much tends to promote this as the doctrines of grace, and a belief in the divinity of the Author of our salvation?

We could also have wished to see a Letter in proof of the being of a God, and another in proof of the truth of Divine Revelation, with an answer to objections.

Thus finding fault not with what is said, but with the omission of what is not said, we hope that in the next edition the Author will supply this defect. We also recommend the revision of the work by some person qualified to do it before it again meet the public eye.

Scripture Riddles, taken from some of the Historical Passages of the Old Testament, with appropriate Keys, in form of a Dialogue. Adorned with Cuts for the Entertainment and Instruction of Little Boys and Girls. By James Fisher, Author of the "Winter Season," "Spring Day," &c. &c. Pp. 80.

"SCRIPTURE RIDDLES?" Yes: but is this perfectly consistent with the profound seriousness and unutterable importance of the Bible? "But may not the end sanctify the means?" We must never do evil that good may come, but rather inquire if the end may not be obtained by means of a nature less questionable. Still it is urged that these enigmas are founded on "some of the historical passages of the Old Testament;" yet still we demur, and were it not for the redeeming quality of the "appropriate keys," we should risk the danger of being considered fastidious by recommending severe abstinence from every such use of the inspired volume.

These *dialogues*, however, notwithstanding several typographical deformities, are, generally, so well adapted to accomplish the instruction of children on subjects of everlasting interest, that we cannot help wishing they may be very extensively brought under their notice.

It has been hinted to us that the pious author is destitute of the inestimable blessing of natural sight. In this most trying situation we offer to him our christian sympathy. We cannot, however, but express our unfeigned thankfulness for that spiritual illumination which we trust cheers his solitude, and disposes him to engage in pursuits edifying to himself and beneficial to others.

In the event of a second edition of the work now before us being required, it might be desirable particularly to revise the answer that is given to the question, What is my soul?

LITERARY INTELLIGENCE.

Just Published.

The Excellence and Utility of the Evangelical Ministry, as exercised among the Protestant Dissenters. A Sermon occasioned by the Death of the late Rev. James Hinton, A.M. of Oxford: preached at the Meeting-house in Eagle-street, London, August 3, 1823, by Joseph Ivimey. Offor, Newgate-street.

The Bible Teacher's Manual. By a Clergyman. Part II. Exodus. Price 8d.

Works of the late Andrew Fuller, Vol. VIII. and last. 8vo. Price 12s.

In the Press.

Preparing for Publication, in an Octavo Volume, The Life of the late Rev. James Hinton, M.A. of Oxford, comprising Extracts from his Diary and Correspondence. By John Howard Hinton, M.A. of Reading. With a Portrait, engraved for the Purpose, from a Miniature recently taken. The Writer conceives that interesting Letters and Information may be in the Possession of many of his late Father's Friends, to whom he may not have the means of making personal Application: he will, however, esteem himself highly obliged by any Communications of this Nature.

The Sixth Volume of Sketches o. Sermons. Furnished by their respective Authors.

Intelligence, &c.

Projected School for the CHILDREN OF BAPTIST MINISTERS.

MR. EDITOR,

IN an age when education has become so general, no one will deny, that the children of our ministers should participate in its advantages, and thus be rendered capable of occupying useful and respectable stations in after life.

It is equally clear, that the provision made by the great majority of our churches for the maintenance of their pastors, is so slender, that after providing food and raiment for their families, they are unable to provide competent instruction for them.

Is it not then desirable that some plan should be devised, by which the great object may be attained, if not altogether gratuitously, yet on such terms as may put it into the reach of many who are now longing for it in vain?

I do not intend to expatiate upon the manifold advantages of such a plan, or to urge the inducement presented in the example which has been set us, for many years, by our friends of the Wesleyan denomination. In the present stage of the business this is unnecessary; nor am I insensible to the arduous difficulties which will attend the formation and execution of a scheme sufficiently comprehensive to meet the object. Nothing useful has ever been accomplished without difficulty.

But my design at present is simply to announce that such a plan has been in contemplation, and to elicit from our friends throughout the country, such information and suggestions, as may at once furnish more ample ground to judge of its expediency, and supply hints to render it more complete, previously to another address* on the subject, which will appear sanctioned by many ministers and gentlemen of respectability and influence in the denomination.

I conclude, by requesting that such of your readers as approve the idea which has now been thrown out, and have any suggestions to offer on the subject, would, *as early as possible*, communicate these sentiments (post paid) to A. B. at Mr. Whittemore's, 62, Paternoster-row, London.

Sept. 13, 1823. A. B.

N. B. Samuel Salter, Esq. of Newgate-street, London, has kindly consented to become the Treasurer, *pro tempore*, to receive Donations or Subscriptions towards this object, until a society be formed for carrying it into effect.

* We have had an opportunity of seeing the address alluded to above, and most cordially hope that its object will be attained. Ed.

Reply to the Inquiries of J. P. A.

MR. EDITOR,

IN your number for the present month, J. P. A. has made some remarks on the increase of our denomination, and proposed some inquiries respecting a number of churches contained in a list in his possession, and not to be found in the one recently published. Feeling, as I do, deeply interested in the subject, you will perhaps allow me to reply to those inquiries; at the same time indulging a hope that some more intelligent correspondent will supply my lack of information.

The comparative view of the two lists is highly encouraging, and I am persuaded that a *complete* exhibition of the present state of the denomination would be still more so. We have many churches, the origin of which, and the ordination of whose pastors, have never been recorded. It is a lamentable fact, that whatever interest a person may take in the welfare of the body, he has no means of obtaining *even a list* of the existing societies, but by a knowledge of the whole kingdom. It would be well if the ministers and officers of our churches would take the hint, and more regularly forward to the Magazine the information of whatever events among them would be interesting to the denomination at large.

In reference to the churches in Monmouthshire and Staffordshire, I can only inform your correspondent, that in the year 1790 Dr. Rippon published in the Baptist Register, a list of the Baptist churches in England, collected

about two years before by James Smith, Esq. to which he has subjoined the list for Wales. In Staffordshire, he mentions two churches only, viz.—

Cosely,	Pastors	Joseph Bissell. Thomas Smith.
Hanley Green,		John Hindle.

These good men have long since entered on their eternal rest. The latter church has long been extinct; and the meeting-house, which is a handsome building, was for many years shut up. About three years ago it was re-opened, and a new church formed. With its present state I am not fully acquainted, but fear that its interests are very low.

In Monmouthshire Dr. Rippon mentions five churches, viz.—

Bethesda,	Pastor	John Hier.
Caerleon,	———	Thomas Evans.
Llanwenarth,	———	Caleb Harris.
Pontypool,	———	Morgan Rees.
Trosnant,	———	Miles Edwards.

Besides these, that list ought to have included the churches at

Blaenau,	formed in	1666
Penygarn,	———	1729
Chapel-y-ffin	———	1745 and
Penuel	———	1772

I will now proceed to give your correspondent what information I possess respecting the individual churches of which he inquires.

Of EVERSHALL, CHRISTCHURCH, DAGON, BICKNELL, and RODWELL-END, I can say nothing, except that they are not to be found in any modern list with which I am acquainted.

If your correspondent will turn to the list of 1823, he will find LITTLE STAUGHTON church under the name of *Staughton, Little*. The venerable and excellent Emery has been long dead. Could no memoir of him be furnished for the Magazine, or must his memory, with a multitude of other excellent ministers, be lost to posterity? The present pastor of this church, the Rev. James Knight, from the church in Blackfriars'-road, London, was ordained in 1806.

The church formerly at THORNE, now worships at *Dunstable* and *Houghton Regis*, under the pastoral care of the Rev. William Anderson, from Bristol Academy, ordained in 1816.

The churches at FENSTANTON, and NANTWICH, belong to the *General Baptists*, and have never, I believe, been attached to our body.

GRANSDON, or more properly GREAT GRANSDEN, is not in Cambridgeshire, but in the county of Huntingdon, near Caxton in the former county. J. P. A. will find it in the list of 1823, under *Grandsden, Great*. Its present pastor is the Rev. Robert Skilletter, from the church at Little Staughton: he was ordained, I apprehend, about the year 1798.

The church at BRASSEY GREEN has long been extinct. The late Rev. Cornelius Gregory, General Baptist Minister at Tarporley, used to preach in the meeting-house one Sabbath in the month; and two other Sabbaths in each month, it was, and I suppose still is, supplied by local preachers of Lady Huntingdon's connexion. The meeting-house is private property.

WOOTTON RIDGE. Of this church I can find no account in any documents I possess, and doubt whether such society has ever existed.* The state of the Baptist denomination in Cumberland is very low. The Rev. Samuel Ruston of Broughton, is, I believe, the only Baptist minister in the county. Perhaps the only way in which the cause could be promoted in that neighbourhood, would be the employment of *Home Missionaries*, the population being generally thin, and widely scattered. In a private conversation with Mr. R. two years ago, he pointed out an important station for a Missionary, making at the same time, an offer to relinquish £30 per annum, towards his support.

CODNOR. Previously to the publication of Dr. Rippon's list in 1794, the church which had occupied a [I suppose dwelling] house at Codnor had removed to the old Presbyterian meeting-house at LOSCOE, the latter people having dwindled away.

RIDGWELL, Essex, and GISBURN, or rather GISBURN FOREST, Yorkshire. These churches were in existence a few years ago: of their present state this deponent knoweth nothing.

The church formed at WINWICK in 1784, removed its worship soon after to GREAT GIDDING, where it now meets. Its present pastor, the Rev. W. Crockford, from the church at Keysoe, was ordained in 1812.

The second church at FOLKESTONE, which was formed in 1783, by a secession of the pastor, Mr. Daniel Gillard, and some of the members from the old church in that town, has long been extinct. Mr. G. continued their pastor but a short time, and then retired to Hammersmith: in a few years he gave up the ministry, and died at the latter place. Mr. Read, the pastor

* Q. Wotton-under-Edge? *Editors.*

in 1789, died a few months ago at Canterbury. The meeting-house erected by this church, is now occupied by a society of Independents.

There exists no Baptist church at WARRINGTON. From Dr. Rippon's list of 1794, it would appear that it was then extinct, or nearly so: he says in a note, "Whether Warrington be yet a church, and should stand in this list, or not, a full history of it would be acceptable to the Register." It were to be wished that some friend in the North could furnish an account of this church which existed more than a century.

Of the churches said to exist at LUTTERWORTH, and HORNCASTLE, I know nothing, and confess that I at present doubt the existence of Particular Baptist churches in those towns in 1789, though in J. P. A.'s list, and in Dr. Ryland's of 1790;—in both cases, without the names of ministers. Neither of them occurs in the list of 1794.

The church at BOW is the one over which Dr. Newman at present presides: it is in the later lists called Old Ford.

If your correspondent will turn to the number of your work for March, he will find in the account of Hamsterley church, a history of our denomination at HEXHAM, which is now without a church of our faith and order.

I fear there exists at present no Baptist church at WITNEY. The meeting-house was altered and improved in 1821, and an attempt made to revive the cause; with what success it was attended, perhaps some of your correspondents will inform us.

Of BUXTED I can find no account. In 1790, 1794, and 1798, Richard Butcher was pastor at Uckfield in the same county.

The church at SLOUGHAM is, in the list of 1823, called *Hand Cross, Slaugham*, a misprint I conceive for *Sloughan*.* The same name—William Fuller appears as pastor in 1798.

In the Register of 1798, Dr. Rippon says, "The meeting-house at RYTON, Warwickshire, partly fell down, and is converted into a dwelling-house: the church has become extinct, and the pious people who remain, chiefly attend at Bedworth." This latter church was formed in 1796.

No church existed at KELDWICK in 1790, nor, I apprehend, at any prior period.

The church formerly called SLAITHWAITE or SLAUGHWAITE is now called POOL MOOR, at which place, about one mile from Slaughwaite, it is situated. Its present pastor is, or lately was, the Rev. — Shaw. In the list of 1823, it is improperly printed Pool Moor *and* Shaw.

I had designed to add a few remarks on subjects which this review has suggested: but fearing that I have passed the limits allotted to papers of this kind, I desist. It has been suggested, that a list of the churches, with the date of their origin, accompanied with the names and years of the settlement of their pastors, is a desideratum. I have collected many hundreds of facts and dates towards such a work; but the expense unavoidably necessary to meet a correspondence which must be entered into to make it complete, will probably prevent its publication. If any competent person among your correspondents would undertake to produce a correct list, accompanied with remarks, similar to those in the Baptist Register, the materials I possess are very much at his service.

August 21, 1823. J. B.

Reply to part of the Report of the London Case Committee.

IMPARTIALITY demands that the following statement respecting the new meeting-house at Maidstone, should appear in our work. We have received a letter also from the pastor, the Rev. W. Groser, jun. which is too long for insertion, and which, it appears to us, is rendered unnecessary by this communication.

To the Editor of the Baptist Magazine.

SIR,

WITH considerable regret we read in your number for August, the statement of the London Case Committee respecting the church at Maidstone, which inflicts (we are persuaded, unintentionally) on a deserving people, the severest censure.

If the gentlemen who have decided that, in their opinion, there was not sufficient reason shown by the Maidstone church for removing from their former place, had ever seen its disgusting situation, in an inn-yard, surrounded by stables and those nuisances which are crowded into every secluded spot in the vicinity of a large town, and had witnessed even in the time of

* It is written *Slaugham* both by Cary and Smith. *Ed.*

worship, the cleaning of horses, in a narrow way, before the doors of the chapel, they would not have refrained from rejoicing that the church adopted the resolution of removing.

The Committee, although resident in London, seem hardly to have been aware of the high price of ground and of labour in large towns, and the difficulty of procuring an eligible scite for a chapel without great pecuniary sacrifice; our friends had also considerable difficulty in securing their foundation:—but compare, Sir, the Baptist Chapel, with either the Independent, erected at the same time, or with the Methodist Chapel now erecting, and it will be found that the expense of the premises and the buildings[a] is not unusually large.

During the decline of the health of the former respectable pastor, the Rev. George Bentliff, and for some years after, the church at Maidstone was divided by contentions, and after his resignation, sunk into disrepute: of late it has risen, and is still rising into general esteem; the name of our denomination is no longer disreputable in the town, and considering the importance of the station, and the large and increasing population, we are persuaded, if the London Case Committee had been sufficiently informed, they would have expressed similar sentiments to those of Dr. Steadman on the first anniversary of the chapel, "That he was glad the church had made an effort to extend the cause of Jesus Christ."

With similar sentiments we did at the first, and do again, cordially recommend the case of the Maidstone church to the attention of the religious public.

WILLIAM GILES, *Chatham.*
JOSEPH EXALL, *Tenterden.*
SAMUEL CORNFORD, *Marden.*
August 18, 1823.

Decline of Mahomedanism.

THE following important communication may be depended upon as authentic; it is from the pen of a gentleman whose rank and character render his testimony indubitable.

"You ask me if the Mahomedan religion is on the decline. I answer; in Persia they can scarcely be called Mahomedans: they are Deists, if any thing, and are ready to receive the christian faith. A few such men as Mr. Martyn would soon effect a change. You cannot conceive the eagerness with which they ask for his translations of the New Testament. I have distributed several hundreds, and could have done so with twice the number if they had been sent me. At Mecca, the resort is so much fallen off, that not one in a hundred (perhaps if I were to say two hundred, I might be nearer) now goes, for these that did. Indeed the revenues in consequence of this have so much decreased, that in lieu of overflowing treasuries, the Ottoman government is obliged to make large remittances for the payment of its officers and troops. Those pilgrims who now resort make no offerings or presents; they are satisfied with going. Indeed, from my own observation, after a residence of near twenty-four years amongst the Arabs and Persians, I can safely say that Islamism is fast falling to decay."

ORDINATIONS, &c.

MAY 6, a new Baptist Chapel was opened at TROWBRIDGE, Wilts. Mr. Saunders of Frome commenced the service with reading and prayer. Mr. Winterbotham of Horsley preached from Phil. i. 12; and Mr. Kent of Trowbridge (Independent) concluded with prayer.—In the afternoon Mr. Murch of Frome prayed; Mr. Crisp of Bristol preached from Acts xi. 23; and Mr. Stevenson of Trowbridge (Independent) concluded with prayer.—In the evening Mr. Palmer of Westbury (Independent) prayed; Mr. Jay of Bath preached from Psal. lxiii. 1, 2; and Mr. Byrom of Bradford (Wesleyan) concluded the interesting and delightful services of the day with prayer.—Messrs. Hamlyn, Seymour, Millard, Andrews, and Raban, took part with the pastor, Mr. M'Farlane, in giving out the hymns.—The attendance was large and respectable; the collection was very handsome; and the day was felt by many to be a season of refreshing from the presence of the Lord.—A spirit of kindness, of love, and of tender concern for the best interests of men, marked the whole of the services of this memorable day.

MAY 27, 28, the NORTHERN ASSOCIATION was held at Tottlebank. Engaged, Messrs. Moore of Bootle, (Indep.) Matt. xvi. 18; Ruston of Broughton, 2 Cor. iii, 18; Pengilly,

[a] There is a large school-room erected by the side of the chapel, which will hold three hundred children.

Matt. vi. 10; Douglas of Hamsterley, Isai. xxxiii. 17; Fisher of Rowley, Isai. liii. 9, 10; J. and T. Harbottle, D. Douglas, Davies (Ind.), T. and R. S. Frearson, Gibson (Method.), Dixon, and Sandys. The Meetings were well attended, and the services interesting. Increase, 18 members. Number of churches 8. Next Association at Cold Rowley, Whit Tuesday and Wednesday 1824.

JUNE 3—5, the WELSH S. E. ASSOCIATION was held at Maesyberllan. Engaged, Messrs. F. Hiley, Maurice Jones, sen. John Roberts of Anglesea (Matt. x. 32), John Jones (Heb. ii. 10), John Roberts of Cowbridge, John Edwards of Ruthin (John xiv. 17), Micah Thomas (Phil. i. 27), Christmas Evans (Rom. viii. 32), Tim. Thomas, D. D. Evans (Rom. xii. 21), J. Edwards of London (Matt. vi. 10), J. Evans (Eph. i. 10), Robert Edwards, and James Edmonds. Number of Churches 59; Increase of Members 355. The next Association at Tredegar in June 1824.

JUNE 10—12, the WELSH W. ASSOCIATION was held at Penybont, Llandysal. Engaged, Messrs. Bowen of Llanelli, W. Evans of Aberystwith (Heb. xii. 3), J. Roberts of Anglesea (Isai. lxvi. 2), W. Evans of Cwmllwyd, H. Davies, jun. of Llangloffan (Eph. i. 19, 20), John James of Pontrhydyryn (Heb. ii. 5—9), D. Jones of Newport, W. Richards of Penypark (Phil. ii. 3), Daniel Davis of London (Joel iii. 18), John Jones of Newtown (Phil. iii. 10), H. Davies, sen. of Llangloffan, J. Edwards of Ruthin (John i. 14), T. Jones of Rhydwilym (Matt. xxvi. 38), C. Evans of Anglesea (Col. ii. 14, 15), J. Herring of Cardigan, W. Havard of Jabes, and D. Thomas of Mount Hermon. Increase of Members 571. Three ministers had died, Messrs. William Griffiths of Tabor, in the 64th year of his age; David Williams of Swansea, in the 27th year; and Thomas Lewis of Llangoffan, aged 75. The next Association at Cwmivor in June 1824.

JUNE 11, a new Baptist Chapel was opened at ASTWOOD, in the parish of Feckenham, Worcestershire. In the morning two sermons were preached; one by Mr. Sibree of Coventry (Col. i. 27, 28), the other by Mr. Thomas of Cheltenham (John xiii. 34). In the evening Mr. Morgan of Birmingham preached (Acts iv. 23.) The devotional services were conducted by Messrs. Franklin of Coventry, Davis of Evesham, Morgan of Birmingham, Price of Alcester, Jane of Campden, and Smith, the minister of the place.—The collections amounted to something more than one hundred guineas.

NOTICE.

THE Anniversary of the British and Foreign Seamen's Friend Society will be held on the 15th, 16th, and 17th of this month.

Calendar for October.

4. New Moon VIII. 41 morn. Too far south to cast its shadow on the Earth.
5. Moon passes Venus O. 30 morn.
6. Moon passes Mercury III. 45 morn.
8. Occultation of Antares by the Moon IV. 31 to V. 42 aft.
10. Venus (as to longitude) between the Sun and the Earth X. 45 aft. She now becomes a morning star.
11. Herschel south V. 29 aft. Altitude 14°. 54′.
14. Ceres south III. 4 morn. Altitude 52°. 20′.
19. Full Moon X. 11 aft. Too far north to pass through the Earth's shadow.
20. Mercury (as to longitude) between the Sun and the Earth IV. 30 morn. He now becomes a morning star.
20. Mars passes Regulus.
21. Moon passes the Pleiades.
21. Moon passes Saturn VIII 15 aft.
25. Moon passes Jupiter VII. 8 morn.
28. Moon passes Mars IX. 45 aft.
31. Moon passes Venus II. 22 aft.
31. The following Stars south, (merid. Alt. at London prefixed.)

47°3′ Altair (Eagle's neck) V. 22 aft.
8.5 Fomalhaut (S. Fish) VIII.27.
52.50 Markab (Pegasus's Wing) VIII.34.
66.45 Alpheratz (Andromeda's left ear) IX.38.
73.9 Mirach (Andromeda's waist) X.39.
61.5 Ram's following horn, XI.36.
41.52 Menkar (Whale's upper jaw) O.35.

Irish Chronicle.

CONSIDERABLE interest has, we have no doubt, been excited, especially among our female readers, by Lady O'Brien's letter, given in the Chronicle of last month. To provide, at once, instruction for the mind, and employment for the hands, for so many of the poor Irish girls, is an object of sufficient importance to secure very general attention, and to dispose the benevolent to be anxious for its promotion. The work referred to in the note at the close of the above letter, has afforded much satisfaction to those of our friends who have inspected it, at No. 225, Piccadilly, near the Haymarket.

Aware of the influence of example, we take this opportunity of stating, that a young female lately presented Mr. Ivimey with a Guinea, to be expended in rewards for distribution among the most deserving of the children in the Seven Oaks Irish School. The susceptibility of the Irish character inclines us to think, that money so applied will bear no inconsiderable interest.

The Rev. Stephen Davis of Clonmel has, since his return from England, visited the Society's Schools in Connaught. The report contained in his letter of the progress of the children, will prove encouraging to the friends of the Society.

A Letter addressed to the Secretaries.

Dublin, Sept. 6, 1823.

MY DEAR SIRS,

I returned yesterday from Connaught, where I had the pleasure of spending several days with brethren Wilson and M'Kaag, in inspecting the Society's schools, and preaching in several places. I came to Dublin from Clonmel on Monday the 18th ult., and in two days was with brother Wilson at Boyle, and preached for him the next evening to a good congregation. On Saturday we inspected the school at Hollybrook, county of Roscommom, five miles from Boyle. It has not been established a year, but some of the children have already learned the whole gospel of St. John! Upon leaving this school, brother Wilson returned to Boyle, and I rode fifteen miles further to Sligo; where I had a pleasing interview with the Rev. Mr. Urwick, Mr. Blest, the Hibernian Society's agent; Mr. Robert Stevens from London, Rev. Mr. Campbell from South Africa, Lieut. Gordon, and Capt. Pringle. Mr. Campbell preached the following day for the London Missionary Society; I read and prayed in the morning service, and then rode eight miles to Ballinacarrow, where brother Wilson met me, and I preached to a good congregation. William Moore was there, and John O'Brien, with several of the schoolmasters, who came from three to eight miles upon the occasion. The patriarchal simplicity of our venerable friend, William Moore, pleased me very much. He is highly respected, and delights to do good, and the Lord has made him the honoured instrument of converting a good number from the error of their ways. He is seventy-three years of age, and wears a black cap, like some of the old Puritans. The Bible is his constant companion, and his manners are so engaging, that he obtains attention where many others would not be heard. He travels a great deal, and his general health is good, but his hearing considerably affected. John O'Brien bears the character of a sensible and steady man. It is a happy circumstance that the Society has been directed to employ such men in carrying forward its operations among the native Irish.

On Monday the 25th, we inspected three schools, viz. the "Chatham School" at Ballinacarrow, J. Harraby master; at Meemlough, M. Finn

master; and at Coolaney, J. Gibson master. In the first, one hundred and five were present, of whom thirty can repeat three chapters; twenty-eight, four chapters; twenty-four, five chapters; eighteen, twelve chapters; six, twenty-four chapters; three, thirty-one chapters; two, thirty-seven chapters; and one, forty-seven chapters. In the second, eighty-four were present, and in the third, one hundred and seven, and the improvement in each was equal to the former. Could the friends of the Society see these dear children, poor indeed in their worldly circumstances, but rich in their knowledge of the Holy Scriptures, they would feel themselves abundantly repaid, and would all double their exertions for Ireland. I preached at Coolaney in the evening, and found some persons there who had formerly resided in Clonmel, and used to attend my ministry.

On the 26th, we went about three miles, and saw three more schools. The first is at Ballinvalley, county of Sligo, and is situated in such a place that it would have been impossible for us to reach it if we had not had excellent horses. I have passed through many bad places, but none equal to this, among broken rocks, and bogs, and streams; but our horses were sure footed, and we were conducted in safety. We found 128 children present, all of whom must have been perishing for lack of knowledge but for the benevolent exertions of our Society. The second school that we visited was the "Haddington" school at Rath Macteran, F. M'Donough master. He is a Roman Catholic, but very diligent in teaching the scriptures. Seventy-two were present, of whom nine were examined in 30 chapters, eight in 45, seven in 46, four in 64, three in 103, two in 115, and one in 126 chapters, and the repetition of these poor children would have been creditable to the best school of the kind in England. The third school was at Templehouse, R. Beattie master; ninety-seven were present, of whom twenty-eight had 4 chapters, eight 30 chapters, seven 36 chapters, six 38 chapters, five 55 chapters, four 71 chapters, three 72 chapters, and one 79 chapters; and it is to be observed, that these children have all these chapters retained in their memory. The method which our brethren Wilson and M'Kaag pursue, in conducting the schools, is the best I have ever seen. The repeaters all begin with learning the gospel of St. John, then the Sermon on the Mount, and then the Ephesians, and following epistles. They stand in their class according to the number of chapters committed, and they sit down, after being examined, while the senior children are examined in every chapter that has been repeated, so that the improvement of the whole is correctly ascertained. None are required to commit more than five chapters additional every quarter; but if they learn more, each receives a premium, and the master is paid according to the improvement they make. The spellers are also examined in their several classes, and if there has been neglect it is easily ascertained. This last school is on Colonel Jackson's estate near Ballinacarrow. Brother M'Kaag met us there to accompany me to Balling.

Aug. 27, I rode twenty miles with brother M'Kaag, and was highly pleased with the good sense and spirituality of his conversation. I had never seen our Highland brother before, but the whole of our intercourse has been so grateful that I shall not fail to love him; and I feel a confident hope that he will fully answer the Society's best wishes, and that himself and brother W. will be blessings to this benighted country. We saw the school at Frenchford in our journey, and on the following day rode twelve miles, and saw the male and female schools at Crosmalina, in the county of Mayo. The first is in excellent order, and the last interested me very much, from its bearing the endeared name of "Devonshire-square." I was much pleased with the mistress and the scholars. Seventy-eight were present. Twenty-five had commited 1 chapter, eight 20 chapters, seven 28 chapters, five 30 chapters, and three forty-eight chapters. Ninety-six were in the boys' school. We returned to Ballina, and I preached in brother M'Kaag's house, to a good congregation. On Friday, the 29th, we rode ten miles, and saw three more schools, viz. the "Lymington," at Karrow, in the county of Sligo, to which we were obliged to lead the horses through the bog in the best way we could, as it would have been dangerous to ride through the loughs of water occasioned by the heavy rains. This school had 105 present. But the second school at Cirbella was nearly deserted, a report having been spread through the country that a stranger was coming to brand the chil-

them for the purpose of taking them for the army. The same report affected the third school, at Cottlestown, in some measure; but 128 had been present a few days before, when Mr. M'Kaag inspected it, and I heard some of the children spell words of seven syllables to admiration; and four of them had 12 chapters, and one 21 chapters.

On the 20th we travelled eight miles, and I saw the "Henrietta-street" school at Ballibeg, in the county of Mayo, with 112 present. The "Hammersmith," at Cramagh, and the Ballina school, which I have requested may be called "The Woolwich," my friends there having wished to have a school so called at my recent visit. It has been newly established, and has 134 children, whose improvement will, I hope, fully reward their exertions for its support. The "Hammersmith school" has one little girl, seven years and three-quarters old, named Bridget Cawley, who has 103 chapters in her memory! and her sister has also a considerable number. The school is kept by Mrs. Caldwell, and has 120 on the list, a good number of whom are repeaters.

On Lord's day, the 21st, I preached twice at Mr. M'Kaag's to a considerable congregation, and the next day we rode together 32 miles (i. e. 40 English miles) to brother Wilson's at Boyle. On Tuesday brother W. and I rode to Carrick-on-Shannon, where I preached in the evening, after having inspected the school at Boyle in the day. We were highly gratified at Carrick by an interview with Capt. D. who has discovered that a peculiar straw, which is very plentiful, is capable of being worked into bonnets resembling Bleghorn. It has been approved by some of the trade in London, and promises to be exceedingly useful if it is properly encouraged.*

On Wednesday we rode 20 miles to Mohill, in the county of Leitrim, and inspected a school by the way, near Drumdaff. I preached at M. that evening to a good congregation, and next morning brother W. returned home; and I rode 17 miles to breakfast at Longford, where I inspected the school; then rode to the Scotch quarters near New Inn Forbes, and preached at four o'clock, and returned to Longford in time to leave by the mail at half-past six, and arrived here yesterday morning at six o'clock.

The number of children in the schools *exceeds* what has been generally understood, and is not less than 8000! and the Irish Readers are, I trust, doing good. *Mr. M'Kaag spoke to several persons in their own language while I was with him, and appeared to be, in general, well understood. He has no difficulty in making himself intelligible to those who understand scripture phrases.*

I have just received a letter from Mr. Phillips of Bristol, to inform me that our revered friend Dr. Ryland and the other ministers, prefer my coming thither the latter end of October, and that their pulpits will be at my service to plead the cause of the Society previously to my making personal applications. I shall therefore write that (Providence permitting) I will be there the last Sabbath in October; after which I shall visit my late dear uncle Benj. Francis's place at Horsley, Trowbridge, Westbury Leigh, &c. I trust, in due season to give you a good account of their liberality towards the Society. I am, &c.

STEPHEN DAWN.

From the Rev. J. Wilson to the Secretaries.

Boyle, July 24, 1823.

MY DEAR BROTHER,

Since I last addressed you, I have preached in Comlin, Ballinacarrow, Sligo, Ballymote, and frequently in this town; but the congregations are in general not so large in the summer as in the winter season: though, considering all circumstances, they are in general very good.

As a variety of feeling is experienced by a stated *minister*, with respect to his work, it is not surprising that this should be the case with the travelling *Missionary*. Both are anxiously looking for fruit; but though the latter may be as useful, yet he is not so likely to see all the result of his labours as the former; and perhaps both are often ready to exclaim, "Who hath believed our report?" It is sometimes a consoling reflection to the spiritual labourer, that he is not answerable for the *degree of success* that attends his exertions: "God giveth the increase." This is especially the case with those who labour in Hibernia's land; for though some pleasing events take place, and though *prospects* are encouraging, yet "darkness still covers

* Every case of this kind is vastly important, because of the extreme want of employment, especially for females, in that part of Ireland. ED.

the land, and gross darkness the people."

I have to inform you of the death of Mrs. James, who conducted the Walworth Lion-street Female School with so much success. I received an account that the school was not going on, from a gentleman in the neighbourhood, soon after my last inspection, in consequence of her daughter being ill with the spotted fever. The child has recovered, but the mother took the fever, and died in a fortnight from her first illness. The school is, however, already re-established, under the care of a woman strongly recommended by the lady who superintends the school, and will, I have every reason to hope, still go on well. It is a striking fact, and one that shows the importance of female education here, that of all who apply for the situation of female teacher, scarcely one is found competent but such as have been reduced from a superior situation in life; so rare has it been for any other to have received even a common education.

I have to add, that I have appointed as a Sabbath Reader, Mr. P. Sweeney, the person I formerly recommended to be employed as an Inspector; but which the state of the funds did not warrant. He will do all the good he can in his present situation, at four pounds a year, until something more can be done for him.

Yours affectionately,

J. WILSON.

From the same to the same.

Boyle, August 23, 1823.

MY DEAR BROTHER,

With this I forward the journals of the Irish Readers; those from Mr. Moore and John O'Brien in particular, will show that the work is going forward; indeed though this should not always appear on the face of the letters sent to the Committee, nor unto us who are on the spot, yet the leaven is spreading.

This has often appeared to me as a happy simile of our Saviour's; as the progress of his cause corresponds so exactly with it; for when watched very closely, the advance that is made can sometimes scarcely be discerned; yet looking at it subsequently, progress has evidently been made. Were an individual, who left this part of Ireland eight or ten years ago, now to return, he would observe a great change for the better in the general conduct of the people, though he might not be able to tell how the change has been effected.

I yesterday returned from Sligo, having, on the preceding day, attended the annual meeting of the Sligo Auxiliary to the London Missionary Society; when Mr. Campbell greatly interested the meeting, by relating some encouraging facts relative to the progress of the Missionary cause. I rejoice in seeing a Missionary spirit excited in the few who are themselves brought to feel the influence of divine truth here; as a concern for those at home will soon follow a solicitude for those abroad. And when Irish christians feel for Irish heathens, so as cordially to co-operate with those who are already exerting themselves for their welfare, good, extensive good, may be anticipated.

On my way home, I inspected the Dean-street Female School, and can now say, that I am highly pleased with its appearance, and believe that it will not be a whit behind the chief of that class of schools. The third teacher since its establishment has the charge of it, and there is every prospect of its now succeeding to our wishes. There are ninety pupils on the list; seventy-two of whom I found present.

Brother Davis has arrived, and we this day saw the school at Hollybrook, with which he was highly gratified. This school has not been established twelve months, and I will here state the progress of the children. There were fifteen in the reading class, twenty-one in the spelling classes, and five in the alphabet class. The spellers, in the various ways in which their abilities were tried, were very correct, and evinced great readiness in their answers. The readers read correctly, and of nine, who repeated chapters, the following were the numbers; nine, six chapters; eight, twelve chapters; six, fourteen chapters; five, eighteen chapters; two, twenty chapters; and one, twenty-one chapters; five of these received premiums, and the whole nine received them at the last inspection.

Brother Davis will travel with me for a few days, and then go to brother M'Kaag in Ballina; and on his return to me, we purpose his accompanying me to Carrick, Drumdaff, Mahill, and Longford, on his way to Dublin; as he has not time to see all our schools.

Yours, affectionately,

J. WILSON.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Anniversary of the Bristol and Bath Auxiliary Society.

The Fifth Anniversary of this Society was held in Bristol, commencing on Tuesday Evening, the 6th August, when the Rev. John Leifchild of Kensington kindly advocated the cause of the Mission at the Baptist Meeting House, King-street. His text was Isa. xi. 9; *For the earth shall be filled with the knowledge of the Lord as the waters cover the sea.* The sermon was very animating, and contained a most beautiful delineation of gospel truth as comprised in the phrase "*the knowledge of the Lord.*" Long will the recollection of the liberality and truly catholic spirit of our respected brother Leifchild be cherished by the Society and its supporters.

On Thursday Morning the Public Meeting was held in the same spacious chapel, Edward Phillips, Esq. (late of Melksham,) in the chair. The Report was read by the Rev. T. S. Crisp, and the various Resolutions were moved and seconded by Rev. Mr. Woolridge and John Sheppard, Esq.; Rev. John Leifchild and Rev. Mr. Bidlake; Rev. Mr. Sherman and Rev. Mr. Roberts of Bath; Rev. D. Trotman and William Tomkins, Esq.; Rev. Dr. Ryland and Rev. Mr. Winter; Rev. John Saffery and Rev. T. C. Edmonds; Rev. Richard Horsey, and Rev. R. Humphrey.

In these Resolutions, after duly acknowledging the efficient services of Mr. Leifchild, and of the Rev. Henry Gipps, M.A. of Hereford, (who had previously preached for the Translations at Temple Church,) the following affectionate tribute was paid to the memory of our late worthy friend Mr. Ward, which we the rather copy, from the conviction that it expresses the sentiments of the Christian church at large in reference to his decease:

"That this Meeting deeply sympathizes with the friends of religion at large, and more particularly with those of the Baptist Mission, in that affecting providence, by which they have been called to sustain the loss of their late excellent and effective Missionary, the Rev. Wm. Ward of Serampore: but, at the same time, would humbly adore the divine goodness which supported him through so long a period of usefulness, and enabled him to perform a series of duties, so important to the eternal interests of man, and so honourable to the cause of God."

On the evening of the same day, the Rev. Thomas Morgan of Birmingham preached at Broadmead from Luke xxiv. 26; *Ought not Christ to have suffered these things, and to enter into his glory?* and on Friday Evening, the 8th, these interesting services were closed at Counterslip Meeting-house, when the Rev. T. C. Edmonds of Cambridge delivered an impressive discourse from Acts ii. 1—4.

On no occasion since the formation of this Auxiliary has the Annual Meeting been held under more encouraging auspices. The spirit of union and co-operation so cordially expressed and acted upon, was truly gratifying, and we trust will prove the source of increasing diligence and more enlarged exertions in so noble a cause.

As the month of August is deemed ineligible for holding the Anniversary in Bath, it has been judged expedient to defer that meeting till some month in the winter season. The gross receipts of the Auxiliary for the past year amounted to £894, and the collections at the Anniversary to about £260.

NOTICE.

We are desired to announce that the Ninth Anniversary of the Huntingdonshire Missionary Society will be held at St. Ives, on Wednesday, Oct. 8, when the Rev. Robert Hall, A. M. of Leicester, and the Rev. S. Greenwood of Royston, are expected to preach.

Foreign Intelligence.

SERAMPORE.

SINCE our last publication we have been favoured with the copy of a Letter from Dr. Carey to Mr. Barclay of Irvine, written just at the distressing period of the late bereavement there, extracts from which, we are sure, will deeply interest our readers.

Serampore, March 6, 1823.

DEAR brother Ward was this morning seized with that dreadful disease, the spasmodic cholera, and though strong hopes of his recovery are entertained, yet the deadly nature of the disease fills us all with great alarm. I hope the Lord will be gracious to us, and spare his very valuable life. I had an attack of fever in December, which confined me for a month, but through the goodness of God, I am perfectly recovered; and now enjoy as good health as I ever did. I have, however, been called to mourn the removal of my eldest son Felix by death. His disease was a schirrous enlargement of the liver, under which he languished six months before his removal. He has left a widow, a very pious woman, and three children; two of them are grown up, and the other born since his death. All these things say with a loud voice, "We have here no continuing city." May we with redoubled earnestness seek one to come.

The progress of the work of God in this country, though not rapid, is very encouraging. At nearly all the stations connected with our Mission, there have been additions, and at some of them, very considerable ones. All the Missionaries of every denomination live in harmony, and rejoice at each others success. The Sabbath before last, four persons were baptized at our chapel in Calcutta, and last Sabbath seven more, at that of the junior brethren. I understand from one of the Independent brethren, that they are in hopes of soon receiving one or more natives to communion, and several have been admitted by the Evangelical brethren of the Episcopal church.

There is a great spirit for promoting education among all classes of men in this country, and I am happy to say, that some of the most rich and influential of the natives take a great interest in this object. Female Education has hitherto succeeded beyond the most sanguine expectations of its warmest friends. I think the number of female Hindoos who attend the schools in Calcutta, is little short of four hundred, besides several smaller schools in other places, as Serampore, &c. The last examination at Serampore College was highly gratifying, and it promises to be a growing means of utility.

We have been obliged to relinquish several versions of the sacred scriptures through want of funds, and are after all nearly sinking under the great expense of those retained. It is true, the number now in the press is quite as great as I, who have to read and correct all the proof-sheets, can possibly get through; and indeed more than I can do so quickly, as to do justice to the workmen by keeping them fully employed. Yet I lament the necessity we have been under of relinquishing the others. "Faith cometh by hearing, and hearing by the word of God;" and I earnestly desire that all nations may read in their own tongues the wonderful works of God.

March 8th—We are all plunged in the greatest distress. Our dear brother Ward died yesterday about five in the afternoon. Our dear brother preached, on Wednesday evening, a very impressive discourse from "He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." He breakfasted with us on Thursday, was in the Printing-office till one o'clock, then came into dinner, and complained of drowsiness. About three I was called, and found him very ill; two medical gentlemen attended him, and through the night hopes were entertained. I found him apparently asleep about five in the morning, when I went to Calcutta. I returned about half an hour before his death. He had not been able to speak for some hours. He is happy, but oh! what a breach; who can fill it up? We hope in the Lord. He is Almighty, and there is no searching of his understanding. I am sure you will pray for us. We need your prayers.

It will also be seen that the same mournful event is referred to in our two next articles.

MOORSHEDABAD.

Extract of a Letter from Mr. Sutton to Mr. Dyer, dated

Moorshedabad, March 17, 1823.

MY DEAR BROTHER,

I now send you extracts from my diary for the months of January and February: my plan of proceeding is as follows.—The Sabbath is chiefly devoted to English worship with the church at Berhampore. On Monday afternoon I attend by the side of the river, to converse with the natives whom I can there collect. On Tuesday I proceed to Geagunge for the same purpose, which is situated at the farthest end of the city of Moorshedabad. On Wednesday to Katra Bazar. On Thursday to Berhamgunge Bazar. On Friday by the side of the river, and on Saturday the Bazars near Berhampore. I have two native schools supported by the kindness of a few friends, in one of which there are about eighty-five children, in the other, twenty-five. During the last two months, I had considerable hope that some persons who were with me would have made a profession of Christ before their countrymen, but I have been disappointed. The people near me hear with readiness in general, but there is nothing like a general and anxious inquiry about the way of life. I have Bengalee worship daily at my house with the four native christians residing with me.

The church at Berhampore is increasing. I have baptized fourteen during the last two months. The church there now consists of seventeen members, and they all appear trees of righteousness, the planting of the Lord, that he might be glorified; and I am happy in saying, that there are several more hopeful young men who are desirous of joining the church. My health I trust is fully established, and oh! that it may be devoted simply and solely, to the Author and Giver of every blessing. I often feel greatly discouraged at the slow progress which christianity is making in India, but the promises support me: hope is my anchor, and faith my shield. We are poor short-sighted worms of the dust, and must expect that our plans will be often frustrated by the wise and comprehensive providence of Jehovah. But I must leave this subject to mention one of the most melancholy events which have yet occurred in our mission, namely, the death of our dear and venerable brother Ward. He died on Friday, the 7th of this month, after a few hours illness, of the cholera morbus. I am not acquainted with the full particulars of his death, but it has produced a great sensation of mingled sorrow and sympathy. He was a man universally beloved, and his loss is irreparable to the Mission at Serampore. In him I have lost a constant correspondent, and an affectionate friend and brother; the church has lost an able minister, and the Mission one of its brightest ornaments, as it respects either holiness, attainments, or zeal. You will no doubt feel his loss even in England, but this will be nothing in comparison to us. When I was at Serampore on account of illness, the latter end of last year, I was often ashamed of myself when I saw the intensity of his labours, he was up early and late, and well may it be said of him, that like his Divine Master, he worked while it was day, and though the night of death came suddenly upon him, it found him ready. I see by the public papers that his funeral was attended by a large concourse of people, and that the address at the grave by our aged brother Carey, was peculiarly affecting. I preached a funeral sermon for him last evening at Berhampore, from Numbers xxiii. 10. *Let me die the death of the righteous, and let my last end be like his.* Many of the servants of the Lord have b en lately removed by death in India, and this should lead us earnestly to pray, that others may be raised up of the same spirit and zeal.

From the journals mentioned in this letter we hope to give extracts in our next number.

CUTWA.

From Mr. W. Carey to Mr. Dyer.

Cutwa, March 16, 1823.

MY DEAR BROTHER,

It is now some time since I had the pleasure of receiving your very affectionate letter, dated July 26. The Lord in his wise providence has seen fit to lay his hand heavily on us. Perhaps you have heard by this time that my dear brother Felix is no more! He was well when we left Serampore about a year ago, but was soon afflicted by the liver complaint, and was called away to give an account of the deeds done in the body, in about ten

months. When I heard of his being very ill I hastened down, but was only permitted to see his lifeless corpse. It was very painful to me, because our love was great: but I hope I was enabled to say, "The will of the Lord be done." He has left three children and a widow; God has in mercy provided for them by means of my dear youngest brother Jonathan. Poor Felix was a great help to our dear father in the translations, and especially in his infirm state of body. But as it respects the cause of God, we have now a greater loss to mourn over: our dear brother Ward is no more! This is the second Lord's day he has, no doubt, been in heaven with the spirits of just men made perfect. He was very dear to me; and I may say that, under God, he has been a great help to me in the way to Zion. How mysterious are the ways of God! but no doubt all is for the best. What the Serampore friends will do, or what arrangements they have made, I do not know; but they must be in the deepest distress, and especially as Mr. Ward's death was so sudden. My dear father says, he preached a most impressive sermon on Wednesday, and was dead on Friday following. I have no doubt but God, who has made this breach, will also supply his place. I must now give up the subject of death; my heart is, and has been for some time, full of eternity; the Lord prepare me for this solemn season. O that for me to live may be Christ, and to die gain!

In your last you ask me some questions, which I shall try to answer as well as I can. Beerbhoom is the name of a district; a Mr. Hampton is the missionary stationed there. He has a fine field before him, and a pretty large church to look over; and I hope the Lord will give him strength for his work. As the greater part of the church live in Beerbhoom, I have but very few members here, whom I shall endeavour to describe to you. Kangalee has two wives, both members of the church: he at present is the chief and best itinerant that I have got. I think he has been a member for fifteen or sixteen years. He constantly attends the markets and large assemblies around us, and is received well. I do not think he would make a good preacher, if he was to take a text and preach from it; but he has a good talent in showing his countrymen the evil of their ways, the danger they are in, and the way of salvation by Jesus Christ. I do not think that any one of the people, learned or unlearned, would venture a dispute with him about religious matters. Poree is another itinerant, but of short standing; he is Kangalee's only son, and promises well; he also attends the markets and large assemblies; has a wife and son, not members. Soroop is another itinerant, Kangalee's nephew, he is also of but short standing, but I think has good ideas, and will in time make a good preacher; he has a wife and two children. Raddhamahon is a person that I have just taken as an itinerant, and I think from all that I have heard and seen, he will in time be a good preacher. This man has married the widow of my late excellent itinerant Seebo, and so has a family also. As I make it a point to go out with them as often as I can, it tends to embolden them much. Moice is another member, and works as a gardener; he has a wife and seven or eight children; his wife and eldest son are members of this church; another of his sons is a member of a church at Beerdwon. Poor Seboo's mother, an elderly woman, is also a member; and Soroop's father-in-law and mother are members. I think these are all that we at present have; of late their walk and conversation has been pleasing: often the native brethren are called aside and questioned about religious subjects, and often people call at their houses to know more fully about these matters. When we go out amongst the natives I have always discouraged disputing, which only causes confusion, and therefore we have much of sameness every day. From the constant serious attention which those give to the word who attend, I have great hopes that the time is not far off when God will appear for his own cause, and his people will have more abundant reason to rejoice in their labours.

About a month ago some of the native brethren accompanied me to a place called Dooda, about twelve miles distant, where there was a large assembly, mostly of Byragees. Here we endeavoured to preach the word of life; great numbers heard, but very many were tumultuous, and by clapping of hands disturbed us much. We gave away a great number of books and small tracts, which were in many instances torn from us, and some even fought with each other to get them.

About a week ago I with the native brethren went to another assembly, at

Kableishur, about twenty-four miles distant, where the scene was quite different from the former: here the people were very attentive to the word, and were very peaceable and orderly in taking books and tracts. Going from one place to another I heard the people say one to another, Go, go to the gentleman and he will give you books; when others have expressed their doubt whether I would give them a book or not. Some were saying that the time was not far off when this way would universally prevail. Our morning worship is well attended, and I hope that some are not altogether without serious thoughts. My soul often bleeds for the people. O when shall we have the out-pouring of the blessed Spirit!

I have often thought that it would be a good thing, if the Society could bear the expense, to have places of worship built at different populous places; the buildings and repairs would cost something yearly, but I think it would be a means of doing good. These places might be used as schools, if the expense of schoolmasters could be met. I also think that it would be a great and good thing if money could be found to support some young christians, that they might be brought up as itinerants, and well instructed for that object alone. I think this is an important object now, as the Lord is in his wise providence removing so many of the European teachers from his vineyard. Some of these native young men in time might be able to do much more in the way of the spread of the gospel, than Europeans will ever be able to do.

The pious writer of this letter will, no doubt, rejoice to find that his judicious suggestion respecting the training of native converts for the work of the ministry, has been anticipated, by the arrangements made for the reception of such persons in the Serampore College. The funds raised for this object, by the exertions of Mr. Ward, and vested in public securities in this country, supply annually more than £100 per annum, which is regularly remitted to Serampore for this specific object; in addition to which, the Committee, in the full confidence that they would be supported in such an engagement by the unanimous concurrence of their friends, have assured their senior brethren that they will cheerfully meet any additional expense which may be incurred on account of converted natives, training for the christian ministry, beyond what is provided for from the source just mentioned.

DIGAH.

Extract of a Letter from Mr. Rowe, dated

Digah, Oct. 8, 1822.

THE Rajah, who rented the other bungalow for a short period,* returned to his home, near Buxar, about the 22nd of July last. Several of his retinue solicited New Testaments in the Hindoosthanee and Persian languages; they also took a considerable number of tracts; and I hope, under the Divine blessing, they will not be perused in vain. While they were here, several of them used to read the word in secret, and I trust they will continue to ponder these things over in their minds. It is no small consolation to know, that that God who sees in secret, and who has access to the hearts of men, can cause his own word to take deep root, notwithstanding all the outward opposition it may have to contend with. The man, of whom I wrote, continued stedfast in his profession to the last, though very much persecuted. He came to me the evening before he left, and spoke to the following effect: "As you cannot promise me support, I am quite helpless. What can I do? There are some people come from my house, and I fear they have some evil design against me. They declare I shall not go to my friends unless I renounce my new sentiments, and promise that I will never make them known to them. They have searched for my Testament, to take it from me; but not finding it, they suppose I have returned it to you. However, they are mistaken, for I have concealed it among my clothes, and shall continue carefully to peruse it if I should ever get it home. If on the way home I should discover any

* See Mag. for April, p. 173.

evil designs against my life, I will decamp and return to you." I have heard nothing of him since, except from a syce (a groom) who came hither from the rajah's place, and informed us he was still with the rajah.—The gospel may make its way into some of their hearts, although they have no living preacher. God has often shown us what he can effect by the simple reading of his word, and let us pray that he would give us farther proofs of the efficacy of his Spirit, by converting some of these deluded slaves of sin and Satan. He has given them his word, O that he may give them his Spirit too! Do you not think that in the great day we shall find many who have graciously been brought to Christ in such a way as this?

Ramkisoop, the inquirer whom we employed as Chokedar for the Dinapore Chapel, has been suddenly taken away by the *cholera morbus*. From many things which I had an opportunity of witnessing in his conduct and conversation, as well as from what has reached me from time to time respecting him, I cannot forbear entertaining a hope that he died, "looking for the mercy of our Lord Jesus Christ unto eternal life." During the interval of his first and second visit to Digah, which I believe was a period of three years or upwards, he resided near Lucknow, in Oude, and interested himself in imparting to his countrymen what knowledge he had gained concerning the gospel while an inquirer at Digah. Two or three natives from that part of the country called on our native brethren at different times, in consequence of what they had heard from him respecting them and the gospel. After his return, with his family, I had frequent opportunities of seeing him manifest an abhorrence of iniquity both with respect to Europeans and natives; and his own conduct appeared to be in unison with these expressions of dislike to sin. He had learned to read, and had diligently perused one of the gospels. He was very desirous of making an open profession, by being baptized, which I dare say would have taken place had he lived a little longer. I think he would in a little time have given up his requisition that I should engage to find him employment, or support him. On the Friday evening previous to his death he appeared quite well, and sat up conversing with one of the Beteah Roman Catholic Christians till midnight. He then conversed on a variety of subjects, and gave an account of several persons in his own country, to whom he had spoken of the way of life. About twelve o'clock they retired, the other man sleeping at the chapel with him. At three o'clock in the morning he called up the Beteah Christian, and told him he was taken very ill. After day-break this man called the native brethren who were at Digah, without giving me any notice of his affliction. The native brethren returned to inform me, but it was then nearly eight o'clock, and the dreadful malady had been preying upon him for nearly five hours, without his having taken any medicine to counteract it. I sent for him instantly, and on his being brought to Digah, a medical gentleman kindly afforded him all the assistance he could; but it was too late to hope for any beneficial result—he died about the middle of the day. He appeared sensible to the last; but the internal spasms were so violent as to prevent his saying much. After I had administered the first dose of medicine prescribed, he told brother Hureedas, in a whisper, that his mind was going out after God, in the midst of all his pain. He then held up his hands in the attitude of prayer, and in a faint voice confessed his iniquities, and implored the mercy of God through our Lord Jesus Christ. His dying prayer, as repeated by Hureedas, was as follows: "O Lord, I am a great sinner, save me from wrath! Thou art gracious, thou art able. None but thee! O Lord Jesus Christ, save me from destruction! save me from the power of sin and Satan!" Seeing his wife and some of his children weeping, he said to them, "Forbear to weep, for I am going to my Lord and Saviour." We buried him, according to the native custom, viz. without a coffin. Their manner is, to wrap the body in a new white cloth. The grave is first dug as a common grave, then a sort of chamber is dug out on one side, at the bottom. The corpse is deposited in this chamber, and a long board is placed in a slanting position before it, to prevent the earth from coming in contact with the body, when the grave is filled up. He has left a widow and four children, all at present dependent upon me.

Our native brethren have performed but few itinerant journies during the last quarter. Roopdas has been detained at home the greater part of his time, for several months past, by the illness of his wife; I do not think she

can live long, unless there is a change for the better. She has hitherto been a professed heathen, and has given him a great deal of trouble by her constant and determined opposition to the gospel. Notwithstanding all this, his attentions towards her, now she is in the most helpless state of body, are of the most assiduous and unremitting nature. Hence, although I have on one hand to regret that his Missionary labours are so much impeded; on the other I have to rejoice in seeing such a display of the Christian character. How different is this from the unnatural and brutal conduct of the heathen around towards their afflicted relatives! He has lately lost his eldest child; she was an interesting little girl, and was snatched away after but a few hours illness. The rains have also proved an hindrance to their going to a number of villages they have been accustomed to visit. When the weather has permitted, they have continued their visits to Bankipore, as also to other places that have been accessible; but at present we see no fruit from their labours. Among the inquirers we have had, there was a Brahmun, from a distance, who appeared to hear with attention, and to show a disposition to receive the truth. When he returned home, he came to me for some books to take with him.

FROM a letter, written about the same time, by Mr. Rowe to his parents, we extract the following particulars. The information contained in them will be new to most of our readers.

We are just emerging out of what we call the rainy season. During a great part of this period we live a sort of amphibious life, surrounded with water, and the heat and profusion of perspiration is sometimes so great that we ourselves seem almost reduced to a fluid. At this period of the year the prospect is such as would be altogether new to you. We have no hills and vales to feast our eyes upon, but the surrounding country presents a flat, extending as far as the eye can reach, in every direction. The Ganges overflows its banks, and inundates the low lands. Hence the natives build their towns and villages on spots of rising ground, and during a considerable part of the rains the country around us looks like a Pacific Ocean, covered with innumerable islands. Men, women, children, and cattle, are all cooped up together on the little elevated spots on which they have built their habitations. For days, or even weeks, some of the villages have no intercourse with the neighbouring villages, unless they are possessed of a boat.

To evade the rapid stream of the Ganges, boats, that are going up the river, sail among these towns and villages, over fields, which at other seasons of the year are covered with waving crops of grain for days together. The river Ganges, the bed of which is here about two miles in width, rolls down its mighty torrent within a few feet of the bungalow in which I reside, carrying down daily an immense number of boats of various sizes and descriptions. Many boats and many lives are lost on the Ganges during this stormy period. A few weeks ago a boat was upset a mile or two above Digah: a number of fishing boats immediately put off to pick up parts of the boat, her cargo, and her crew if any of them happened to float down pretty near them. So little do they think of the value of human life, that, in general, they would hardly row fifty yards to rescue a fellow-creature from a watery grave, unless tempted by the hope of gain. I saw two men belonging to this boat floating down in the strongest part of the stream, and unable to get towards the shore; in addition to which a storm had gathered and was just ready to burst over them, but not a boat offered to go to their assistance. At the moment I stopped a fisherman, on his way to share the plunder, and offered him a reward, on condition of his bringing these two men to me. On the strength of this promise he set off, and after a while returned with the men. The poor men were nearly exhausted. The unnatural practice of throwing dead bodies into the river, and being accustomed to see them lying about on the shore, and floating down the stream, has no doubt a tendency to blunt every humane and benevolent feeling. In short, the whole system of idolatry seems to be blended with cruelty. How ought we to rejoice that the glorious gospel is triumphing over this abominable system, and that the period is evidently drawing nigh, when Jesus shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession!

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Stirlingshire, Society in Aid of Missions, by Rev. Mr. Smart	30	0	0
Maze Pond, Auxiliary Society, by Mr. W. Beddome	28	15	11
Oakham, Penny Subscriptions, by Rev. W. Gray	6	8	9
Chesterfield, by Rev. David Jones—Collection 4 19 6			
Mission. Box and Sunday School 0 10 0			
	5	9	6
Wellington Mission. Association, by Rev. R. Horsey 9 18 3			
Subscriptions, by Ditto 2 2 0			
	12	0	3
Carlton-le-Moorland, Collection by Rev. W. H. Newman	8	0	0
Birmingham, Collections and Auxiliary Societies, by Mr. King	155	10	4
Monmouth and Glamorganshire, Auxiliary Society, by Rev. M. Thomas 77 12 6			
Donation to Baptist Home Mission. Society 10 0 0			
	67	12	6
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	100	0	0
Tewkesbury, Auxiliary Society, by Rev. D. Trotman *(including £3 for Translations)*	54	6	6
Cambridge, Auxiliary Society, by Edward Randall, Esq.	60	0	0
Buxton (Norfolk), Collection, by Rev. W. Cooper	2	9	3
Norfolk and Norwich, Association in Aid of Missions, by T. Brightwell, Esq.	5	0	0
T. B. Oldfield, Esq. *Peckham Cottage*—Donation	10	10	0
John Warner, Esq. *Edmonton*—Donation	10	0	0

TRANSLATIONS.

Stirling, Female Bible Society, by Rev. Mr. Smart	18	0	0

SCHOOLS.

"Tribute of Gratitude on Recovery from Sickness; Psalm cxvi."	3	0	0

FEMALE EDUCATION.

Lyme, for Female School at *Digah*, by Rev. J. Saffery	10	0	0
A Friend, by Rev. John Fawcett, Ewood Hall—Donation	1	5	0

TO CORRESPONDENTS.

The Thanks of the Committee are returned to "A sincere Friend," and also to "Friends at Highgate," for sundry Magazines, &c.

ERRATA.

For "Boxmoor" in our last Number, *read* "Hemel Hempsted;" and *for* "Enderby" in the Herald for August, *read* "Blaby."

J. Barfield, Printer, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

NOVEMBER, 1823.

THE ADDRESS DELIVERED AT THE INTERMENT OF THE LATE *Rev. JAMES HINTON of Oxford.**

We are about to commit all that was mortal of a beloved brother and father in the ministry to the silent tomb. Many of us cannot forbear taking up the lamentation of David over his deceased friend Jonathan, "I am distressed for thee, my brother; very pleasant hast thou been to me:" yet, a consideration of his present happiness and glorious reward reconciles us to the painful separation, alleviates our sorrows, yea, turns them into congratulation and joy. Our great loss is his unspeakably greater gain.

My dear Brethren in the ministry of the gospel, the sudden and affecting stroke which has thus assembled us together will, I trust, prove productive of the most salutary effect on our minds. I need not say to *you* that we have in it a renewed and powerful call to increasing watchfulness and diligence in our Master's work. God has spoken once, yea twice, in the space of a few days: we had but just received the mournful intelligence of the sudden removal of the excellent and eminent Missionary Ward, ere the affecting tidings reached us of the equally sudden departure of our dear and honoured brother, to whom we are now paying the last sad tokens of respect, in attending his mortal remains to the grave. In the death of each, a most serious loss has been sustained, and a wide breach occasioned, which cannot fail to be extensively felt throughout the whole Israel of God. May we and all the surviving servants of Christ duly regard and improve these solemn and reiterated warnings, knowing that we also must soon put off these tabernacles, leave them in the dust, and appear before the Judge of quick and dead. Our Lord will ere long call upon *us* to give an account of our stewardship: may he impart grace to occupy with fidelity and zeal till he shall come; and whensoever the period arrives, be it more distant or more near, gradual or sudden, may we be found so doing. This was the unspeakable happiness of our deceased brother; though the approach of his Lord was so rapid, yet it did not

* The Editors are much obliged to the Rev. Mr. Coles of Bourton-on-the-Water, for his affectionate Address which he has sent at their urgent request; and they regret that, in consequence of various accidents, it could not have an earlier insertion.

take him by surprise, but, habitually prepared, he was enabled to welcome it.

I would never wish to be the panegyrist of the dead; but were I to utter half what my heart would dictate, and what truth would justify, I should possibly subject myself to the charge on the present mournful occasion. I am exonerated, however, from now attempting to delineate the character of our departed friend, since that will naturally devolve on a highly-esteemed brother, one of his earliest and most intimate friends, when, in conformity with the particular wish of the deceased, he shall preach his funeral sermon. A few sentences, therefore, may suffice to express what is merely intended as a very brief tribute of the heart-felt regret of the speaker, who had the happiness to enjoy his cordial and uninterrupted friendship for nearly the last twenty-six years of his life; in which tribute, he is persuaded, every heart present will be in unison. The spirit which animated that corpse had just attained the maturity of its powers at the interesting period when so general a movement took place in the British Israel, after a long period of criminal apathy and sloth, on behalf of the rising generation of our native country, her ignorant peasantry, and the perishing millions of the heathen world, which soon evinced itself in the establishment of Sunday Schools, village itinerancy, and foreign missions. If this general movement did not take its first *rise*, it received its first most powerful *impulse*, from the heavenly-inspired energies of several distinguished individuals of that denomination of christians to which the deceased belonged; and a Carey, a Pearce, a Fuller, a Sutcliffe, a Ryland, and others, who may be justly regarded as among the fathers of modern missions, received the most cordial and effective co-operation in all their plans and exertions from our departed brother, who lived to see those efforts, though necessarily feeble and contracted in their commencement, crowned, by the Divine blessing, with a degree of success that has delighted and astonished the friends of Christ in every quarter of the globe. When, subsequently to the period alluded to, numerous societies were formed for the diffusion of Christianity, both at home and abroad; and when, beyond all others, the British and Foreign Bible Society extended its operations throughout the earth; they all and each met with an able and eloquent advocate in our deceased brother, whenever the arduous duties of his pastoral office, and the oppressive exertions of a tutor, permitted, which last alone would have been sufficient to exhaust the energies of a common mind. While, as it thus regards the general interests of religion, we cannot but deplore his death; yet it is as a husband, as a parent, as a pastor, and as a member of the Oxfordshire Association of Ministers and Churches, that his loss will be most acutely felt. At every Anniversary of our Association, from its commencement, one and twenty years since, he has been enabled to attend; and he often declared, that nothing but the most imperious necessity should ever occasion his absence till death. He never felt himself more happy, and more at home, than when surrounded by his associated brethren and christian friends, his domestic circle and immediate charge excepted. If this was discovered on any one occasion

more than another, it was at the last Anniversary, when, had he certainly known it would be the last, he could not have expressed himself more appropriately in his devotional exercises and public addresses. He spoke with greater pathos than ever, *as a dying man to dying men;* and, as if in near anticipation of the event that was actually just at hand, he thus concludes the letter from the Christian Society meeting in this place, to the Association: "We wish, when our Lord shall come, to be found so doing. For another year, brethren, we bid you farewell; the returning season, it is probable, will not meet all of us on earth, but if absent from the body, we hope to be present with the Lord. *Here* one generation to another shall call him blessed; *there* all shall meet around his throne, while the Redeemer pronounces the joyful truth, 'O Father, here am I, and the children thou hast given me: of all that thou gavest me, I have lost none.'" The loss of his wise counsels, and faithful energetic appeals, both in the social circle and public assembly, will be deeply felt at every future Anniversary. May the Lord the Spirit sanctify his death to all of us who survive in the ministry, that we may work while it is called to-day—that we may be steadfast and unmoveable, always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord.

What shall I say on this solemn occasion to you, who compose his bereaved mourning flock? You now attend to the grave a faithful, affectionate, and beloved pastor; it was in his heart to live and die with you, and he has done it. It would be strange indeed, yea criminal, if you did not lament him, sorrowing that you shall see his face and hear his voice no more; but I would have you made sorry after a godly manner, that you may receive damage in nothing: for godly sorrow, (whatever the immediate and particular circumstances which give rise to it, or prove the occasion of it,) worketh repentance unto salvation, not to be repented of. Blessed, for ever blessed, be his God and yours, you are called to weep, not so much for him as for yourselves. Methinks he addresses you as from the grave—from eternity—from heaven—and says, "If ye loved me ye will rejoice, because I am gone to the Father; weep not for me, but for yourselves and your children." His lamp, it is true, is extinguished in the earthly temple, but it shines with inconceivable lustre in the temple above. Extinguished, did I say? I am almost ready to recal the word; through the riches of Almighty grace, many of you, the fruits of his labours, and the seals of his ministry, have caught the sacred flame; in a sense, he still lives and shines in you, even here; for once ye were darkness, but, through his instrumentality, ye became light in the Lord. Let your light so shine before men, that others seeing your good works may glorify your Father who is in heaven.—It is natural, and in a degree allowable, for us to lament that the period of his service and usefulness is closed on earth; but we believe that he is devoted to the same Lord in more glorious services in heaven; for "there his servants serve him." We enjoyed our dear friend, and you your beloved pastor, as long as God saw fit, and *longer* than is frequently

permitted, by that sovereign and gracious Providence which fixes the boundaries of our habitation, and the period of our existence. God never suffers any of his servants to die a premature or untimely death; to us it may appear so, but it is not so in his sight. It has often been justly said, "God's servants are immortal till their work is done;" *i. e.* he continues their lives till they have finished the work he has given them to do. Many of them, indeed, do not live to finish that work which they *designed* to do for the glory of his name, and the good of his church; but they finished that which he *appointed* them, and what they designed, but could not accomplish, shall be accepted and rewarded as if completed. Need I urge you *now* to keep a steady eye on Jesus, as sustaining the relation of a Shepherd; inferior shepherds, you see, are not suffered to continue by reason of death. Your fathers, where are they? and prophets and pastors, do they live for ever? They do not—Death oftentimes has this commission, "Smite the shepherd;" and all the tears and prayers of a trembling flock cannot prevail to ward off the fatal stroke. But O what a consolation is it that the great and chief Shepherd lives still! our Jesus is he who was dead, but is alive, and lives for evermore. Though bereaved then of a faithful under-shepherd, you are not left comfortless; though he has left you, Jesus Christ remains, who is the same yesterday, to-day, and for ever. Be doubly earnest *now* with *Him*, to take you under his pastoral care and conduct—to provide ordinances for you while you are destitute of a stated ministry, and to bless them to you—to go before you in all the steps you are to take, and to give you, in his own due time, another pastor after his own heart, who shall feed you with knowledge and understanding. Be peculiarly solicitous, as the flock of Christ, *now* to keep closer together, and beware of dissensions and divisions. Call to mind the doctrines, counsels, and reproofs of your deceased pastor, and continue in the things you have learned of him. Let his name be fragrant, his memory dear to you, and his disconsolate widow and bereaved family have a large share in your sympathy and prayers. May it be *her* consolation, under the present sore trial, and under the increasing infirmities of advanced years, to feel that the severe loss she has experienced is more than compensated by the enjoyment of His presence, who sustains the cheering appellations of the God—the Judge—the Husband of the widow, and the Father of the fatherless! May your *father's* virtues live and shine in *you his children*, and his God be your God! May he meet you all at the right hand of Christ in the last great day, and be able to say of you, as he will of so many others never related in the ties of nature, "Here am I, and the children thou hast given me!" It was the peculiar happiness of your father, while living, to indulge the pleasing persuasion of your conversion, and to receive your affectionate assurances, that his parental and ministerial labours had combined to contribute towards that happy and infinitely-desirable result; to witness the exaltation of one to the church triumphant, to welcome your admission into the church militant, and to hail the introduction of *two* of your number into the glo-

rious yet arduous work of the christian ministry. To *you* his surviving sons in the flesh—in the gospel—and in the ministry—he being dead yet speaketh what you so often heard him address to you, while he was with you, with all parental affection and ardour, "Hold fast the form of sound words which you have heard of me, in faith and love which is in Christ Jesus. Study to show yourselves approved unto God, workmen who need not to be ashamed, rightly dividing the word of truth. You have fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, and afflictions. Continue ye in the things which you have learned, and have been assured of, knowing of whom you have learned them. Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. Be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth."

Are there any present who have often attended, or perhaps long sat under the ministry of our deceased brother, and have slighted his message, continued hardened and impenitent, turned a deaf ear to the charmer, charming never so wisely, to whom he was, as was Ezekiel to his hearers, as one who had a pleasant voice, and could play well on an instrument? That tongue which so often faithfully warned you is now silent in death, and will warn you no more;—those eyes which so often shed tears of tender compassion over your perishing condition, are closed in death;—those hands which were so often stretched forth in earnest expostulation and admonition, must now moulder in the dust;—and that heart which so often beat with ardent longings of desire for your salvation, will beat no more! Shall the affecting scene of the present hour fail also to leave any lasting impression? God forbid! O let me beseech you *now*, at length, to pause and reflect, ere the grave close on the remains of your faithful minister. There is, assuredly, great danger that, after having gone thus far, and continued thus long, careless and indifferent, God, in righteous judgment, should say, "*Let him alone.*" By this very providence he partly does so; you will never more hear from his lips the evil of sin—your exposure as sinners—the glories and suitableness of the Saviour—the kindness and urgency of the invitations of the gospel—and, O! I tremble at the prospect of that awful interview which will take place between you and your minister before the presence of your righteous Judge, at that great approaching day, when, if you continue impenitent to the end, he must be a flaming witness against you, and you will reflect on all his ministry, and on this affectionate address at its close, with unavailing remorse, and hopeless agony. The Lord grant that you may find mercy of the Lord in that day! that *your minister's death* may prove the means of *your spiritual life*, and that you may also meet around the throne, and unite in the everlasting praises of God and of the Lamb! But I am persuaded better things of many of you, and things that accompany salvation, though I thus speak. I address many to whom the word of God, as ministered by him, has proved a savour of life unto life, even the power of God to your salva-

tion. Go ye, as the disciples of John did after his funeral, and "*tell Jesus*"—*tell him* your sorrows, in the loss of that dear man of God, to you the messenger of glad tidings—*tell him* your obligations, for the benefit you have derived under the ministry of his servant — *tell him* your sins, which this stroke may bring afresh to your remembrance—*tell him* your dependence on his continued care and compassions, as your ever-living Lord—*tell him* your desires that he may appear for you, and bless you still in the labours of surviving ministers—*tell him* your expectations and hopes, under the loss you have sustained, grounded on his own precious and inviolable promises—*tell him* your anticipations of the period, when you trust that your late dear minister will recognize you as the trophies of your Redeemer's grace, and as *his* joy and crown of rejoicing. And now, may the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us all perfect in every good work, to do his will; working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever! Amen.

On the Interpretation of the Figurative Language of Scripture.

(Continued from p. 372.)

THE Scriptural Limits of Interpretation and the collation of facts and dates adduced in the last paper,* may tend to show the propriety of preserving a due medium between a multifarious application of the Figurative Language of Scripture and a disregard to designed features of resemblance. In a series of Predictions, however, the Book of Providence must be consulted not only at minute points, but throughout its vast amplitude: for the events of revolving ages are stars in the political firmament which are known to be the objects delineated in prophecy, from their relative position and gradations of brilliancy. Thus, as Pharaoh dreamt of *twenty-eight* things, and as Providence accomplished his dreams by *fourteen* things only,† it is just to conclude that the prophecy contained TWO delineations of the very same constellation. But had not Joseph been favoured with special aid from heaven, no man could have told beforehand that the twenty-eight things Pharaoh saw, meant fourteen years and not twenty-eight years; for seven years of plenty might have introduced seven years of famine in the latter half of twenty-eight years as well as in the former half. Hence we perceive that, without Joseph's interpretation, the prophecy must have been *a sealed book* till its *complete accomplishment*, since nothing but TIME could have made such a prophecy plain. So when Daniel wrote, an impenetrable obscurity‡ pervaded the predictions he communicated, because the interpreter was AFAR OFF; but when John wrote his epistle to the seven churches in that one book called the Apocalypse, it was said to him, "*Seal not* the sayings of the "prophecy of this book, FOR the TIME is AT

* See the Baptist Magazine for September last.

† See Gen xli.

‡ See Dan. xii. 4, 8.

HAND," Rev. xxii. 10. Thus then, with the exception of *explicit predictions*, Providence is the only unfolder of the Book of Prophecy.

Nothing, however, can be more apparent than the existence of a General Chronological Order in the respective series of symbolical representations. Hence in each of the two series already adverted to, the symbols of the seven plenteous years were first presented to Pharaoh's view, as those years were to elapse first in the Order of God's Providential Dispensations. One event, indeed, does not always cease to exist before another commences, but still the two events may be consecutive, as it regards their commencement, or some stages of their progress. Hence Time is to prophecy what space is to a constellation of stars, and thus a chronological restraint is imposed upon Figurative Language, which otherwise it would be impossible for any man to understand or apply.

But to proceed with prophetic delineations of Providence, we may remark that, as some leading stars in a constellation form a clue to the whole assemblage; so, in Providence, there are some determinate parts that form a decisive clue to the whole range of a prophecy. To illustrate this observation we may advert to that exhibition of events which followed the opening of the fifth and sixth Apocalyptic seals. For in Rev. vi. 9—11, our attention is evidently directed to a happy rest given to the saints for "*a little season*" between two grand periods of persecution,—*a little season*, therefore, that must have commenced in the reign of Constantine the Great, when peace and joy were granted to the Church Militant between the Pagan and the Papal Ascendency. An extensive series of judgments, then, must have been connected with the sixth seal: for if the downfal of the Ancient Roman Empire be not included, the blood of those who suffered under the ten Heathen Persecutions was not exhibited as *avenged* according to the expectation excited by the answer given to the Saints under the altar, who said "How long, O Lord, dost thou not judge and avenge OUR blood on them that dwell ON THE EARTH"? Rev. vi. 10.—Besides, the sixth seal itself evidently introduces the great day of the WRATH of the LAMB.

Thus, then, the dire catastrophe connected with the sixth seal began with the downfal of the Western Imperial Sovereignty, which, after a series of deadly blows on different Emperors, ceased under *Augustulus* in the fifth century, when the Papal Domination was about to be "fulfilled" or, in other words, "to be in a course of fulfilment."—But the downfal of the Western Imperial Sovereignty was only the darkening of the *third part* of the Glory of the Grand Dominant Dynasty of the Christian Age, (Rev. viii. 12.)—In the second place, then, we consider the catastrophe introduced by the sixth seal as including also the downfal of the Eastern Imperial Sovereignty which ceased with *Constantinus Palæologus*, when Constantinople was taken by the Turks on Tuesday the 29th of May in the year 1453.—There is still, however, another downfal to complete the catastrophe; for the saints who received the "white robes" under the fifth seal were informed that others would be killed as they had been: and thus we are led to consider

the promoters and agents of the latter persecutions as included among those who say "to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

Here it may be proper to bear in mind that a community may be very corrupt, and yet, in spite of that corruption, may include "a few who have not defiled their garments." For example, what could be more corrupted than the Jewish system in the days of our Lord? and yet both in the Sanhedrim and in the Hierarchy, there were some who waited "for the consolation of Israel."—So again, in another view, Jehovah sometimes makes use of little things to teach us great things. Thus he ordained that the ox which treadeth out the corn was not to be muzzled, though this regulation did not originate in a consideration of the necessities of the ox, which could, at proper intervals, be plentifully fed by other means. Accordingly, the Apostle Paul intimates that this command did not owe its existence to God's care of oxen, but was given "ALTOGETHER for our sakes." In short, it was written, not for the sake of its direct meaning, but for the sake of the INFERENCE deducible from it. In the same manner we may sometimes interpret God's conduct towards nations. For the Divine displeasure against persecution is much more strongly exhibited by selecting a comparatively innocent descendant of "the third or fourth generation," (or a more remote descendant,) than by a signal display of vengeance on the man who exults that countless multitudes have been massacred within his jurisdiction for peaceably professing a different religion; nay, that like the massacre at Bethlehem, even babes at the breast had been slaughtered under his auspices. Nor should this procedure stumble us, since it springs from the unerring wisdom of that Divine Being who has a boundless eternity before him to adjust every apparently unequal balance.

To return, however, to the sixth seal, it may be remarked that the catastrophe it introduced is, if possible, more clearly pointed out by subsequent events than by those which preceded it. For after the complete departure of GLORY from the Grand Political Firmament of Persecuting Ages, we behold, in the accommodated figures of prophecy, FOUR Angels restraining the fury of the FOUR Winds, so that revolutionary storms and desolating political tempests will, like Satan, be placed under the restraints of the Almighty. In those happy days which the subduing efficacy of the gospel will introduce, the wolf, though not changed into a lamb, will nevertheless be the lamb's *harmless associate*, (Is. ix. 6.)—The lion too, will abstain from his accustomed prey, and "eat straw like the ox." No embattled armies will then be seen on the once warlike plains; nor will "the man of sin" continue to enthrone himself in "the temple of God," saying, I AM HE: but the Son of Man himself will appear in his GLORY, and be surrounded by "a CLOUD of witnesses." Then will the melodious accents of wisdom be heard from pole to pole; and the messengers of Christ will be commissioned to gather together from the four winds his elect,

whose sake Jehovah's hand was stayed in the day of Jerusalem's unparalleled calamity, (Mat. xxiv. 21, 22.)—At this happy period then, the twelve tribes of Israel shall produce "SERVANTS OF GOD," Rev. vii. 3, 4: and Saints will no longer be seen under the altar recounting the persecutions through which they have passed, or learning that similar *tribulation* awaits others of the saints; but the church militant in the Gentile World shall come out of "THE *great tribulation*;" and, a second time, be "clothed with white robes," (Rev. vii. 9, 14.)—Thus then saints will no longer say, "our bones are scattered at the grave's mouth;" but they will arise from that political death to a life of blessedness on the earth, participating with the Great Redeemer in the universal triumphs of his Spiritual Kingdom. Then, indeed, will Jehovah rejoice over his ancient people "as the bridegroom rejoiceth over the bride," (Is. lxii. 5)—and Gentiles will be guests at the marriage supper.

It is worthy of observation, likewise, that the scenes presented to our view in Rev. vii. agree with those contemplated by the Apostle Paul when he spoke of "the FULNESS of the GENTILES," and of the salvation of "ALL ISRAEL," as connected events of the latter days. For the *hundred and forty-four thousand* "Servants of God" from "ALL the tribes of the children of ISRAEL" are contrasted with "a great multitude which no man could number, of ALL NATIONS, and KINDREDS, and PEOPLE, and TONGUES." Here, therefore, we see an exemplification of *all Israel* and *the fulness of the Gentiles* as mentioned in Rom. xi. 25, 26.—The "Great Multitude," indeed, are said to be "before the throne of God;" but this circumstance is no more an objection to those individuals being in the church on earth, than our Lord's walking among the golden candlesticks (or seven churches) was an objection to *his* being in *heaven*. The truth is, that in order to show Christ's presence in his churches, either he must be seen among them on the earth, or they must be seen with him in heaven. The visions, therefore, serve to denote fellowship and concert rather than the abstract idea of place.—These saints, indeed, will not have to experience persecution again, as was the anticipation in the halcyon days of Constantine, for the scorching sun shall *no more* hurt them, "nor any heat." Nevertheless their triumphal songs will be suspended for "about half an hour," or "a little season," (Rev. xx. 3,) when the hostility of the enemies of Jehovah shall make prayer more seasonable than exultation. But those prayers will be omnipotent. For they will be rendered grateful by the inconceivably fragrant incense which our Great High Priest offers from the golden censer, (Rev. viii. 3, 4)—and then will commence that awful and desolating storm which will be the harbinger, not of that political or first death under the Millennium from which the enemies of God and Truth shall have arisen, but of that "Second Death" which will not admit of the least alleviation during the "Mighty Roll" of the countless Ages of Eternity.

Having then ascertained that the grand and awful catastrophe introduced by the opening of the sixth seal was both preceded and followed by the saints' being clothed with "white robes,"

(Rev. vi. 11, and vii. 9,) we have boundary lines on each side which we cannot pass, and thus we have a clue to the assemblage of events already considered.

In connexion with what has been said, it may be observed that a plurality of homogeneous events, however distant, may be represented as a single event taking place at one and the same time. Thus when we read, "In him shall the Gentiles trust," we read a prophecy that was fulfilling in the days of the Apostles, and which will be in a course of fulfilment till the end of time.

Nearly allied to this class of predictions are certain Proverbial Expressions which, with little or no variation, will fit different events occurring in distant ages. Thus in Jer. xlviii. 45, &c. we meet with language which, though prophetic, was proverbial language that had been exemplified several hundred years before, when Sihon was king of the Amorites. For the Sacred Writer relates that Sihon had made war with the king of Moab, and had taken possession of his land even to Arnon: and then in Numb. xxi. 27, &c. the following memorable language occurs: "Wherefore they that speak in PROVERBS say,

Come into Heshbon—
Let the city of Sihon be built and prepared:
For there is a fire gone out of Heshbon,
A flame from the city of Sihon," &c.

In comparing this original passage with the language adopted in the prophecy of Jeremiah, it will be perceived that by suitable changes of expression, the phraseology was adapted to that destruction of Moab which it was the object of the prophecy to predict.

To proceed a little further, however, we may observe that there have been fulfilments of Scripture as a Proverb, in which there has been no essential deviation from the original phraseology. Thus in Jer. xxxi. 15, it is said, "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not." So great was the cause for weeping when the ten tribes went into captivity, that Rachel the mother of Joseph, Ephraim's father, was no longer identified with the dead in the neighbourhood of Ramah where she had been buried: but when Ephraim went into captivity, she appeared as a disconsolate mother bewailing the loss of her children. Thus the cause for weeping was real, and the alleged effect fictitious.—But the same language was again exemplified in the days of Herod, though certainly not as a prophecy: for the figurative statement concerning Rachel's weeping never was a prophecy, as it was written long after the event it exhibits. For the object of Jeremiah's prophecy was to depict times when the state of Joseph's descendants shall be adapted to change Rachel's sorrow into joy and transport—but to name sorrow even in times of joy is to give scope for the contemplation of a weeping-time. Nevertheless a reference to that weeping-time may not be prophecy but history, as in the language of Jehovah recorded by Jeremiah.—In the days of Herod, however, another cause for weeping existed. For that jealous and barbarous king had accomplished the massacre

of the infants of Bethlehem and its vicinity. Therefore, as Rachel had been buried in the way to Bethlehem, Gen. xxxv. 19—in the neighbourhood of Ramah which belonged to the tribe of Benjamin, it was in character for her to lament, because wherever Herod's massacre extended into that tribe, it affected the descendants of that son of hers whom she, with her expiring breath, had named Benoni. Thus then the words cited from Jeremiah were descriptive of a past event when Jeremiah himself recorded them: but when Matthew adopted them they were fulfilled or exemplified in the same manner as the proverbial expression referred to by our Lord when he said, "Herein is that saying true, (or verified,) *one soweth, and another reapeth.*" John iv. 37.

To return, however, to decisive predictions, it may be observed that there is sometimes a distributive process which may furnish an additional clue to the interpretation. This process may be illustrated by a reference to Ezek. v. 12, where we read, "A THIRD PART of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a THIRD PART shall fall by the sword round about thee; and I will scatter a THIRD PART into all the winds, and I will draw out a sword after them."* Here the connexion is so close as to bring all the *three parts* into one view at the same moment: but in other portions of Holy Writ the respective parts of one grand prediction may be so scattered that their mutual relation may not immediately strike the reader. This dismemberment may be illustrated by a comparison of the first four trumpets with the sixth. For the four trumpets affected a THIRD PART of the Vegetable Kingdom, of the Sea, of the Rivers and Fountains, and of the Sun, Moon, and Stars; so that the four successive calamities extended, all together, to ONE THIRD PART of the whole compass of Nature.—For another third part, therefore, we have recourse to Rev. ix. 18, where we read, "By these three was the THIRD PART of men killed, by the fire, and by the smoke, and by the brimstone."—Moreover with respect to the third portion of calamities, we have a clue to their destination in Rev. ix. 20, 21, where it is stated that "the REST of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship invisible powers,† [or angels and departed spirits,] and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk: neither repented they of their murders, [or bloody persecutions,] nor of their sorceries,‡ [or specious and baneful arts,] nor of their fornication, nor of their thefts."

The threefold division thus brought under our notice by prophecy, has a corresponding division in the dispensations of

* Compare this verse with the beginning of the chapter.

† The Greek word δαιμονια means any invisible powers whether good or bad.

‡ There is wickedness enough among mankind to do inconceivable mischief: but to reduce this wickedness to one great system, and to marshal diversified nations into one vast army, acting in *perfect concert* for the promotion of that system, requires the skill and gigantic energies of another order of beings.

Providence. For the gradual downfal of the Western Roman Empire was characterized by four prominent events in the fifth century, which agree with the respective symbolical representations connected with the first four trumpets; and the annals of history not only further direct our attention to the downfal of the Eastern [Roman] Empire, as the event corresponding to that of the sixth trumpet, but they also furnish us with some striking facts that have contributed to effect the downfal of the surviving branch of the Grand Dominant Dynasty.

(To be concluded in our next.)

On the Dedication of Infants.

MR. EDITOR,

Is it right for Baptist ministers to take little infants in their arms and name them, which they call "dedicating them to God?"

They do not pretend to regard this ceremony as a command of Jesus Christ. Why then do they attend to it? If it do not belong to his kingdom, it must be a human invention; and that it does not so belong, is certain, for we no where read of the apostles, and first ministers of the word, practising it, or enjoining it upon professors of the gospel.

It may perhaps be said, that our Saviour took up little children in his arms and blessed them. True. And *he* only could bless them. But he has not commanded his ministers to assume that power. Nor has he given them the ability to confer either temporal or spiritual blessings on them.

In all dedications under the old dispensation, there was not only an express command respecting every thing to be done, but an ability to secure the end, whether it respected the fruits of the womb, or the fruits of the earth.

The Baptists act right in administering baptism to those only who make a credible profession of faith in Christ, and request baptism voluntarily, because none but such can make a solemn surrender of themselves to God. But as an unconscious babe is not a fit subject of baptism, so is it not a fit subject for a solemn dedication to God. There is as much propriety in baptizing an infant, as in dedicating it, and as much scripture in support of that practice. And I am almost inclined to think that infant baptism must have originated in some such inefficient ceremony as this dedication.

The apostle admonishes godly parents to bring up their children in the nurture of the Lord, but he never once mentions the dedication of children, either directly or indirectly.

Is not this practice an unwarrantable approach towards infant baptism? Is it not a species of will-worship on which a pharisaic spirit may rest with much complacency?

The gospel dispensation has to do with none but intelligent beings. Its message, its ordinances, its precepts, are all addressed to such persons, and to such only.

I believe this practice is not very prevalent in the south of England; but it is common in the north. And I think it is high time for those who regard it, either to show that it is a gospel institution, or to abandon the practice altogether. As Baptists, they ought to make a stand against a custom which savours so much of infant sprinkling, and which appears to be an obstacle

in the way of those who are inquiring for the good old way of believers' baptism. The minds of such are confused and unsettled while they behold a practice which goes the full length of pædobaptism, with the exception of water, and the form of words used.

Let the ministers publicly pray for those good mothers and their infants when requested; but let them not take a child in their arms and name it for the parents, as though they were not possessed of common sense enough to name it themselves. There can be no impropriety, if requested, in visiting such persons at a proper time to unite with them in thanksgivings to God for the mercies bestowed on them. But to take up a child and pretend to give it to the Lord, is making quite a ceremony of it, which, not being commanded, is a stumbling block to others, and no way adapted to impress the mind with the importance of spiritual worship.

I am not ignorant that pædobaptists charge the Baptists with neglecting their infants—because they do not have them baptized. And it may probably be owing to this, in part, that the practice is not totally abandoned. But if such a motive exists in the minds of any who practise it, they should recollect, that Paul said, "If he sought to please men, he should not be the servant of Christ." And if ministers do that which is not commanded by Christ—they must do it either to please others or themselves; and in either case prove *they* are not the servants of Christ *in that particular act*. They are like some of the good kings of Israel, who, though on the whole, they were pious themselves, yet allowed the people still to sacrifice in the high-places. And so our good pastors, to please the people, (as I suppose,) practise this unmeaning and inefficient ceremony, and the "people love to have it so."

I hope nothing that is here said will give offence. If we wish to reform an evil, it is necessary to expose it to view.

The Christian Pastor delineated.

An Extract from Counsellor Bristed's "Thoughts on the Anglican and Anglo-American Churches."

THE whole history of the christian church, from the advent of the Messiah to the present hour, proves, that without a *stated* ministry, and a regular performance of pastoral duty, no congregation ever *can* be built up in spiritual growth and holiness. A clergyman may preach ably, pray earnestly, expound instructively, and yet, without parochial visitation, be lamentably deficient in feeding the flock committed to his charge. No christian community can be bound up and consolidated in its most valuable, its immortal interests, unless the minister give continually a sound exposition of the holy scriptures, train up the youth in the nurture and admonition of the Lord, carry the law and the gospel home to the business and the bosoms of all his hearers, and enforce the duty and discipline of personal prayer, and domestic worship in every family of his flock.

There are a thousand avenues of conviction to the sinner's heart, which no public instruction from the pulpit can reach. Innumerable difficulties, to be

solved, and cases of conscience to be explained, which are too minute and too subtle to be comprehended or touched by any course of general ministration. The adaptation of scriptural truth to many particular circumstances of individual need, can only take place in the familiar conversation of private and friendly intercourse. The hearts of the people are most effectually subdued, by a faithful correspondence between the pastor's practice and the preacher's doctrine.

By pastoral vigilance and prudence only, are often to be prevented or checked the beginnings of those abuses and scandals, which, when unrestrained, defy the interposition of ecclesiastical tribunals, disgrace the church, and injure the community. How are the children, the rising hope of every congregation, to learn to look up to their minister as to their spiritual father, except by frequent pastoral intercourse? And how is the clergyman himself to become acquainted with the actual state of his flock, their individuals, their family, their social religion and morals, if he only sees them gathered once in the week to listen to his pulpit discourses? How are the feeble to be strengthened, the thoughtless admonished, the drooping cheered, the hasty restrained, the poor comforted, the sick soothed, the dying supported, but by the voice, the smile, the tears, the prayers of their pastor; all pointing to the one great sacrifice for sin; to faith in Christ Jesus; a living faith, evidenced by a renewed heart and a holy life, regulated by the commandments of God's own revealed word?

An able and an eloquent preacher may command the respect and admiration of his audience; but the gratitude, the affection, the tenderness, of an attached people, are never given, save to the conscientious, vigilant, wise, and faithful pastor.

The difference between the cold, listless formality of those wretched flocks, who, for lack of pastoral care, look up to their negligent shepherds, and are *not* fed—and the lively, constantly growing spiritual-mindedness of those congregations who are blessed alike with the public labours and parochial visitations of *evangelical* ministers, is immense and awful. The first, even at the best, only add a heap of dull hypocrisy to the huge mass of iniquity which is always festering in its own corruption in a world that lieth in wickedness; that is bursting with sin and sorrow; that drives on its unreflecting course without God, and without Christ, and without hope; while the others are salient, living springs of health and life to all the surrounding community; who are checked by their reproofs, won by their kindness, enlightened by their admonitions, and improved by their example.

If I am not deceived in that which the Holy Spirit has pronounced to be deceitful above all things, I would infinitely rather that a son of mine should be a faithful, zealous, devoted parish priest, than the sovereign of an extended empire.

The venerable *Thomas Scott*, not long before he died, said, "The work of the ministry appears to me so great, that nothing else, comparatively, seems worth doing. Christ would not lead an army, nor divide an inheritance, nor be made a king, nor sit in the great council of the nation; but he *would* preach the gospel to the poor."

Baptismal Immersion of an Infant.

(From the Times, Sept. 23.)

ON Sunday last, the 14th inst. was baptized by his father, with trine immersion, in the font of Littleham Church, after the second lesson at evening prayer, Fontelautus, first-born son of the Rev. Prebendary Dennis, B.C.L. This is probably the first instance of the scriptural and primitive mode of administering church baptism since the Restoration. By the apostolical canons, neglect of trine immersion is punishable with deposition.

It is recognized as the universal practice by the council of Carthage and other councils. It is required by the original English Liturgy, and is rendered discretional by the present; the rubric directing the priest to dip the child discreetly and warily, but in no case permitting the prevailing practice of sprinkling, or even of affusion, except on certificate of weakness.—"If they shall certify him that the child may well endure it, he shall dip it in the water discreetly and warily; but if they certify that the child is weak, it shall suffice to pour water upon it."

An unexceptionable provision was made for such cases by the decision of the Council of Florence in 1339, by its being made "indifferent whether baptism be administered in warm or cold water." Christ's and the Eunuch's coming out of the water; St. Paul's four references to baptism as washing, and two assertions of baptismal burial with Christ; concur in proof of immersion being the scriptural practice.

The early Fathers, Liturgies, Councils, and the Salisbury Missal, prove its subsequent continuance. Affusion was established by Calvin's Genevese Liturgy, and aspersion by the Long Parliament's Presbyterian Directory. By Charles the Second's Liturgy immersion is restored, but has not been practically revived.

Three sons of Sir Robert Shirley, in the reign of Charles the First, are the last recorded instances of infantine immersion at baptism.

The arguments in support of the practice are detailed in Mr. Dennis's "Prohibition of Baptismal Immersion by Calvin, the Perversion of justifying Faith."

Exeter Gazette.

Improper Catalogues at the End of Books.

SIR—In our neighbourhood, as in many others, there are not a few aged persons who are entire strangers to the alphabet of their mother tongue: I hope this total ignorance of letters will, generally speaking, terminate with their decease.

I most sincerely rejoice at the zeal and wisdom which for some years past have influenced christians of almost all denominations in behalf of the rising generation. Many are running to and fro in our cities, towns, and villages, and religious knowledge gradually increases. I am happy to say, that in this place, and its vicinity, the most benevolent exertions are making in behalf of the children of the poor. The young people belonging to the church of which I am pastor, are endeavouring to establish a Sunday-school Library, for the entertainment and improvement of the foremost scholars; and I am pleased at the wisdom which they manifest in their selection of books for these laudable purposes. One of the publications which they have

purchased, is called, "A Mother's Journal." This book I read with a considerable degree of pleasure, and cannot but wish it may be extensively circulated, and greatly blessed. But to my surprise and regret, when I came to the end of the Narrative, I found a *long Catalogue of foolish plays bound up with it.* Now, Sir, I wish to ask, if such trash as this is not calculated to vitiate the taste, and to counteract the serious impressions which may have been made upon the youthful mind, by reading this interesting little volume.

And is there no remedy for this evil? Is it not in the power of the author to prohibit and prevent it?

But if publishers do not think fit to discontinue this practice, I beg leave respectfully to request all pious parents, and Sunday-school teachers, to examine all the books which they purchase for their children, before they put them into their hands; and whenever they find such a Catalogue as the above inserted with the publication, to cut it out, and reduce it to ashes.

By inserting the above in your monthly publication, you will much oblige

J. C.

Fenny Stratford.

ANECDOTE,

Illustrating the Doctrine of Reconciliation.

IN one of the principal towns in the west of England resided two ministers, of distinguished note in the religious world both as preachers and men of letters. One of them was a minister of the established church, the other a Dissenter, of the Baptist persuasion. After living some time on terms of great familiarity and attachment, a root of bitterness sprung up, which not only divided them, but occasioned their former cordialities to give place to the opposite temper. Their mutual friends beheld this unhappy state of things with feelings of the most pungent distress, and every effort that could be devised was resorted to, for the purpose of reconciling them, but in vain. What argument or entreaty, however, could not effect, was afterwards brought about by simple means. An amiable christian minister one day took up his pen, and wrote the following Impromptu, which he transmitted, without comment or remark, to the disputing minister:

"How rare that toil a prosp'rous issue finds,
Which seeks to reconcile divided minds.
A thousand scruples rise at passion's touch,
This yields too little, and that claims too much;
Each wishes each with others' eyes to see,
And many sinners can't make two agree.
What mediation then the Saviour show'd,
Who singly reconcil'd us all to God!"

The person to whom these lines were sent, had no sooner read them than he seized his hat, called upon his offended brother, and eagerly renewed that friendship and harmony which had formerly subsisted between them!—Matt. v. 24, "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—*Theological Repository*, Vol. I. 1806.

QUERY BY P.

"HAVING failed in business, and obtained a legal discharge, is a person nevertheless under a moral obligation to do his utmost in future to meet the full demands of his Creditors?"

Most undoubtedly, Principal and Interest. A. B.

"And that, even if his pro-

perty has been reduced, and he has been deprived wantonly and oppressively of the means of discharging his Debts?"

P. cannot mean to ask this with respect to those of his Creditors who have *not* acted thus wantonly and oppressively. And with respect to the others, a Debtor is very liable to call *that* wantonness and oppression which does not deserve those names. A Creditor is often called wanton and oppressive, when he only endeavours to protect himself and his family from the rapacity, carelessness, or imprudence, of a Debtor. But if a Creditor should act wantonly and oppressively, (which is not so common as for a Debtor to act cruelly and unjustly,) the Debtor ought not on that account to render evil for evil, but is still under a moral obligation to pay his said Creditor. A. B.

QUERY.

WHAT are the needful qualifications and state of mind a person should possess to be baptized and become a member of a christian church?

Obituary and Recent Deaths.

MR. JOHN SKILLETER.

DIED, September 12, 1822, Mr. John Skilleter, of Sandy, Bedfordshire, aged ninety. He was born July 16, 1732, of an ancient family of Dissenters by the female line, whose names appear in the minutes of the church book of Stevington. He was converted upwards of sixty years ago under the ministry of the Rev. Mr. Berridge, and met with great opposition from his own relatives, as well as from his wife; but the more he was persecuted, the more he was supported with the comforts of religion. "For the space of two full years I lived," said he, "amidst the cares of the world, and an increasing family, but far above them! the temptations and trials of the world were nothing to me." He has been heard to say, "When I think of these seasons, it was as though I was not in the world; my heart was in heaven!" It is worthy of being noticed, that though the people in the village where he lived were decided enemies to religion, yet in a time of sickness, and when individuals were afflicted, he was sent for to pray for them. There are but few families to which he has not been called to pour out his heart to God for his afflicted and dying neighbours. The consciences of the most profane were on the side of the good man, and it has been said by not a few, that if there was a good man in the town, John Skilleter was the man. Those that have allowed themselves to revile religion in health, have deliberately said, they wished they might die as safe as he. About this time the celebrated George Whitefield came to preach at Everton: the sermon was so blessed to him, that he came home after the morning service, a distance of about three miles, to entreat his wife to go with him in the afternoon. It may be observed, that a little before this time, she had been greatly distressed by a dream. She thought the last great day was come; that the surrounding nations were summoned to the awful bar, and that the Judge of all pronounced the blessing of eternal life to many; but coming near where she stood, he took no notice of her, which she construed into an indication of his displeasure. The agitation of her mind occasioned by this, awakened her out of sleep; and with much terror she told it to her affectionate husband, concluding, that this would be her painful case. Mr. Whitefield preached from Matt.

xxv. 10. "And they that were ready went in with him to the marriage, and the door was shut." This brought to her mind her painful feelings, and sad distress was succeeded by hope and joy. The rest of their days they spent together, through a diversity of troubles and triumphs. Both were communicants with their beloved minister, the Rev. Mr. Berridge; they parted after having been companions in sorrow and joy, the space of fifty-two years, being parents of seven sons and three daughters. After the decease of Mr. Berridge, Mr. Skilleter united with the church at Blunham. He was a man frequent and fervent in prayer. His conversation generally turned on spiritual subjects. It will be long before he is forgotten in the village where he had so long lived. A prayer meeting was begun by him about thirty years since in the village, and there was a great revival of religion, and awakening among many young people. Some of whom are now, and have been long in the ministry, and others members of different churches. The meeting is still continued. Blessed with a healthful body, and fruitful mind, he ceased not to teach by his example and precept, from house to house, the religion of Jesus Christ. Frequently he has been heard to say for the last fourteen years, since the death of his dear wife; "I am every day looking for the coming of my God. I am waiting for him, ready if it please the Lord to send for me." The first thing in the morning was to look up to him, and the last at night.

Most of his time for the last several years was spent in reading the word of God; and as he was very deaf, he used to express himself with much gratitude, for the comfort and pleasure he experienced in the holy scriptures. The Lord gave him his desire, and it was but a few days that he was confined to his chamber. He said to a friend, "I shall soon leave the old man." And the day he died, he said, "This is the day I have been long, very long, looking for." He possessed a steady hope, and with a deliberate view conversed most pleasantly of the prospects he enjoyed. Blessed with the use of his faculties to the last, he conversed as long as he could articulate; saying, "In my Father's house there are many mansions. I am just at home." Being asked if he had any doubts, he said, "No, no; why should I? the promises of my God have long been, and still are my support. I have lived upon them. This God is my God for ever, he will be my guide unto death. Come, Lord Jesus, Come, Lord Jesus." Requesting one of his sons to kneel down by his bed-side, he said, "I cannot hear you; but Jesus Christ can." After commending his family to God, exhorting them to live in love and peace with one another, and expressing his gratitude for what God had done for some of them, his tongue moved in prayer to heaven when his voice was lost on earth. His foot was set beyond the grave, and though there was no extacy, yet trusting to and in his covenant God, he went as a child to his Father's house, and as a labourer to enjoy sweet rest. He slept sweetly in Jesus, having neither want nor wish to distress him. Mark the perfect, and behold the upright; for the end of that man is peace. By unperceived degrees he wore away; yet like the sun seemed largest at the setting.

A sermon was delivered at Blunham by Mr, Tandy, from Psalm xlviii. 14. which he himself had chosen, and at Sandy, by Mr. Beetham. Also, the Rev. Richard Wittingham, vicar of Potton, delivered a very impressive discourse from Rev. xxi. 25. "For there shall be no night there."

MR. JOHN BAYLEY.

JANUARY 17, 1823, died Mr. John Bayley, many years a deacon of the Baptist church at Whitchurch, Salop. He was born at Market Drayton about 1744, and was brought to a sense of his state as a lost sinner when twenty years of age. He was inclined to Arminianism, till being in company with a friend, he was convinced of his error, and became a particular friend of the late

Mr. Scott, (better known by the name of Captain Scott,) with whom he was a particular favourite.

In the year 1776, having changed his views concerning baptism, he was baptized at Shrewsbury, and became a member of the Baptist church there. In 1778 he removed to Whitchurch, and opened his house for worship, which he conducted by reading the scriptures, and speaking from a chapter to a few of his neighbours, who met with him. Thus began the Baptist church at Whitchurch. After this he procured preaching once a month at Tilstock and Whitchurch.

The ministers who attended these places were Mr. Price, formerly of Wrexham, and the late Mr. Palmer of Shrewsbury; by their labours the Baptist cause was introduced and established here, to which our departed brother was a great blessing and ornament. A friend of his speaks thus of him. "I never met with any christian whose mind was better informed, or at whose feet I could sit with more pleasure to hear him converse of the great doctrines of free and sovereign grace. These were the doctrines he loved, and on which he lived, and lived so as to constrain, even their opposers to say, that they were according to godliness." His friend says further, "That he never met with any of God's people, in whom he could more visibly see the character of Abraham, the father of the faithful." He seemed to have such exalted views of the divine method of salvation, and of the finished work of Christ, that he could always say, he knew in whom he had believed, and that he was able to keep that which he had committed unto him against that day. He was distinguished for his liberality on all occasions for the cause of Christ. He fitted up a small place of worship in this town at his own expense, (which cost him fifty pounds,) and when that became too small, he built a larger one, without receiving any interest for the money whilst he lived. As he was in life, so he was in death. Constantly rejoicing in hope of the glory of God, he had neither doubts nor fears, but looked to the atoning sacrifice of Christ, from whence he derived all his joy, and peace, and comfort.

After a short illness, he died without a struggle or a groan, at the age of seventy-eight. His mortal remains were interred in the burying ground belonging to the meeting-house. His death was improved to a crowded audience from Phil. i. 21.

Mr. JOSEPH GOODMAN.

June 23, 1823, died at Towcester, after three days illness, Mr. Joseph Goodman, (late of Bradden,) in the sixty-sixth year of his age. For more than half a century, he had been acquainted with the truth as it is in Jesus, and about twenty-five years had filled the office of deacon in the Baptist church at Towcester. In 1770, he was at school at Northampton, under the tuition of the Rev. J. Ryland, M. A. There he caught the small pox. During his illness, Mrs. Ryland took an opportunity to talk with him on the day of judgment, and the awful consequences of being separated from his pious parents, &c. which was the means of exciting him to begin to pray. This circumstance so awakened his attention to his condition as a perishing sinner, that he began to seek in earnest an interest in the salvation of Jesus Christ. At this time there were several others in the same school under serious impressions, who used to meet together in a separate place for social prayer. One of this number was the late Rev. Wm. Button.

The deceased, when about seventeen years of age, joined the Baptist church at Weston-by-Weedon; but when a church was formed at Towcester, of which the Rev. T. Skinner was pastor, he became a member *here*. The subject of the present remarks, was a man of reading and reflection. He possessed, in no small degree, a discriminating judgment: hence he was highly valued in his connections, for the advice and instruction he was capable of affording. Such was his gift in prayer, that he excelled all around him. And often there ap-

peared a sacred unction which produced a kindred feeling in those that united with him. In his character were combined many excellencies, yet he was as remarkable on the one hand for natural timidity, as he was distinguished on the other, for his mental attainments. He had his imperfections; he was sensible he was not what he ought to be, nor what he wished to be. This is manifest from many expressions in a short diary he left behind him. On one occasion he writes thus, "What is my own experience now? What a wanderer have I been from the Lord! I often feel condemned under the preaching of the word. I feel so much hardness of heart, and insensibility of mind; so much backwardness to duty; that these evils rush upon the mind as so many sins. It sometimes appears to me, that we do not consider our sins of omission in such a light as they require —as they are not criminal in the sight of the ungodly. Being unknown, we seem to think too lightly of them." On another occasion he thus writes, "O! to grace how great a debtor! and a debtor shall be to all eternity! Nothing but free grace shall resound through Immanuel's land. And if ever I reach the blissful seats of heaven, (which I hope through grace to do,) my songs shall rise higher than those of angels, for they never tasted of redeeming grace, or dying love. Their happy spirits may sing the power that has kept them in their first estate, but those who are redeemed will have to sing of pardon and forgiveness."

His conflict with the king of terrors was short. On the Saturday he was confined to his bed; on the Sabbath was quite delirious; and early on Monday morning expired. On the following Lord's-day, his death was improved to a crowded and affected audience, from 1 Sam. xx. 18. "Thou shalt be missed, because thy seat will be empty."

J. B. T.

HANNAH SIMMONS.

August 6, 1822, died, in the thirty-second year of her age, Hannah Simmons of Middleton Cheney, Northamptonshire. Her mind having been visited (probably at an early age) by the regenerating grace of God, her natural kindness and amiable disposition, shone with a brighter lustre. Her life was extended much beyond the period which the fears and forebodings of her parents and friends had apprehended. Having attended the preaching of the gospel among a Methodist congregation, in Middleton Cheney, and having hoped that she had obtained some essential benefit, she became a member of their society in March 1815.

For several years previous to her connection with them, as well as till the time of her decease, she was a much esteemed teacher in the Sabbath school connected with the Baptist congregation. Her punctual and regular attendance at the school, her serious and becoming manner before the children, her affectionate, simple, and pious addresses to them, and the fervent prayers which she offered on their behalf in private, are among the considerations which have made her removal most deeply and painfully to be felt by her companions in teaching, and also by all the children. The means of religious instruction at the Baptist chapel having become more agreeable to the views of our friend, she, in 1819, became a regular worshipper at that place.

The church being for some time destitute of a pastor, she did not enjoy what had occupied so large a portion of the fervent desires of her heart, till the first Sabbath in July, 1822. On that day, she, with seven others, made a public profession of her faith in Christ, and was received a member of the church, and sat down at the holy Supper of the Lord.

Her health for some months previous to her union with the church, had been in so declining a state, that it was deemed right to recommend a delay in her obedience to her Lord's command, respecting baptism. But the deep conviction of her mind as to her duty, led to its administration on the day above

stated. For a fortnight afterwards, she seemed much better in health than she had been for some time before, and appeared particularly thankful for being enabled to attend to those ordinances, upon which her heart had been fixed in holy desire for many years. But relapsing into a state of great weakness, she began to think that her present affliction was unto death, and contemplated its approach with a trembling heart. Referring to her afflictions, she said, "I should not mind, if I were sure of having a happy entrance to a better life, but I fear! O that I knew that I were going to be happy! But it is a dark passage." The darkness which came over her mind was only a passing cloud. Enjoying the cheering influence of hope, and the manifestations of the love of Christ, she felt affectionately concerned for all her dear relatives, and for all who visited her. Entertaining the delightful hope that she should soon be blessed with the presence of God in heaven, she asked the deeply interesting and solemn question, of her mother, and of those who were present, "Shall I meet you there? mother, shall I meet *you* there? O! *shall* I, mother?" To each of her brothers and sisters she recommended the Bible, as being able to guide them through life, to comfort them in affliction, and to support them in death. To her youngest sister she said, "Betsy, be a better girl, do what you can for your father and mother. Do not be stubborn, but strive to learn all you can, and mind religion while you are young, that it may support you in affliction, and preserve you from the snares of the world." To her minister she proposed the deeply affecting question, referring to an interview in heaven, "O Sir, shall I see you there?" She manifested a great deal of anxiety lest she should be deceiving herself; but composed herself by hoping in the mercy of God through Jesus Christ. On Thursday, the 1st of August, she became so much worse, that her friends thought it proper to send for her brothers, who resided at some distance from her. To her brother Joseph she said, "My dear Joseph, how is it that you came *now?*" When she was informed that the news of her being so very unwell had brought him, she replied, "Oh my dear Joseph, you are often unwell yourself; but you received a Bible from the Sunday school, did you not? I hope you read that blessed book often, for it is able to make you wise to salvation. In that book you will learn your duty to God, and your fellow-creatures. Search in it as for hid treasure." The Sabbath school, in which she was so valuable a teacher, was often much upon her mind. To a dear friend and fellow-teacher who waited upon her with unwearied kindness night and day, and whose kind attentions ceased only with her exhausted strength and spirits, and then were repeated as often as these were recruited; to this kind and constant friend she said, "Should my life be spared, I hope I shall not be so backward to converse with the children as I have been, but endeavour to show them their dangerous state by nature and practice, and lead them to that Saviour who is now precious to me." She wished the children of her class to be reminded of the last solemn conversation she had with them, when she hoped that they would all meet her at the right hand of God. She left some solemn charges to be given to the teachers, that they would be constant and diligent, not turned aside by difficulties, nor cast down by discouragements, but always abounding in this interesting work of the Lord. On Sabbath-evening, she thought, and so did all her friends, that she was dying. It was delightful to witness her steady confidence in the mercy of God, through the atonement of Christ, and the calm and sweetly composed state of her mind in the immediate prospect of death. About two hours before her death she said, "I am going to sing hallelujah to the Lamb, for ever and ever." On the following Sabbath a sermon was preached from 1 Cor. vii. 29, (chosen by the deceased,) to a very numerous and deeply-affected auditory.

Review.

A Mother's Portrait: sketched soon after her Decease, for the Study of her Children, by their surviving Parent. London: Knight and Lacey, 12mo. pp. 150, with a Frontispiece, 4s. 6d.

We almost envy the bereaved husband, whose nerves permitted him in such circumstances of sorrow, to draw the lineaments of a beloved wife's character for the permanent gratification and instruction of her surviving children; but, as if aware that the engagement required singular fortitude and composure, the writer commences by saying,

"I know an excellent but rather eccentric man, who sent every attendant from the easy chair in which his lovely and beloved partner had just breathed her last, while he calmly sketched the portrait of her corpse, in the upright posture in which the spirit had left it. A stranger to his character would have attributed this to a want of proper feeling, and would perhaps have deemed it an outrage upon the feelings of those who observed it: but his reputation for tenderness, as a husband and a father, as a master and a friend, was established upon evidence too firm and good, for even this singular proceeding to shake."

We recollect hearing Mr. Jay remark, a few years since, that some persons were so stoical, they seemed as if they had been mixed up with laudanum. The anecdote just mentioned, had he been acquainted with the circumstances, would have furnished an apt illustration of the truth of his observation.

The writer of this little work is not chargeable with any apparent want of affection towards his deceased wife, while his love to his children is strongly marked by giving them a delineation of their mother's excellencies. As a *family* piece, the work is excellent: and even the AUTO-BIOGRAPHY it contains will, in this view, increase its interest. The surviving friends too of the deceased, will doubtless encourage the strong features of the picture, as a faithful copy of the original; which will, we hope, lead them to imitate those dispositions in her, which were "so lovely," and of such "good report."

Sermons on important Points of Faith and Duty: By the Rev. R. P. Buddicom, M.A. F.A.S. Minister of St. George's Everton. 2 Vols. 12mo. pp. 365. 408. 10s.

We congratulate that congregation which is blessed with the labours of so evangelical and pious a clergyman as the author of these sermons. Such Discourses, we should think, must have been productive of the happiest effects.

In a brief and modest Preface, the reader is informed, that these miscellaneous sermons were not composed with a view to the press, but during a long and severe affliction, some of the author's stated hearers expressed a wish to see in print some of those addresses which they had heard from the pulpit. The hours of retirement, when in a convalescent state, afforded the requisite leisure; and still, principally with a view to benefit his own congregation, the flock over which Providence had made him an overseer, and to which the volumes are dedicated, they appeared. Each volume contains twenty-one sermons. If we do not assign them a place among the most eloquent compositions for the pulpit, we readily admit that in most of them there is abundant evidence, not only of good sense and sterling piety, but of a mind well stored with useful knowledge, and a heart enriched with christian experience. The earnestness and affection of the pious pastor are apparent in many close appeals to the consciences of his hearers and readers; but a critic would be apt to say, there is often too striking an evidence that the original notes for the pulpit have not undergone quite so rigid a revision as is generally demanded for the press.

We cannot recommend these volumes as containing many good models for the plan and construction of sermons by which young preachers may be assisted; but among the great bulk of readers, who pay much less attention to such considerations, we hope they will have a very extensive circulation. Mr. Buddicom is a clergyman whose attachment to the "*national Liturgy*," "*from the introductory sentence to the apostolic benediction with which it concludes*," none of his readers need doubt. We are by no means disposed to dispute, that the Divine Presence is eminently enjoyed by many pious christians while using the Liturgy; but certain we are, from the character and circumstances of the parties, it is often used when this is not the case in the sense intended in the Tenth Sermon of the Second Volume. We are not very partial to "*Inductions drawn from the purity of our Liturgy*," and representations of the "*truth, as it is in Jesus, and as it is embodied in the Liturgy, Articles, and Homilies*," which we often hear and read, so expressed as to place that excellent, but human and imperfect, composition, almost upon a level with the divine and inspired book:—but we are Dissenters, and what is worse, Baptists.

Short and plain Discourses for the Use of Families. By the Rev. Thomas Knowles, B. A. Rector of South Somercotes, and late Curate of Humberstone, in the County of Lincoln. 3 Vols. pp. 911.

THE christian pastor who, having faithfully and affectionately fulfilled his public duties, industriously applies himself to impress and perpetuate his instructions, by presenting them to his hearers in a more permanent form, that they may live in their remembrance and become embodied in their practice, is eminently the friend of their personal piety, and the patron of their relative influence and happiness.

We are always happy to meet evangelical clergymen in this department of pious exertion; and, indeed, they have one inducement (and a most affecting one it is) peculiarly their own, to urge them onward in this benevolent course: for when, by preferment or otherwise, those *translations* occur which, in the establishment, are necessarily so frequent, the pious and vigilant servant of Jesus Christ has but too much reason for distressing apprehension, that an unconverted successor may be imposed upon his destitute flock, leaving them no alternative between departure from their fold and abandonment of their principles, he cannot but be anxious to rear a monument, whose inscriptions may remind those who formerly listened to his communications with so much delight of departed days of sweet instruction, and supply, at least, some fragments of those counsels and consolations which, in their present worse than deserted condition, they look for elsewhere in vain.

These plain discourses, fifty-four in number, embracing subjects of the highest importance, are evidently effusions of the heart—they pretend not to ornament or refinement, but they possess the more substantial recommendations of piety and good sense; and, upon the whole, we think are well calculated to promote christian knowledge and a holy life.

Hints on the Nature of a Christian Church, and on the Principles of Dissent: comprised in an introductory Discourse, at the Ordination of Mr. Thomas Hopley, over the Baptist Church at Hemel Hempstead, on Tuesday, July 8, 1823. By James Hargreaves.

THIS is a temperate, but firm and unceremonious defence of the principles of Nonconformity. The author well understands the subject, and is no mean defender of the inalienable rights of conscience, and of private judgment in matters of religion. We like his "Hints" the better, because they are *defensive*, and not *offensive*. He does not censure those who choose to wear fetters as

ornaments, though he insists upon it that he will not wear any, even though they were manufactured of silver or gold! His tone of feeling reminds us of Esop's fable, in which the thin starved wolf cried "Liberty, liberty, for me!" and ran back to the forest, as soon as he discovered the mark in the neck of the sleek city dog, from his being, according to his own confession, "tied up at night." There will always, however, be found persons too indolent to think, or too credulous to inquire after the evidences of truth, who will be quite willing to let other persons, especially if they are in authority and power, think for them.

We feel persuaded that there are many persons, too, among Protestant Dissenters, who have never given the subject their serious consideration, and who are not aware how much their comfort, and edification, and usefulness, are promoted, by the recognition of those principles by the state, to procure which cost our forefathers the loss of property, of liberty, and of life.

The publication of this "Introductory Discourse" is well timed, and we shall feel gratified if our cordial recommendation of the pamphlet should induce our intelligent youth in the Dissenting community "to read, mark, learn, and inwardly digest" the reasonings it contains.

An Elegy to the Memory of the late Rev. Henry Martin; and other Poems. By John Lawson. **Embellished with a correct Portrait, and an elegant Vignette. Price 2s. Westley.**

It was once remarked by the excellent Fuller, that were he called upon to give a definition of Poetry, he should define it "the language of feeling." If this definition of Poetry be accepted, the well-known author of the present little work is clearly entitled to the appellation of a poet. Sensibility is the distinguishing character of Mr. Lawson's muse; and if it incline most to the pensive and the sorrowful, it will be easily accounted for by those who are acquainted with the history of his early days, or who connect the delicate susceptibility of his feelings with the scene of his present anxieties and labours. The eye affects the heart. The enterprise of a Missionary, although in one view of it the most noble and inspiring that ever engaged the energies of man, is in another the most gloomy and depressing. *O the abominations of the heathen!* The filthy practices, the bloody rites, the cruel superstitions which abound, *where darkness hath covered the earth, and gross darkness the people*, and to which millions of our fellow-men tenaciously adhere, in opposition to the pleadings of nature and the voice of truth, are indeed a melancholy spectacle to a thoughtful and benevolent mind, and one that can scarcely fail to impart an air of sadness to the reflections and feelings of the pious Missionary, surrounded as he is by these affecting proofs of the degeneracy and degradation of human nature.

In a land of strangers, strangers not only to himself, but to his God, and the God of his fathers, his desires will often ascend to the only source of his confidence and consolation, and with an ardour and intenseness in which others can but partially participate. *Arise, O God, plead thine own cause. Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty.*

That our author is no stranger to the personal sorrows, or the pious resources of one in the circumstances to which we have alluded, is manifest from the following stanzas, in which pathetic strain the dying Missionary is represented as breathing out his departing spirit into the hands of his Redeemer.

"O thou blest Comforter, my peace, my God,
My all, while I sojourn in distant lands,
Unpitied, though I burn with gasping thirst,
Unwept, though weeping in this solitude;
I seek the shadiest glen, and press
The dewy fragrant herb,

Yet find no rest, found not but in thyself,
In thee for ever found, thou hiding place
For worn-out man.—O let me hide in thee,
Else refugeless. Supremely blest to love
Thee still, and leaning on thy love
I live or die for thee.

Silent recede, thou fleeting world—adieu!
Far other worlds relume my quenched sight.
O vain and chequer'd dream of fondest hopes,
Of mercy mild, of frail disquietude,
Bewilder now no more, for heaven
Doth whisper me away."

Little did the poet suspect, when he penned the following descriptive stanzas on Martin, that it was so soon to be realized in one still more intimately connected with himself in missionary labours. Of Ward, too, it may now be said,

"There rests a child of genius, early fallen;
A man of God, for heaven was his on earth;
A friend of man, for all the world he lov'd;
A martyr, for he gave to God his life;
A hero, for he smil'd at death,
And died to live for ever."

Of the minor poems which follow the Elegy, our limits will only afford space for a single specimen; which is less to be regretted, as it is presumed most of our readers will possess themselves of the whole. Those of them at least who have a taste to relish such beauties, will hardly forego a pleasure which may be enjoyed at a charge so moderate.

PILGRIM OF NIGHT.

"The moon walking in brightness."
Job xxxi. 26.

WATCH thou the lone pilgrim of night,
Throughout her magnificent range!
Watch thou the pure glory which sleeps
in her paths,
And hallows each beautiful change.
With solemn gaze, through the deep
blue
Of the star-spangl'd wildering sphere,
O watch her white countenance, pensively shine,
Nor refuse the lone pilgrim a tear!

Watch thou the pale sojourner there
Embark'd on the main of the skies,
While perilous cloudy-waves wild on
the gale
To glory tempestuous arise.
Like pearly-edg'd billows they swell,
And gleam with fantastical form,
Dashing round like the sea-foam the
crescent all bright,
With her silver horns toss'd on the
storm.

Watch thou when she comes from the
east,
Where the mountains retire from the
eye;
Deeply red, like some signal-fire's
slumbering blush,
Obscurely she paints the dim sky.
The clouds as they stretch in long lines,
Her slow kindling radiance wide stains,
Till her full fiery orb, unprevented
looks forth,
And calm o'er the majesty reigns.
O watch the lone pilgrim of night,
Throughout her magnificent range!
There is glory in all her vicissitudes
still,
And she smiles in each beautiful
change.
She walketh in brightness above,
To cheer some lone pilgrim below;
For mortals may learn from the path of
the moon,
There is light or in weal or in woe."

Whatever be the point of elevation critics may assign to our author's muse, in the graduated scale of poetic merit, none will deny the moral purity of his verse, or its devotional tendency. His poetry is free from misanthropy and spleen; which is more than can be said of some of the most celebrated productions of the modern muse. He gratifies our taste, without polluting our imagination; and delightfully expatiates amidst the works of his Creator, without insulting his Majesty, or seeking to deface his moral image. He nobly consecrates his genius to the Being from whom he received it.

"Sense, fancy, wit, suffice not all to raise
So clear a title to affection's praise;
His highest honours to the heart belong,
His virtues form the magic of his song."

History of Adult Schools; to which are added, the First Report, Rules, &c. of the Gainsbro' Adult Union Society. 1822. Hull.

THIS pamphlet is all alive, and we need not hesitate to affirm it is one of the most stirring, stinging, stimulating things that ever issued from the British press.

The laurel of honour belongs, it is said, to the late Rev. Mr. Charles of Bala, as the first founder of Adult schools. In *England*, the system appears to have been introduced by Mr. William Smith, who was a doorkeeper of a Methodist chapel in Bristol. Much praise is also justly bestowed on Dr. Pole, a physician in the Society of Friends, who has published a history of Adult schools. Repeated and respectful notice is taken also of Mr. Freeman of Brom-

ley, whose "method of teaching adults" is stated to be "a work of great labour, and much valuable information."

"Old age in spectacles appears,
Bending beneath its weight of years,
To learn the A, B, C."

We rejoice to learn from this tract that already this British system has travelled through the greater part of the known world. Many very interesting anecdotes are related, which display in the most touching manner the genuine effects of this labour of love.

The writer has inserted, at page 35, a *fac-simile* of an ingenious attempt to chalk on a board the first letter in each word of a passage in a book which he wished to read correctly.

Prefixed is a beautiful poem on Adult schools, by *Montgomery*, from which we extract a few stanzas.

"Though earth no lovelier prospects show
Than children walking in thy ways,
And heaven no sweeter music know
Than infant voices join'd in praise;—
Though *such* secur'd from early vice,
Water'd by thy continual care,
Spring up like trees of Paradise,
And fruits in long succession bear;—
Yet will the tears of transport swell,
Our spirits' pure affection burn,
When aged sinners, warn'd of hell,
Though late and slow, to God return.
Humbly they take the lowest seat:
Matrons and hoary-headed men
Are learners at the Saviour's feet,
Are little childen once again."

It is very encouraging to hear that upwards of four hundred learners of both sexes, and all ages, have been admitted into the Adult schools in Gainsborough, and the adjacent villages, within eighteen months.

This pamphlet, we perceive, was printed last year at Hull; we should be glad to see it reprinted, with the names of some London booksellers annexed.

The Hopes of Matrimony: a Poem. By John Holland. 12mo. Bds. pp 76. 3*s*. 6*d*.

THE hopes and pleasures of domestic life have often been the theme of song. It requires more than a mediocrity of talent to render the lay interesting, upon a subject on which every one thinks he can write poetry. Mr. Holland has successfully executed his adventurous task, and in the course of his poem has presented the reader of taste with some very beautiful passages. While the unhallowed lines of many modern writers contribute so much to pollute the public mind by arraying vice in a fascinating garb, we are ready almost to regret that we cannot impart a supernatural efficacy to the following antidote.

"Shame on that Bard, whose wanton muse can dart
Insidious mischief through a guileless heart;
Whose mind betrays, in each unhallow'd line,
Its poisoning purpose, and its fell design.
Rather than song to wantonness should turn,
The heart should wither, and the hand should burn!
Perish the strain, and fade that Poet's fame,
Who sins in verse, and glories in his shame;
For his offence, who modesty offends,
How just is woman's scorn—the scorn of all his friends!
This be my lot, should song of mine ere prove
To female honour false, or virtuous love."

Such is the pledge given by Mr. Holland, that however tender his strains may sometimes be, the guileless heart shall not be polluted, nor the modest cheek suffused with an indecent blush, by him: nor is it necessary to demand a purified edition before we give our cordial recommendation, though one or two alterations might be made. Poets generally dress up the picture of connubial bliss, as if free from all the sorrow and care of common life.

"Yet oft may sickness threaten or destroy
The opening blossoms of domestic joy;
And pallid youth, or sickly childhood, prove
Part of the cherished family of love.
'Tis then that sympathy's strong impulse darts
Delicious tenderness through wedded hearts;
A thrill of feeling, which must e'er control
The richer, deeper mysteries of the soul:
Unknown, unfelt, by those who ne'er have shar'd
The mingled cup affliction hath prepar'd;
And but imbued with bitterness, when given,
Unblest, unmix'd, unsanctified by Heaven."

This elegant poem is divided into three parts; "Youth," "Manhood," and "Age." The first part of course treats of "Love and Courtship;" the second of "the Marriage State and Domestic Happiness;" the third of "Offspring and Posterity;" and did our limits permit, we might

adorn our pages with specimens of correct taste, rich imagination, and sweet harmonious cadence, from each part. We doubt not this little work, though not strictly religious, will obtain the patronage to which it is justly entitled.

I. *The Sunday-School Magazine. No.* 1. *New Series.*

II. *The Little Child's Catechism in Rhyme, with Prayers and Graces. By a Sunday-School Teacher.*

III. *The Sunday-School Primer.*

IV. *The Sunday-School Union Hymn Book, consisting of Devotional Hymns for the Use of Sunday Schools.*

It is not because we think the above articles unimportant that we have hitherto omitted to notice them, but entirely on account of other claims, which could not be delayed. If our readers have examined these small unpretending publications, they are prepared to participate in the pleasure we feel in their appearance, and we have no doubt will cheerfully unite with us in testifying the most cordial approbation of all such endeavours to direct and form the *infant mind.*

With much more than silent satisfaction we behold the increasing seed of moral and religious instruction thus prepared and dispersed, and though in the far greater number of instances it "lie bury'd long in dust," yet who can presume to estimate the influence of its secret operation, or venture to predict the aggregate advantage of the final result? We hail these patient but effective labourers, whose work of mercy is not unbleat, and shall not be unrewarded: the ample field into which they have entered, importunately solicits their persevering exertion. Let the condition of the destitute young supply stimulus, and the hope of enlarged success animate their advance.

LITERARY INTELLIGENCE.

Just Published.

Brown on Religion, and the Means of its Attainment. 1s. 6d.

Brown on the Lord's Supper. 5s.

Strictures on the Eclectic Review and Edinburgh Christian Monitor. By Rev. James Carlile.

Two Orations delivered at Albion Hall on occasion of its opening, Aug. 27. The one on *Knowledge in general, especially the Connection between Science and Religion,* by the Rev. F. A. Cox, A. M.; the other on *the general Objects for which the Hall was erected,* by the Rev. A. Fletcher.

History of George Wilson and his Friend, or the Attempt at Tidiness; a simple Story; showing that Godliness is profitable for all Things. By the Author of Jane and her Teacher; with a Plate, Price 1s. 6d. Boards.

A Remonstrance against certain Inconsistencies now practised by many Societies of Protestant Dissenters. By Benjamin Hanbury, Author of the enlarged Series of Williams's Diary. 1s.

Sketches of Sermons. Furnished by their respective Authors. Vol. VI. 12mo. 4s.

Address to the Sabbath-school Children at Uley. By Wm. Catton. Farmes, Nailsworth.

Address to Deists. By a Dissenter. 1s.

Dartmoor, and other Poems. By J. Cottle. Bds. 166 pp.

Betts's Bible Anecdotes. 4s.

Hooper's Memoirs of Rev. Wm. Evans, 3s. 6d.

Sermon at Bridgewater. By Rev. J. Baynes of Wellington.

Romaine on Faith. Introduction by Dr. Chalmers. 2 Vols. 7s.

Gambold's Works. 3s. 6d.

T. A'Kempis. Introduction by Dr. Chalmers. 3s. 6d.

Howe's Redeemer's Tears. Introduction by Rev. R. Gordon. 3s.

Adam's Private Thoughts. Introduction by Rev. Daniel Wilson. 3s.

Alleine's Alarm. Introduction by Rev. A. Thompson. 4s.

Witherspoon on Justification and Regeneration. Introductory Essay by W. Wilberforce, Esq. 3s. 6d.

Choice Pleasures for Youth. 4s.

In the Press.

Short Hand of the late Wm. Blair, Esq.

Gleanings from pious Authors, and original Poems.

The New Trial of the Witnesses; or the Resurrection of Jesus considered, on Principles understood and acknowledged equally by Jews and Christians.

The Young Convert: a Poem, by S. Deacon. New Edition, by J. Millard.

Intelligence, &c.

REGISTERS OF DISSENTERS.

Mr. Editor, — Whatever doubts may have been entertained respecting the legality of the Registers of the Dissenters, I must declare my firm belief, that in a court of law or equity they will be found legal. This conviction is founded on the following facts and reasonings, which I shall feel obliged to you to communicate through your Magazine to the religious public. At the same time I conceive it highly expedient, that on a case of such magnitude the very best legal opinion should be had.

Some years since a stamp-duty was imposed on the registers of Dissenters, whether those registers related to births, burials, or christenings. Now, is not the affixing of this stamp-duty by the Government a legal recognition of those registers to which it is affixed? Why did our rulers thus publicly recognize them, if they are not to be considered binding in a court of law or equity?

Not many years ago, the Dissenters were relieved from this duty, and permitted to register their births, burials, &c. without stamps; but as this was a privilege, and not a penalty, may not the question be fairly asked, whether as their registers were legally recognized by the stamp-duty, they are not equally admissible now the duty is removed? If not, we are materially injured by this slight pecuniary remission.

In the Register-book for Dissenters in this place, there are many registers, both of burials and births, to which a government-stamp, of the amount of three-pence is affixed. The last entry which is stamped, bears date February 6, 1790. Since that time all entries have been made without stamps. In all other respects the form of the registry is exactly the same.

I would add, that pasted on the inside covering of the book are two very important documents, which appear to me to have a bearing on the case. The one is a printed letter, addressed by Andrew Kippis, Chairman of the Committee of Ministers, and James Bogle French, Chairman of the Joint Committee of Ministers and Deputies, to the Minister of Luton, from which I make the following extract.

"Reverend Sir,

"It having been thought advisable to obtain the above act, by virtue of which the Register of Protestant Dissenters will be admitted as *legal* evidence in our courts of law; for rendering it of the most extensive and permanent benefit, it is recommended by the General Body of Protestant Dissenting Ministers, of the three Denominations, in and about the cities of London and Westminster, and by the joint Committee of Ministers and Deputies, to the several congregations in the country, to provide a book duly stamped, to be used as the Register of Births, Baptisms, and Burials, by the Minister of the congregations for the time being."

Where the act referred to is, I do not know. But, doubtless, there must be an act legalizing these registers, which no opinion of counsel can put aside. It is certainly expedient that some person in London, versed in such business, should examine this act, and see how it bears upon the case in hand.

The other Document is perhaps still more important. It is a kind of license, or Government-permit, to one of my predecessors, which authorizes him to register births and burials, provided the Register is brought forth when called for to be stamped. The following is a verbatim copy of it.

"I, Richard Leach, by virtue of the power and authority granted to me by His Majesty's Commissioners, appointed to manage the duties charged on stamped vellum, parchment, and paper, do hereby give and signify unto the Rev. Thomas Pilley of Luton, in the county of Bedford, license and authority, to enter and write, or cause to be entered and written, in the Register Book or Books of the Dissenting Congregation there, all entries of any burial, birth, or christening, without any stamps or marks affixed thereto or thereupon; subject, nevertheless, to the payment of the duty imposed thereon by an 'Act for granting to His Majesty a stamp-duty on the Registry of burials, births, and christenings,' and for the payment of which sufficient security hath been given by bond to His Majesty: and I do grant this license under this particular condition, that the said Thomas Pilley shall, whenso-

ever thereunto required, from time to time, produce and show the said Register to me, or to any other officer or agent, duly authorized by the Commissioners of the Stamp-duties, or the major part of them, for the purpose of inspecting and viewing such Registers, and the entries made therein; provided always, that the license shall continue in force until the Commissioners for the time being appointed to put the several Stamp-laws in execution, or the major part of them, shall revoke the same, and give notice thereof in writing, and no longer.—Given under my hand the first day of October, one thousand seven hundred and eighty-eight.

"R. LEACH."

After these documents are considered, if the registers of Dissenters are not deemed legal proof in any court of this kingdom, it is not only harsh and cruel towards the persons concerned, but likewise at varfance with law and fact.

As this is a subject of very deep interest to Dissenters, it behoves us to take every method to ascertain the situation in which we are really placed; and if the result of our investigation be, that our registers are not acknowledged by the laws of the land, it behoves us, as a body, speedily and universally to apply both to Parliament and His Majesty's ministers, to take our case in hand, and to afford us the relief we need.

E. DANIEL.

Luton, Oct. 1823.

APPEAL.

THE NAVAL AND MILITARY BIBLE SOCIETY having for some years past been greatly restricted in their efforts to afford the brave defenders of our country requisite supplies of the scriptures; and, from their reluctance to reject altogether the many pressing demands on them, have incurred a debt of £1200; the Managers of this Institution have, at length, in compliance with the wishes of several judicious and warm friends to the Society, determined to submit a brief statement of their case to the notice of a benevolent public, and with confidence solicit their aid to extricate them from their present difficulties. To this measure they are encouraged, from a persuasion, that our seamen and soldiers, forming a large and most interesting part of our population, will never cease, whether in peace or war, to be dear to their fellow-countrymen, for whose protection and welfare they have ever been ready to sacrifice their own comforts, and expose their lives to the most imminent dangers.—It has pleased Almighty God, in this our day, to excite among mankind in general (especially in our own happy land) a more than ordinary desire for religious instruction; and accordingly we see Institutions daily forming to meet the necessities of our fellow-men perishing for lack of knowledge. Foremost amongst these, the Naval and Military Bible Society has been labouring with varied success for *forty-three* years, to convey the glad tidings of salvation to that long neglected, but most important class of our countrymen who man our fleets and armies. During the continuance of a long and sanguinary war, many individuals, constrained by feelings of gratitude to those who, under Providence, were the instruments of protection from the multiplied evils which deluged the rest of Europe, were ready to admit their claim as paramount to all others, and admitted it most liberally. But in latter years this spirit, to the prejudice of our brave seamen and soldiers, has greatly subsided; and many and painful have been the occasions, when, through want of funds, the Managers of this Society have been compelled to pause, and, to a certain extent, withhold the word of Eternal Life from those who were earnestly beseeching the boon at their hands. It might be imagined (and that not unreasonably) that on the arrival of peace, and the consequent reduction of a large naval and military establishment, the demands on the Society for the Scriptures would be proportionably diminished; but that this is an erroneous assumption is evident, as will appear from the abstracts of issues and receipts hereto annexed for the last three years of the war, 1812, 1813, 1814; and those of recent date, 1821, 1822, 1823. These abstracts demonstrate, that in the war the demands for Bibles were fewer, whilst the receipts of money were considerably greater; whereas in the latter years of peace, above cited, the demand for Bibles has been much augmented, and the annual receipts of money greatly diminished. The solution of this fact is to be sought for in the formation of regimental schools, and an increased desire in the Navy and Army to profit by the comparative leisure they now enjoy, in searching

the contents of that volume which they had not the means of studying with sufficient diligence under the extremities and constant occupations of actual service. To those who love their Bibles, and hail this growing thirst for religious knowledge, this statement will not appear strange, nor this appeal unnecessary: to them, and to all well-wishers of our Navy and Army, (and where is the family that has not immediately or remotely some connexion in one or other of the services?) the Committee would say, "Whilst you are contemplating the conversion of a world, let not your brethren at home, especially your soldiers and seamen, remain neglected: their numbers are still great, and their claims inferior to none." "The liberal deviseth liberal things, and by liberal things he shall stand."

By Order of the Committee,
J. M. CLOSE,
Major, and Secretary.

Committee-room, 113, Jermyn-street, London, 18th Sept. 1823.

Receipts and Issues during the last three Years of the War.

9378 Bibles, 9908 Testaments; Cash paid by seamen and soldiers for books purchased, £117 5*s.* 10*d.*; Aggregate net receipts, £10,051 19*s.* 11*d.*

Receipts and Issues during the last three Years of the Peace.

15,323 Bibles, 12,869 Testaments; Cash paid by seamen and soldiers for books purchased, £1121 12*s.* 8*d.*; Aggregate net receipts, £6317 11*s.* 3*d.*

Copies of the Scriptures issued during the last three years of the peace, *more* than during the last three years of the war. No. 8906.

Contributed by *sailors* and *soldiers themselves*, towards the purchase of the Scriptures during the last three years of the peace, *more* than during the last three years of the war, £1004 6*s.* 10*d.*

Total Cash received during the last three years of the peace, *less* than during the last three years of the war, £3734 8*s.* 8*d.*

IMPROVEMENT OF THE FUNDS.

The Committee of the Naval and Military Bible Society beg respectfully to recommend the following plans for adoption (according to circumstances) for the improvement of the Society's funds, viz.

1. By donations, life, or annual subscriptions.—2. By clergymen and other ministers, and especially naval and military chaplains, making congregational collections in aid of the funds.—3. By officers commanding ships, regiments, and corps, sanctioning and encouraging a general subscription, or a contribution of *one day's pay*, or the institution of small weekly subscriptions, by the officers and men under their command.—4. By the ladies generally, and especially those connected with the navy and army, undertaking to raise small weekly or other subscriptions.—5. By the establishment of Auxiliaries and Associations in various places, especially at naval and military stations.

Contributions received by the following Bankers, &c.—Messrs. Whitmores and Co. Lombard-street; Dorien, Magens, Dorien, and Mello, Finch-lane, Cornhill; Pole, Thornton, and Co. Bartholomew-lane; Hammersley and Co. Pall Mall; Hatchard and Son, 187, Piccadilly; Hoare, Fleet-street; Nisbet and Co. 21, Berners-street; Mr. Mortlock, 250, Oxford-street; and at the Committee-room, 113, Jermyn-street, where attendance is given daily from eleven to four o'clock.

JULY 30, the Baptist Meeting-house at STONY STRATFORD having been rebuilt, was opened. Mr. Cox of Hackney preached in the morning, Mr. James of Arnsby in the afternoon, and Mr. Clarke of Guilsborough in the evening. The devotional services were conducted by Messrs. Simmons of Olney, Barker of Towcester, Crudge of Fenny Stratford, Tift, Gilbert (Independent) of Stony Stratford, and Simmons, late of Wigan, Lancashire. The meeting was numerously and respectably attended, and handsome collections were made after the services. The writer takes this opportunity of noticing an unfavourable report which has been industriously circulated respecting this little reviving interest. It has been said that the rebuilding of the Baptist Meeting-house is nothing else than direct opposition to the Independents in the same town, whose interest has sprung up in the decay of that of the Baptists; and that if the Independents had not built, *they* would not have rebuilt. In answer to which the public are informed, that the Trustees of the Baptist Meeting had agreed to rebuild their old Meeting-house at least *twelve months before*

there was any report respecting the building of an Independent Meeting-house; and that their object was never given up. Those who doubt the truth of this statement, are referred to the Trustees, Mr. Bass of Olney, Mr. Knighton of Stratford, and Mr. Lake of Bulbourne, for information. The Baptist Meeting would have been rebuilt more than a year ago, had it not been for the delay which was met with in finishing the new writings. The part which the writer of this note has taken in the business, arises from no party spirit, and is in opposition to no person or body of persons, unless it be Satan and his kingdom. He has only carried into effect what he has meditated for years. Indeed, ever since he came into the country, he has resolved to spare no exertions in endeavouring to revive the Baptist interest at Stony Stratford, as soon as an opportunity offered in the resignation or death of the old pastor. In further recommending the cause to the religious public, he begs leave to state the following circumstances.

1. It is one of the oldest churches in the denomination, having existed 166 years.—2. The church, though exceedingly reduced, and very poor, has never neglected the observance of the ordinances of Christ; nor has the place (he believes) been shut up for one Sabbath.—3. As to the expediency of rebuilding the Meeting-house, it is sufficient to state, that, though the present place of worship is more than twice as large as the old one, it is already well attended; that a Sunday-school has been established, which is prosperous; and that there is a greater spirit of hearing excited in the town and neighbourhood than at any former period in the recollection of the inhabitants.—4. In the town and contiguous villages there is a large population that need evangelical preaching.—5. The case is recommended by five of the *nearest* Baptist ministers, who have the best opportunity of knowing its merits; viz. Mr. Heighton of Road, Mr. Barker of Towcester, Mr. Crudge of Fenny Stratford, Mr. Wheeler of Bugbrook, and Mr. Simmons of Olney; and the late Mr. Hinton of Oxford, who was a native of a neighbouring town, and had been well acquainted with the Baptist interest at Stratford for many years, recommends it in these words; "An acquaintance of fifty years, with the trials of the afflicted but faithful disciples of Christ at Stony Stratford, compels me to say, I never knew a more urgent or a more deserving case than this: I cordially recommend it to my christian brethren."

"JAMES HINTON, Oxford."

The writer begs leave to add, that, in making these remarks public, he acts only on the defensive; that he is not desirous of offending those who have circulated the reports referred to, for whom, indeed, he has a great respect; nor of injuring the cause of the Independents at Stratford, to which he sincerely wishes prosperity and the blessing of God.

A brief Account of the Baptist Church, Aberdeen.

MR. Gilmour, after having spent four years at Bradford Academy, under the care of Dr. Steadman, returned to Scotland, his native country, in 1820. In January, 1821, he came uninvited to Aberdeen; and on February 4, commenced preaching in a hall, which contains about two hundred and fifty people. This place he occupied for more than two years.

Before a year elapsed, some professed to have obtained mercy with faith and love, which are in Christ Jesus, under the preaching of the word; these, with a few others who had before been connected with churches, convened together, &c.; and on October 30, thirteen of us formed ourselves into a church, and called Mr. Gilmour to be our pastor.

On March 7, 1822, a public recognition of the Union already formed took place, and Mr. Gilmour was ordained. Messrs. Barclay of Irvine and Anderson of Edinburgh officiated on the occasion, as follows, viz. Mr. Barclay commenced with singing and prayer; Mr. Anderson adverted to the nature of Christ's kingdom, from Rom. xiv. 17, then asked the church to signify their choice of Mr. Gilmour for their pastor, proposed the usual questions to Mr. Gilmour, and Mr. Barclay offered up the ordination prayer; after which Mr. Anderson addressed Mr. Gilmour from 1 Tim. iv. 12. Met again in the evening, when Mr. Barclay addressed the church from 1 Pet. v. 5, and Mr. Anderson concluded in prayer. The services were impressive, and distinguished for simplicity; they will not be soon forgotten.

Since that time a place of worship has been erected, which seats above 800 people, and was opened March 7, 1823. The number of the church is now upwards of fifty.

THE HOME MISSIONARY SOCIETY has, during the past month, been favoured with £1000, unsolicited,—a sum which has seasonably relieved the Committee from a heavy burden, and enabled them to resolve on employing *two* additional Missionaries. They record this instance of liberality as a kind interposition of Providence, and as an example worthy of being imitated by those who possess an abundance of this world's goods. 26 applications for Missionaries still remain on their list.

The following Lines were found in the Marquis of Tullibardine's Pocket-book, in the Tower of London, 1746.

I LOVE with all my heart
The Hanoverian part
And for their settlement
My conscience gives consent
Most right must be the cause
To fight for George's laws;
This is my mind and heart,
Though none should take my part
The Stuarts' party here,
Most hateful doth appear.
I ever have denied,
To be on James's side.
To fight for such a king,
Will Britain's ruin bring.
In this opinion I
Resolve to live and die.

"*For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul?*"
JOB XXVII. 8.

FATHER of lights, open my eyes to see
The vanity of earth, and earthly things;
Teach me by faith to feel my need of thee,
From whom my hope and every blessing springs!

What if I gain the *world*, with all its worth,
And lose my own *immortal soul* at last,
Where is my profit, when God shakes the earth,
And calls to *judgment* every work that's past?

Can all my boasted pow'r or massy wealth
Protract my moments, or prolong my breath?
Can large estates restore decaying health,
Or shining millions bribe the hand of Death?

Ten thousand worlds can't then redeem my soul,
Or stay the vengeance of almighty God;
Nothing can there his kindled wrath controul,
Or give an int'rest in a Saviour's blood.

Now is the time to make my peace with God,
While life, and means of grace, to me are given;
O wash me from my sins in Jesus' blood,
And lead me in the path that leads to heaven.

SYDNAS.

Calendar for November.

1. Moon passes Mercury X. 15 morn.
2. New Moon IX. 40 aft. Too far south to cast her shadow on the Earth.
11. Herschel south III. 35 aft. Altitude 14°. 58′.
18. Moon passes Saturn I. 24 morn.
18. Full Moon X. 21 morn. Too far north to pass through the Earth's shadow.
21. Moon passes Jupiter O. 30 aft.
26. Moon passes Mercury, V. 38 morn.
26. Ceres south XI. 40 aft. Altitude 52°. 25′.
28. Moon passes Venus VI. 45 aft.
30. Mercury passes Beta Scorpionis (Scorpion's head).

30. The following Stars south, (merid. Alt. at London prefixed.)

8°5′ Fomalhaut (S. Fish) VI. 23 aft.
52 . 50 Markab (Pegasus's wing) VI. 31.
66 . 45 Alpheratz (Andromeda's left ear) VII. 55.
73 . 9 Mirach (Andromeda's waist) VIII. 35.
61 . 5 Ram's following horn, IX. 32.
41 . 52 Menkar (Whale's upper jaw) X. 28.
62 . 1 Brightest of the Pleiades, XI. 12.
54 . 37 Aldebaran (Bull's right eye) Midnight.
30 . 4 Rigel (Orion's right ankle) O. 45.
66 . 56 Bull's northern horn, O. 54.
44 . 40 Bellatrix (Orion's right shoulder) O. 55.
37 . 9 Orion's girdle, I. 7.
45 . 51 Betelgeux (Orion's left shoulder) I. 24.

Irish Chronicle.

From the Rev. Mr. S. Davis to the Secretaries.

Clonmel, August 16, 1823.

MY DEAR SIR,

Yours of the 6th instant is come to hand. When it arrived I was from home, at Thurles, and the Hills, where I have just spent a week, and returned home two days since, wet through with heavy rain; but through mercy I have taken no cold. I preached three times at Thurles, and twice at the Hills, and examined P. Cole's school, which had 105 children present, and a good number of chapters learned since the last inspection. Various are exerting themselves to acquire the gospel of Matthew, or John, when I have promised to all such a new Bible. I have distributed a good number of the prints of our good old King giving the Bible, and the pleasure at receiving them is universal among parents and children. I think it is greatly calculated to stimulate the children to learn, and to promote loyalty wherever they come. I have also given away a considerable portion of the Tracts and Magazines I brought from England, which have proved very acceptable.

You have probably been informed, by Mr. West, that we have just been to Cork and Waterford, and obtained above £30. for the Society. This gave me the opportunity to have our esteemed friend here for a little time, and at Thurles, and at both places my friends were much pleased with his visit and preaching.

From J. O'Brien to the Rev. J. Wilson.

Collooney, July 19, 1823.

The truth is prevailing, and must prevail: it has proved itself to be the power of God unto salvation. The word which has gone forth from the mouth of the Lord shall not return unto him void; but it shall accomplish that which he pleases, for it is his message to man. In all my travels, where the scriptures of truth are impressed on the minds of the poor, I witness, with delight, the good resulting, even in their general conduct; parents and children, husbands and wives, are kind and affectionate to each other; and whole villages, formerly the habitations of idleness and immorality, are now exhibiting the pleasing aspect of industry and decency, and praying for blessings to attend the Baptist Society, for sending such a happy mode of instruction (in their own language) into their houses; and according to their own acknowledgment, he who was in the habit of swearing, fears an oath; the drunkard is become sober, and he who stole, steals no more, but labours with his hands to provide things honest in the sight of all men. The young man who conducts the school for me, whose mind was full of prejudice against the truth; contending that none could be saved but those within the pale of the Roman Catholic Church; I have taught to read the Irish Testament in both characters, which he reads and endeavours to explain to his former companions, and stimulates them to a perusal of the sacred volume, as alone able to make them wise unto salvation, through faith in the Lord Jesus Christ. I called at the house of T. D. in the manor of N. where I beheld J. F. a middle-aged man, whose appearance was the index of an ill-spent life. There were many other visitants with the family, when I begged their attention to the Irish scriptures, and commenced reading. They all heard me with seeming earnestness; but none was so much interested as F. who could not suppress his sighing. I inquired of all present, what they thought of the things I brought to their ears. F. was the first that answered, and with seeming emotion confessed that he had been, during his past life, an enemy to all righteousness, by wicked works; and anxiously inquired if there was any hope for a vile wretch in his condition. I told him I would give him an answer on the best authority, and read to him the declaration of the Saviour respecting the joy in heaven over a repentant sinner. "Well," said he, "but how can I atone for what is past?" This inquiry directed me to the doctrine of the acquittal of the guilty, without disparaging the nature and glory of Divine justice; and read the first of Romans, and noticed the sixteenth verse, the third ditto, and endeavoured to address their understandings with

the sum and substance of the whole chapter. F. remained silent, and all present expressed their satisfaction that his inquiry led to the consideration of subjects which never occupied their attention before; and they all joined in a hearty invitation to me, to continue with them the remainder of the day; and after I left them, F. accompanied me about four miles, hearing and asking questions from the scriptures; and told me, when I was parting from him, that he would soon pay me a visit at my house, in order to receive further instruction on what he heard that day.

I remain your faithful and very humble servant, JOHN O'BRIEN.

From an Irish Reader to Mr. Thomas.

I AM highly pleased to have it in my power to assure you that our schools are flourishing apace, but I fear we cannot commit as much scripture as usual this quarter, however, I am indefatigably exerting myself to inculcate on the minds of my scholars, and the people in general, the importance of reading the scriptures, and hope that my feeble exertions are productive of much good, for the people seem to be highly delighted in hearing the word, and my explanations thereof, for I assure you that I have not a moment to spare morning or evening, but lecturing both in English and Irish in my own house, and in the houses of the poor and ignorant in both parishes. Thomas Bush is my only fellow-helper and companion on these trying occasions: he has been very zealous in his employments. I humbly request you will think of us in your prayers, and implore our heavenly Father to enlighten us, and to give us strength and fortitude to convince the people of their gross superstition, error, and bigotry.

To the Rev. J. West.

REV. SIR, *Boyle, August* 20, 1823.

I hope the Lord has made me useful to some people in this neighbourhood since my last journal to you, but particularly to an aged woman with whom I had a conversation on spiritual things some time ago. She was taken ill about seven days ago, and sent for me in order to read to her; accordingly I did, and never was happier in all my life. When I saw the weak state she was in I read the following passages for her, in order to direct her attention to the one object, which is Jesus Christ. John iii. 16. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" also, Romans viii. 1. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." These, and a good many passages similar to them, and I hope the Lord will convey the word with power to her heart, for she was as much rejoiced as any creature could be. I am determined to visit her every day while she is sick. There is another young man in this neighbourhood who comes three times a week to my house, learning to read Irish, and I hope he is learning the will of his heavenly Father, for according as he reads, I make it my business to strive to impress on his mind the spiritual meaning of what he reads, and I have great reason to hope that he has benefitted by it since his first visit to my house, for he attends the preaching of the Rev. Mr. Wilson regularly. I went to his house a few days ago, and I was very well employed that day in reading to so many persons, and they all seemed to be very well pleased with what they heard, and made me promise to visit them every week. I hope this will be a good opportunity of doing good. Last Lord's-day morning I spent in L—'s house in this town. I endeavoured to impress the importance of the New Birth, and read several passages to confirm the same, such as John iii. 3. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." I continued reading and speaking to them for a long time, may the Lord follow his word with his blessing wherever it is read or spoken.

From a Reader to the Rev. J. West, Dublin.

REV. SIR, *Ballina, August* 21, 1823.

During this month I had divers opportunities of conversing with several persons, who are strictly endeavouring to inquire after the way to be happy in this world and in the next. Thanks be to God we are daily gaining ground.

This day a person, who was educated to be a priest, told me, that it was his intention to live and die with us; afterward I had a long conversation with him respecting the scripture-plan of

salvation, and gave him several tracts, and also marked some portions in the New Testament, which I requested he would read diligently before I should again see him.

As I am at all times busily employed, endeavouring to circulate a knowledge of the scriptures, both in English and in Irish, a repetition of my various labours is not at this time needful; but I have reason to believe that the exertions of the Baptist Institution are not in vain.

From the Journal of Mr. M'Carthy.

JULY 1, 1823, I rode about twenty miles to Ballymohan, a town as destitute of the gospel as any I know of in this part of the united kingdom. It contains about fifteen hundred inhabitants, almost all Catholics, and even the Protestant part of the population, which are few indeed, know very little of the life and power of genuine godliness. My auditory was not to say large, yet attentive, and respectable.

Wednesday, the 2nd, made an appointment at Tenelick, and the following evening preached at Curnomuclo, to an earnest little flock, who seemed to appreciate their privilege in having the gospel without money and without price sent unto them. Friday, the 4th, inspected the school at Toome, counted present fifty-three children, fourteen of whom read admirably well; these I mean to forward into the repetitioners' class immediately. There were twenty-one in the first class spellers, and eight in the second class spellers; the rest in the alphabet. I then proceeded to Kenagh, and found present in that school seventy-nine children, twenty-five of the repetitioners committed 108 chapters to memory since the 10th of May ult. The children read pleasingly well. There were twenty-one in the first class and eight in the second class, spellers. Independent of the repetitioners, fourteen children read the Testament; these are forwarded into the above class, and are to commence committing the word of God to memory from this day. On ascertaining the state of the school as it respects books, I gave to each child, as they most stood in need of them. One fine boy, who had just repeated ten chapters, came forward with an old Testament in his hand, and solicited a new one. I asked, to whom does that book in your hand belong? he replied, to a boy in the school. I called up the nominated scholar, and he denied being the owner of it; and the attention of the whole school was called to witness his trial, as a lie had been employed to obtain a new Testament. His brother, who had just repeated twenty chapters, participated with him in the falsehood, and, according to the law of the school was entitled to a premium for his diligence, and would have received it were it not that he and his brother had resorted to such unjustifiable means to obtain it. There was some little intricacy attending their conviction, as the name had, by some means, been torn out, which is likewise contrary to the law of the school; however, after calling proper witnesses, and having fully ascertained the certainty of the book being his, they acknowledged the truth, and said, they knew they had acted exceedingly wrong. I said, Now, my fine boys, what is the consequence of telling lies in the sight of the great and almighty God? and was answered, Those who do shall be sent to hell. Can you produce any proof of that from the scriptures? and was instantly referred to the following words: "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. xxi. 8. I then read several other appropriate passages, and gave them a suitable admonition never more to be guilty of the crime of falsehood; rewarded other children less deserving than they in point of acquirement, and then dismissed the school. I hope some good may result from this mode of discipline, as a general impression seemed to be made on all the children present, of the dreadful consequences awaiting them who tell lies. We had a vivifying time at Toome, where I preached in the evening: all seemed deeply affected under the word. The next evening preached at Kenagh; the house was crowded, many of them very respectable: all seemed to feel as if the influence of God's Holy Spirit accompanied the word. On my way to my lodgings, one of the hearers related the following anecdote: The titular bishop was some time ago interrogating a little girl on the knowledge she had of the christian faith, and said, How many gods are there? She said, Two, my Lord. He replied, No; for there is but one God. She still affirmed her belief of two; and said, If there is but one God, he has

but one mind and one law; the Catholics at this side the bridge are prevented from eating meat, at the other side they are allowed to eat it; hence there must be two gods, for there are two laws!

Lord's-day, the 6th, I rode about fourteen miles, time enough to preach at ten o'clock at Athlone, where I also preached at seven o'clock in the evening. Monday, the 7th, at eight o'clock in the morning, we had a refreshing time under the word; and at ten o'clock inspected the school, and found present forty-six children; eleven of the repetitioners committed twenty-four chapters. The remainder of the week I went on as usual, from town to town, and village to village, and house to house, reading, expounding, praying, and preaching, until the Lord's-day, the 13th. At communion in the evening, and the whole day, the divine presence seemed to manifest itself amongst us. We had a glorious time indeed. I preached the remainder of the week at Eglish, Dunnacleggan, Poormans-bridge, Shanahoe, and so on to Abbeyleix, where I preached on Lord's-day, the 21st. I preached in the evening, and had the house well filled. On Monday, the 22nd, I rode several miles round the neighbourhood, inviting its inhabitants to attend preaching in the evening. I went into the house of a Roman Catholic, whom I had frequently conversed with before; and, as usual, our conversation turned on the glorious subject of the gospel. Some time ago, she either read or heard read, a small work which I have lately published, called the Life and Principles of St. Peter, extracted from the Roman Catholic scriptures; there she saw the error of depending on any righteousness but the righteousness of Jesus Christ for salvation. After she had freely divulged her mind on that subject, I said, Then you cannot believe the doctrines of the church of which you profess membership; for they believe that men are saved, partly through their own righteousness and partly through the merit of the righteousness of Jesus Christ. This led me to the discussion of the doctrine of justification by faith, which lasted for a long time. Here I was abruptly asked to describe the difference between repentance and penance. I said, repentance is a change of mind, in which we are graciously given to see the errors of our hearts and lives; but penance is only the mortification of the flesh for to make an atonement for our own sins. This we should not attempt if we knew the plan of salvation by Christ, and how subversive it is of the blessed gospel of the Son of God; but repentance shews that to be one of the most evil and detrimental doctrines ever invented by the enemies of Jesus; for, if the mortification of our flesh could take away sin, it was unnecessary for Jesus Christ to come and make atonement for it. I seemed to be understood that the error of penance lay in placing our suffering in the room of the suffering and death of the blessed Jesus.

(To be continued.)

Monies received by the Secretary.

	£	s.	d.
Rev. Mr. Waters, Pershore..	1	0	0
Professor Martin, Pertenhill.	1	1	0
Miss Wisdom, Islington	1	0	0
Eros, Haddenham	0	10	0
Mr. Wilson, Gray's-Inn-lane	1	0	0
Mr. Loudon.....	0	10	0
For Rewards at Sevenoaks School	1	1	0
Miss Parr, Petersfield.....	0	10	0
From Mr. Peter Tyler, Haddenham	3	12	0
Mr. Torr, Lynn.....	1	1	0
From Braintree, by Rev. Mr. Ragsdell.....	1	2	0
Friends at Haworth, by Rev. Mr. Oddy	5	0	0
Harlow School, for Schools, Miss Lodge.....	8	0	0
Baptist Congregation, West Allerdeen, for Schools....	3	0	0
Paisley and East Renfrew Bible Society, including £8 from the Middle Parish Auxiliary, for the Circulation of the Irish Scriptures, by Rev. Rob. Burns of Paisley....	38	4	2
From Portsea, by Rev. Mr. Pritchard.....	11	5	0
Collected by Rev. Mr. Ivimey at Norwich 100	0	1½	

Received by the Treasurer towards the Debt of £500 due at the last Annual Meeting.

Rev. Mr. Atkinson, Margate.	5	0	0
Ainsworth, Jesse, jun. Esq...	10	10	0
Kennersley, Mr. C. by Rev. Mr. Pritchard	10	0	0
Lady Lee, by Ditto	5	0	0

*** The Ninth Report of the Baptist Irish Society, with the Appendix, List of Subscribers, Resolutions of the Annual Meeting, &c. may be expected in the course of the present month.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CORNWALL.

The meetings of this County Auxiliary and its branch associations, were held in the month of July. Mr. Dyer, the Secretary of the Parent Institution, and Mr. Pryce of Bampton, having visited Cornwall for this purpose, afforded the aid of their valuable services, and interested every audience by the various details they presented, and by the affection and energy with which they advocated the cause. In this tour, public meetings of the branch associations were held:—at Truro 11th, Redruth 15th, Helston 17th, Falmouth 18th, and Penzance 21st July. Sermons for the benefit of the Mission, were also preached by Messrs. Dyer and Pryce in each of these towns; and also at Grampound, Flushing, Penryn (at the Methodist chapel), Chacewater, and Gwennap Pit. The third anniversary of the County Society was held at Penzance in connexion with the meeting of the Branch Society there established. On this occasion, Henry Boase, Esq. very kindly consented to occupy the chair. After the business of the Penzance Association was concluded, the Report was read by the Secretary, from which it appeared, that though the money raised in former years exceeded expectation, the sum collected last year was still in advance. The resolutions were moved and seconded by Messrs. Clarke and Dore, Pryce and Rogers (supplying for Mr. Smith), Waterhouse (Methodist minister) and Dyer, Mr. Foxell (Independent minister) and Joseph Carne, Esq. and by Messrs. Green and Lane. The attendance was numerous and respectable; and so fully interested did the meeting appear in the object for which it was convened, that no one withdrew till the business was concluded, or seemed to regret that the service had been protracted to an unusual length. To use the language of a friend on the spot, "The anniversary meeting is spoken of as the most agreeable one that ever took place in the Baptist chapel; and the unanimity manifested on the occasion between the several denominations of christians then present, especially the ministers, will, it is hoped, be long remembered and lead to the happiest effects." May a larger measure of divine influence be imparted to all who are engaged in this great cause, that they may labour with more zeal and piety, and that the pleasure of the Lord may prosper in their hands! E. C.

BIRMINGHAM.

All who are acquainted with the history of our Mission are aware that it was, at the very commencement, most kindly and liberally assisted by the friends in Birmingham. From that period to the present, the same spirit of cordial attachment and zealous support has been displayed; and under its influence, an Auxiliary Society on a larger scale than has formerly existed, so as to include the neighbouring churches, has recently been formed there. For this purpose, a number of ministers and other friends assembled at the meeting-house in Cannon-street, on Tuesday, September 2, when the Society was formed, to be denominated, "The Auxiliary Baptist Missionary Society for Birmingham and its vicinity." The business of the meeting was conducted with great unanimity. Mr. Owen Johnson was requested to act as Treasurer; and the Rev. Isaiah Birt and the Rev. Thomas Morgan as Secretaries. We congratulate our friends in this district on the formation of this Auxiliary, and anticipate, from the growing interest excited among the numerous churches comprised within its limits, that it will prove very efficient.

WEST YORKSHIRE

ASSISTANT SOCIETY.

The first Anniversary of the West Yorkshire Assistant Baptist Mission-

ary Society was held on Tuesday and Wednesday, the 23rd and 24th of September, in the Baptist meeting-house, Bradford. On the evening of the former day, the Rev. J. Cockin of Halifax preached from Gen. v. 24. On Wednesday morning, Mr. Philippo, who had been for some time pursuing a preparatory course of study in the Theological Institution at Bradford, and who is now about to sail for Jamaica as a Missionary, was designated to that solemn and important office. The Rev. B. Godwin introduced the service, Dr. Steadman delivered the charge from Eph. iii. 8, and the Rev. J. Mann offered up the designation prayer. In the afternoon, the Rev. John Mack of Clipstone preached from Acts xiii. 47. In the evening, the public meeting was held, G. Rawson, Esq. of Leeds in the chair. Various addresses were delivered by ministers and friends present. The whole of the meetings were well attended and highly interesting. The several collections made in aid of the funds of the Society, at the close of the services, amounted to £48 5s. 6d. which with the receipts of the year will make the income of the Society £437 13s. 2½d. This sum does not include remittances made to the Treasurer of the Parent Institution by churches and associations which, though included within the limits of the Society's operations, are not formally connected with it. J. A.

HULL,

And East Riding of Yorkshire.

THE first Anniversary of the Assistant Baptist Missionary Society for this district was held in George-street Chapel (Hull), on Monday evening, September 20. The chair was taken by A. Turnbull, Esq. M. D. and in the course of the evening a variety of animated and appropriate speeches were made by the Rev. Messrs. Thonger, Blundell, Cameron, Gilbert, Leslie, Greenwood, Berry, and Morley; and also by Messrs. Greenwood, Henwood, and Rust.

Considerable interest was excited by the references made by the respective speakers to the lamented decease of Mr. Ward, who commenced his religious profession at Hull, more than thirty years since, and who had lived in habits of friendship and correspondence with some of the friends there ever since.

The various collections at this anniversary, including a donation of Ten Guineas from Thomas Thompson, Esq. (who was prevented by indisposition from attending,) amounted to £86 13s. 1d.

AUXILIARY SOCIETY

For Part of the Western District.

THE Sixth Half-yearly Meeting, of the Baptist Auxiliary Society, for Part of the Western District, was held on Wednesday, September 17, at Collumpton, Devon. On the preceding evening a preparatory sermon was delivered by Mr. Wayland of Lyme from Gal. iii. 13, *Christ hath redeemed us from the curse of the law, being made a curse for us.* Mr. Fry of Hatch commenced, and Mr. Glanville of Taunton concluded the service with prayer. Assembled the following morning at Eleven. The services were commenced with reading the scriptures and prayer by Mr. Clarke of Taunton, and Mr. Claypole of Upottery, when Mr. Winterbotham of Shortwood preached from Phil. i. 12, *But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.* This truly excellent discourse, replete with information, piety, and benevolence, produced a deep impression, while the preacher successfully proved, that the gospel was the greatest blessing which God has bestowed upon man, and that its propagation is the most interesting and important work carried on throughout the whole world. Mr. Button (Wesleyan) concluded with prayer.

The public meeting of the society was held in the evening. Mr. Winterbotham presided. Several resolutions, recommending the adoption of measures likely to ensure increased exertion in favour of Missionary objects, were moved and seconded by Messrs. Sharp, Button (Wesleyan), Wayland, Crook, Horsey, Viney, Baynes, Clarke, Hellings (Independent), and Humphrey.

At no time since the formation of this Auxiliary, have we witnessed a greater degree of interest, liberality, and enlightened philanthropy, than were elicited on the present occasion. From the benevolence and zeal that pervaded these interesting services, it is sufficiently evident, that in proportion as the object of Missionary effort is definitely understood, it will produce a correspondent exertion in its

favour. Amongst the numerous plans benevolence has devised for this hallowed purpose, few have higher claims than meetings of the above description. These, by a process peculiarly their own, bring into an harmonious and powerful co-operation, energies that, in all probability, but for such an impulse, would have laid dormant; while, at the same time, they cherish a compassionate feeling towards the morally destitute in our own circles, that in its influence becomes of the greatest practical benefit. May their interest and utility increase till "All the ends of the earth shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before him." J. S.

Foreign Intelligence.

MOORSHEDABAD.

Extracts from Mr. Sutton's Diary for January, 1823.

January 1. Another year of missionary labours has commenced in India to-day. Oh that this may be a year of great self devotion and success in my Master's work, and if called to render an account of my stewardship, may I be found faithful! This evening preached at Berhampore, from Matt. xii. 35, *Walk in the light lest darkness come upon you.*

2. Assembled with the Hindoos on the side of the river. The conversation was chiefly on the nature of God. They believed that God was influenced by desire, lust, and passion, in the same manner as men, and enforced their belief by the example of their chief deities, Krishnu and Ram. I replied, that Krishnu and Ram were only deified heroes, and by no means the characters by which we could judge of God; I then mentioned the nature of God as described in Holy Writ as a spirit, as holy, just, and true, and desirous of saving man by the gospel of Christ. Afterwards a brahman frequently took up the conversation, and began to upbraid and ridicule many of the present popular superstitions, and especially that of worship to Krishnu.

3. In my walks this afternoon, I spoke to several on the evils flowing from the introduction of idolatry into the world. To this they replied, that they could form no idea of a spirit, and consequently a form or image of the Deity was necessary; neither could they approach the Supreme Being themselves, and therefore they worshipped inferior beings as the means of union with the Supreme. Moreover, as in a national government, many officers of state were necessary, so the gods they worshipped were employed in the management of the universe, and to them alone prayers were to be addressed. To this I answered, that things unseen were not to be compared to those seen; man was a being of feeble powers, and in a human government assistance was requisite for the sovereign, but it was degrading and inconsistent with reason to suppose, that, if there was a Supreme Being, he would not, and did not, direct the affairs of that universe which his hands had formed.

5. Baptized ten persons in the chapel at Berhampore; preached morning and evening, and administered the Lord's supper. My mind was greatly refreshed by the exercises of the day, and in seeing the kingdom of God increase in the world.

6. Visited the bazar, at Berhampore, and collected a small congregation, to whom I spoke on the necessity of holiness of heart as the means of acceptance with God, and that this holiness could only flow from faith in the gospel of Christ. To this they replied, that we did not appear more holy than others, and that there were different ways to heaven, and they only wished to follow in the way of their fathers.

7. Visited a fair held near a temple of Kalee. Upon my arrival at the place, many who had before seen me, came round my palankeen, asking for tracts, and making many inquiries. I proceeded round the fair, distributing tracts and speaking to the assembled crowd till evening. One instance of gross ignorance much surprised me. I asked an old grey headed idolater if he could suppose that the image of Kalee dancing upon the body of her husband with a necklace of human skulls, was a proper object of rational worship; and he, with the greatest indifference, replied, Yes; for she was the mother of creation, and the wife of the Creator.

8. Several Hindoos were inquiring of me to-day how they could forsake sin; for, said they, we are all directed by fate, every thing is decreed, whether sin or holiness. To this it was replied, that they never spoke of fate when seeking the things of this world, and why mention it when exhorted to the works of righteousness

and peace? God forced no one to do evil, they did it of their own accord.

9. Had a long conversation with some brahmans concerning the person of God. They urged that there were only two principles in nature, and that these were uncreated, namely, matter and spirit; and that wherever life existed, whether in gods, men, or beasts, there was a part of this uncreated spirit, and consequently that our spirits were not created of God, but parts of that great spirit which is denominated God, and that the highest object of man is to be again united or swallowed up in this spirit; to all this I replied, that our weakness, ignorance, and sin, greatly militated against such an opinion, and that it was much more reasonable to consider our spirits as the creation of God than parts of himself.

10. Several persons employed in the Custom-house were mentioning to-day their reasons for the worship of idols —when they saw an idol it was something, they said, which they could comprehend. I asked them what idea they gathered? God was a spirit, eternal, unchangeable; but all these were the images of creatures subject to dissolution like men. Hence one is deprived of his head at his birth (Gooneesha), another lost his teeth in war, and some lost blood in battle and became insensible, others died under the weapons of hunters. They might worship those images for ever, and yet be as ignorant of the true God as at first.

15. Visited Katra. Several were rather insulting; one asked me, If the gospel was true, why did not Christ exalt all his worshippers to riches and honours? Another inquired if I was not mad? A third, if I could show him Christ? If so, he would believe in him: otherwise they were determined to follow those images which they could see.

17. Witnessed other instances of the way in which men deceive their souls. One Hindoo told me there was no occasion for him to attend to the concerns of his soul, for he was employed in ferrying bodies across the Ganges to be burnt, by which means they were saved, and some one would do the same for him. Another replied, the gospel must prevail, but he wished others to embrace it first; and a person near the last speaker said it was no great consequence; if in this life he sinned, he should only have to pass through another birth to atone for it.

19. Preached twice at Berhampore.

20. I have often been asked if we do not believe the Ganges to be an object of worship, on account of our presenting it in our courts of justice, as that upon which oaths are made. To-day the same question was put to me, which I answered by stating, that to Musselmans the Koran was given, to Christians the Bible, and to Hindoos the waters of the Ganges, not because of the truth of the former and the latter, but from immemorial custom. This is one evidence of the caution Europeans ought to use, lest they countenance idolatry. I have been so fully convinced of this, that when I attend any of the Heathen assemblies I scarcely ever go near the idol, because they are likely to suppose that I countenance it by my visit.

Scottish Missionary Society.

We have great pleasure in stating, that recent advices from the Missionaries at Astrachan, connected with this Society, contain a most interestin account of the conversion of a learned young Persian of considerable family, named Mirza Mahomed Ali, whose father, until a few years ago, held the office of chief cazy, or judge, in the city of Derbent.

The change in the mind of this individual appears to have been gradual, and to have resulted from a careful examination of the truths presented to his notice in the conversation of the Missionaries. He has been exposed in consequence to much contumely and reproach, and has also been confined, and beaten with great severity. The Missionaries, under the impression that his life even was endangered, conceived it to be their duty to provide for his safety, by soliciting the aid of the civil governor, by whose authority he has been lodged in safety in the Mission-house.

The whole account is far too long to be transferred into our scanty pages, but we cannot omit transcribing the following extract, which unfolds the nature of the trials to which this convert has been exposed, and the truly christian state of mind in which he has endured them.

"Upon inquiring of Mahomed Ali, as to the state of his mind during the time he had been confined by his father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse

to which he had been exposed—that his tongue was quite tired by the perpetual discussions which he was obliged to enter into with crowds of Persians who visited at his father's—that God had indeed been a mouth and wisdom to him; for that upon no one occasion had he not been able to give them such answers, as they could neither gainsay, nor resist; so that the father declared to his son, 'the devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our prophet and become Christians.' The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him, for the purpose of arguing with him, and after giving him many bad names, began to pray to that God who neither is begotten, nor begets, (this is one of the distinctive titles of God by Mohammedans,) that before this week was ended, he would shew his just displeasure against this apostate, by causing him to die. After he had finished, M. Ali said, You have now prayed for me, I shall pray for you—and raising his hands and his eyes to heaven, he entreated that God in his mercy would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he was done, he added, You have called me by many hard names, and you know that if you had done so a few weeks ago I would have broken your mouth for it; but now they produce no such irritable feelings; I am able to bear them all. We have no doubt that the meekness he has all along displayed will have a strong impression upon the minds of those who have had intercourse with him. When he came to us, he said his head was still painful from the blows he had received from his father; and added, I have suffered much since I saw you, but Christ suffered much more."

SALATIGA.

FROM our worthy Missionary, Mr. Bruckner, we have lately received a continuation of his journals, together with a letter, dated April 29th last. From the former we hope, ere long, to publish a few extracts. In the latter, after acknowledging the receipt of various communications from the Society, he adverts to the important work of the Javanese translation, in which he has been so long engaged. We learn, with great pleasure, that he has been encouraged by some kind inquiries on this subject, from the Netherlands Bible Society. After mentioning this, he proceeds—

I have written to that society in reply to their kind letter, and have sent them a copy of St. John's gospel. In the same parcel I have forwarded a letter to you, and one copy of the same gospel, which I hope you will receive.* As the press is now arrived, I shall have soon the ink to make a copy with it of one part of the New Testament. Perhaps it might be best to print at first, merely one of the gospels for distribution, and I think that the gospel of John would be best, as containing the greatest number and strongest proofs for Christ's divinity. Should the Committee not entirely approve of this plan, I beg you will have the goodness to inform me of it. I have also several tracts in this language, two of them containing merely a number of scriptural texts on each article on the christian doctrines, of which I shall get some printed too.

The Lord has hitherto enabled me to go on as usual, and to go as much among the natives as my strength and the weather would permit, although I regret much that it could not happen so frequent as I wished, on account of the vast deal of rain which has fallen in this rainy season. I have now and then been encouraged by a small beam of hope respecting my cause with the natives, although I do not yet see, that the seed in reality bears fruit amongst them. Yet I am assured, that when that great Paraclete, who works effectually, shall come nearer to the hearts of these people, who are now like dry bones, they will be made alive to God. I feel my insufficiency, yea, my nothingness, more and more, for the work, but this makes me to look up merely to Him for aid and strength, who has said, "I shall not leave nor forsake thee." I have discovered that the gospel begins now to be understood by some natives,

* This has not yet arrived.

to whom I have talked repeatedly on the subject. This I observed lately when I spoke to a company, among whom was a priest, who could not immediately understand what I spoke of Christ, when a man present explained it in such a manner to him, that I perceived he had entered with his thoughts into the gospel. I have forwarded my journals regularly to you, and I hope they may come safe to your hand; from them you will see, that little progress has been made in the work, but one thing added to the other, I would still entertain a faint hope of final success.

After stating some particulars respecting the mode of his drawing on the Society, he adds in that spirit of conscientious watchfulness over his expenditure, of which we could mention many other proofs—

I shall lessen my draft for each month £6, because I find that I can do with so much less. Should my school become more prosperous in future, I hope to lessen my draft for so much on the Society as the income of the school will amount to. That my school can become very prosperous, I have little expectation under present circumstances, and especially because I cannot devote so much time to it as the people perhaps expect I should devote, without encroaching on my time for Missionary exertions. But as I am obliged to devote some time for instructing my own children, I considered this as a proper reason amongst others to begin a kind of school, but especially with this view, to meet the expenses of the Society on this Mission in some measure, and should my hands be strengthened, we might perhaps have a boarding school in future.

KINGSTON.

It is with deep regret we announce that the continued and increasing illness of Mrs. Coultart has rendered it necessary for her to return to England. She will be accompanied by Mr. C. who, however, hopes very speedily to go back to his important station. Mr. Godden, also, is expected home on the same account. Under these afflictive circumstances, the departure of our young friends, Phillips and Phillipo, who will probably embark about the 27th instant, (October,) seems peculiarly seasonable, to fill up the vacancies thus occasioned by a wise, though mysterious Providence.

TARTARY.

The following interesting account of a Baptist Missionary, who has gone from Switzerland to carry the glad tidings of salvation into this wild and extensive region, has just been received by the Secretary, from his friend the Rev. W. H. Angas, now, and for some time past, engaged in visiting the numerous churches of our denomination on the Continent of Europe.

Basle, Sept. 24, 1823.

In passing through the Prussian churches, I obtained tidings of a young man, a native of Switzerland, and by name Daniel Schlatter, whom I think the Committee will consider worthy of their attention. He served in the capacity of a merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life his mother's pious care for his soul, was blessed to his conversion. As he rose in years he was accustomed to read missionary intelligence with great avidity. As he read, he felt a growing interest in the Lord's work among the heathen, until at length this came to a burning desire, that one day He might open a door for *him* also into the wide fields of Missionary labour. His prayers to this effect were, after some years, graciously answered, so that he found himself at liberty to apply to the Missionary Institution here for admittance as a student. But as he had embraced the sentiments of Adult Baptism, he could not, consonant with the rules of the institution, be taken upon its establishment. For the great regard, however, the directors had for his character, and respect for his natural capacity for the work, they liberally paid his travelling expenses to Tartary, where it was in his heart to go, among the Nogaien tribe, as their missionary. Being shut out from pecuniary support from all Missionary institutions on the continent, he hired himself out as a groom,

and house servant to a Tartar chief, by name Abdullah. By this means he thinks to be able to live until he acquires the language, while he has the best opportunity of becoming acquainted with the Tartar character in all its bearings, and recommending that gospel which he hopes soon to be able to preach to them, in a speaking life and conversation. He has it seems, enjoyed a liberal education, and has by nature a constitution of body, for hardihood, and robustness, seldom perhaps or never equalled. Indeed in the possibility of his one day being called to this work, he had for years previous, prepared himself for enduring hardness and bodily privation in every possible way. For some years he has never slept in a bed, nor drank any thing stronger than water. The extraordinary decision and consistency of his character, his unassuming modesty, and deep piety, have already won many hearts to him, on his way through the Prussian states, particularly wherever he met with the friends of Jesus.

In the city of Konigsberg, where he called, and where the excellent of the earth are not a few, he appears to have been well received; and I find by the last Missionary accounts from that place, that the Konigsberg Branch Society, Auxiliary to the Berlin Missionary Institution, had remitted him fifty dollars, about £9 sterling, by way of rendering his situation more tolerable, and cheering his solitude with this token of their love. On my way out of Bavaria into Switzerland, I passed through St. Gallen, Schlatter's native place, and where indeed are all his relations. I availed myself, therefore of the opportunity to make proper inquiry concerning his character, and found in every quarter where I asked, all to agree with what I had heard elsewhere, and even much more to his credit. I visited his mother, who is truly a mother in Israel, and who is maintained by her two other sons, in business in St. Gallen. I also called on his aunt, who is considered as the Mrs. Hannah More of Switzerland, and is living in St. Gallen with a numerous family. I found among other things that Daniel had been at home on a visit from Tartary, and returned thither some months ago. There are circumstances attending this visit which will give a further insight into his character. His affection for his mother (some years since a widow) is almost proverbial in St. Gallen. She was visited with an indisposition which threatened her life, and conceiving a very strong desire to see her son Daniel once more, he was written to accordingly. This sad news he made known to his master, Abdullah, and obtained his permission to return. He set off therefore the same day, a journey of near one thousand English miles, without any other means than faith in God, except that his master, who shed a tear at parting with his servant, gave him one of his best horses out of his stable. If he brought him back it was well; if not, it was no matter. The horse he sold on the road, and sent back the whole proceeds to Abdullah. This, however, though well intended, and done from motives the most noble, gave his master great offence at first, as he took it for a want of confidence in his friendship. Thus he walked by faith, literally, nearly all the way home, and found his mother recovered, though the utter astonishment of seeing her son so soon, from so immense a distance, was almost too much for her at first. After spending a few weeks with his mother, he returned to his Tartars again, in the same manner as he had left them, and in due course, his friends were gladdened in heart by a letter from him, announcing his safe arrival at his post again, all well.

It does not appear that D. Schlatter came by his sentiments in favour of adult baptism, in any other way than simply reading the scriptures, and considering the subject for himself. It seems also, that he has been the instrument of awakening the attention of several young men of his acquaintance, to the subject of evangelical truth, in St. Gallen; a place once as renowned for the light and life of real religion, as it is now for the absence of it. His sentiments as to other parts of divine truth, are, as far as I can learn, Calvinistic.

Our readers will not be surprised to learn, that the Committee have taken immediate measures to open a correspondence with this newly discovered Missionary, which may probably lead to a connexion between him and the Society.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Cornwall, Auxiliary Society, by Rev. Edmund Clarke—			
Truro Branch 48 2 1			
Penzance 33 5 5			
Redruth 37 14 8½			
Helston 26 0 3			
Falmouth 46 14 8½			
	191	17	2
Newbury, Collections and Subscriptions, by Rev. James Hoby	38	19	7
Thame, Mission Box, by Rev. Mr. Wilfen 1 7 2½			
Collected by Miss Jane Tomlinson 1 0 0			
	2	7	2½
Mr. Thomas Arnold, *Sevenoaks*, by Rev. Thomas Shirley ..... Don.	50	0	0
E. S. Jun. at Sir John Perring's & Co.	10	0	0
Aberdeen, Auxiliary Society, by Mr. Thomson	9	17	11
Princes Risborough, Moiety of Subscrip. and Collect. 6 11 2			
Do. of Collection at Bledlow Church 2 12 6			
	9	3	8
Scarborough, Collections and Subscriptions, by Mr. C. Hill ...	46	8	0
Thrapstone, Ditto, by Mr. I. I. Stevenson	21	0	1
Portsea, Portsmouth, and Gosport, Ditto, by Rev. G. Pritchard	85	5	9
Western District, Auxiliary Society, by Rev. R. Horsey—			
Collumpton (at Half yearly Meeting) 10 9 0	Prescott 1 12 7½		
Crewkerne 2 0 0	St. Hill 0 15 0		
Hatch 5 16 1	Taunton & Bathpool 8 9 7		
Loughwood 0 10 0	Yeovil 1 0 0		
	Sundry Subscriptions 5 2 0		
	35	14	3
Yorkshire, West Riding Assistant Society, by Michael Thackrey, Esq.—			
Bradford (*including Collect. Sept. 24*) 73 3 5	Hebden Bridge 3 4 6		
	Keighley 5 0 0		
Bramley 3 11 6	Salendine Nook 34 14 6		
Gildersome 4 2 0	Various Subscriptions 3 2 0		
	126	17	11
TRANSLATIONS.			
West Allerdean, near Berwick, Baptist Church	3	0	0
North Staffordshire, Auxiliary Society, by Mr. Kennedy	21	0	0
Paisley and East Renfrew Bible Society, by Rev. James Burns (*including £6 from the Abbey Parish Female Auxiliary.*)	50	0	0
Aberdeen, Philan. Association, Nether Kirkgate, by Mr. Thomson	5	5	0
Irvine, by Rev. G. Barclay, Auxiliary Bible Society 5 0 0			
Female Ditto 5 0 0			
	10	0	0
G. I. *Dunfermline* ..... Donation	5	5	0
Richard Phillips, Esq. *Swansea* ..... Donation	5	0	0
SCHOOLS.			
James Gorst, Esq. *Somers Town* ..... Donation	20	0	0
G. I. *Dunfermline* ..... Donation	5	5	0
Richard Phillips, Esq. *Swansea* ..... Donation	5	0	0
FEMALE EDUCATION.			
Glasgow, Ladies' Society, by Mrs. Buchan, Treasurer, (Mrs. Deakin, Secretary)	230	0	0
Stirling, Ladies' Society, by Mrs. Dr. Smart	25	17	0

N.B. Two Sums, one of £5, and another of £55, were paid into the Banking House of Sir John Perring & Co. on account of the Society during the month of September, but no names having been given when the payments were made, it is of course impossible to know from what quarter these contributions have been sent. The Secretary begs leave to repeat his earnest request, that whenever monies are paid at the Banking-house, particulars may either be left there, or at the Society's House, No. 6, Fen-court, Fenchurch-street.

London: Printed by J. BARFIELD, 91, Wardour-Street, Soho.

THE

Baptist Magazine.

DECEMBER, 1823.

ON THE IMPROVEMENT OF MERCIES.

THE close of the year is a time for peculiar reflection. Amongst other things it becomes us to reflect on our mercies, and on our improvement or misimprovement of them.

We are constantly receiving favours from the hand of God. If we take little or no notice of them, it is base ingratitude, and cannot but expose us to the divine displeasure. It is also subversive of our own happiness; for without gratitude to God and benevolence to men, we cannot be truly happy. It is both our duty and our happiness to glorify the Father of mercies. This obligation extends not only to a right use of his mercies, but also to a consecration of ourselves to his service. As christians we are not our own, but are bought with a price, and therefore we should glorify God with our bodies and with our spirits which are his.

Our mercies are either temporal or spiritual.

I. TEMPORAL.

1. The first of these is *Life*. God is the Former of our bodies, and the Father of our spirits. In him we live, and move, and have our being. He holds our souls in life. No man can keep alive his own soul. This is evident, not only from the word of God, but from reason. The wonderful mechanism, and the numerous operations, of the human body; the nourishment necessary to be received from food and sleep; together with the dangers to which we are exposed both by night and by day, and which through the good hand of our God upon us we have hitherto escaped, loudly proclaim, that unless our lives had been preserved by divine goodness, they could not have continued to the present moment.—But we have not been merely preserved; the necessaries and comforts of life have been granted us, and the events which have taken place around us have been wisely ordered. Scarcely have we lived a day, but something has taken place in it to teach us that this world is not our permanent abode, that we are only strangers and sojourners in it as all our fathers were, and to admonish us to prepare for our departure hence. Short, however, as is human life, yet if well improved, it is long enough for all the purposes for which it is given; but much of it has been spent to little purpose, and many portions of it may be considered as blanks in our history. Such is our natural inaptitude to spiritual things, and our proneness to be too much attached to things of time and sense, that we are too unmindful of the Fountain of our being, and of the Source of all our comforts. We might have been cut down as cumberers of the ground, and

Yet, surrounded with blessings, have we not been unmindful of him from whom they came, and lived as though we were not dependent upon him? Have we used his favours to his glory, and sought the good of our fellow-men; or have we dishonoured his holy name, and been guilty of conduct pernicious in its influence upon those among whom we have lived?

4. *Health and strength.* Many of our fellow-men have but little health, while others of them have not the proper use of their limbs. Sickness, or lameness, is their constant companion. They scarcely know the pleasure of ease, or the happiness of free and unrestrained motion. In the morning they say, "Would God it were even!" and at even they say, "Would God it were morning!" Timidity and trembling continually hurry the spirits of others; they are almost in constant fear lest some great evil is about to befal them. A few days sickness, or a few hours pain; a few weeks of lameness, or of great mental depression, would convince us of the value of mercies, which by reason of their continuance we do not sufficiently prize. So prone is our nature to forgetfulness and ingratitude, that after afflictions have come upon us only for a short time, and have made us think that we would never again become so insensible, yet when God has removed them we have soon returned to that careless indifference, which while they lasted we professed to lament and condemn. Could we rightly understand the value of daily and hourly blessings, and be suitably impressed with the thoughts that we may soon be deprived of them, and that we must give an account to God for the use and improvement we make of them while they are continued, we should be deeply humbled before him for our abuse of his goodness.—If at any time our hearts are disposed to murmur against God, because things are not with us as we could wish, let us then think upon our unworthiness, and remember that we do not deserve the least of his mercies or the smallest of his favours; that instead of murmuring against him, or of being disquieted with our condition, it becomes us to acknowledge our sinfulness, and to implore his pardoning mercy for our misapplication of his blessings. Must it not be highly offensive to God that we should abuse his kindness, and yet complain because he is not more kind? Such conduct should make us fear his righteous displeasure. It is our duty to be contented and thankful under all circumstances, assured that if we love God, all things, whether sickness or health, ease or pain, lameness or soundness of limbs, shall work together for our good.

5. *The bounties of Providence.* Though we do not possess so much of these as some others, it will be well if we make a proper use of what we have. The guilt charged upon Israel for the abuse of providential favours, may to a considerable degree belong to us. "She did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold which they prepared for Baal." The determination that follows shows God's righteous displeasure at their conduct, and is enough to make us tremble for the safety of our mercies. "Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my

flax, given to cover her nakedness." Hos. ii. 8, 9. At the very time when she expected to receive the fruits of the earth, her enemies would invade her country, and carry them away. The favours they had so greatly misapplied would be given to others, and they would be required to learn their value by being deprived of them.—It is not necessary in order to our being required to improve the bounties of Providence, that all men shall enjoy an equal portion of them. No man should neglect to improve what he has, because he has not more. God is not indebted to any, therefore none ought to find fault. He who has received little, should not envy him who has received much; for he has both the greater labour to perform, and the greater account to give: nor should he who has received much despise him who has received little; for the difference is not made on the ground of human merit, but by the good pleasure of God.

II. SPIRITUAL.

1. *The word of God.* To have neglected this, will be to have lived in the midst of light, and to have walked in darkness, to our eternal misery.—The word of God is an inestimable treasure; every man will value it in proportion as he is able to understand its meaning, and to appreciate its importance. It contains truths that could not otherwise have been known. It opens to our view that world into which we must shortly enter. It exhibits the joys of heaven and the miseries of hell, and declares that in compassion to our souls God sent his only begotten Son into this world, that by his obedience and sufferings he might save us from those miseries, and bring us into the possession of those joys. Nature in all its forms proclaims the power and majesty of God; but the book of inspiration sets forth his moral perfections, uniting their beauty, and displaying their excellence, in the redemption of mankind by the blood of the cross. If these scriptures were scarce or dear, so that we could not obtain them, our not being intimately acquainted with their contents would be somewhat excusable; yet even then the necessity of instruction would fully justify the utmost difficulty in obtaining them. But they are cheap and plentiful, and suited to every condition of men; their doctrines and precepts, their promises and threatenings, are adopted to persons of small capacity; even a wayfaring man, though a fool, if he be disposed to learn their meaning, shall not err in any thing of importance, so as to affect either his present comfort, or his future happiness. This should endear them to our hearts, and incline us to study them with proper attention, that being wise to our own salvation we may also know the value of the souls of others, and by all possible means express our desire to promote their welfare. To have a scriptural view of the benevolence of Jesus Christ, manifested in his redeeming our souls at the price of his own most precious blood, would influence us to diligence in doing any thing which through the divine blessing might be instrumental to save the souls of others; it would not then be possible that we should be indifferent to this great object, but we should readily become all things to all men that we might by all means save some.

2. *The public ministry of the word;* not by beings of a supe-

nor order to ourselves, but by men whose difficulties, temptations, and sufferings are like our own. When Jesus Christ ascended into heaven, he commissioned his disciples to go into all the world, and preach the gospel to every creature. From that time to the present a succession of men have been raised up in the church with gifts and grace qualifying them for this great work; and though millions of our race have lived and died without hearing the gospel, yet unto us is the word of this salvation sent. We are favoured with this ministry, and one Lord's day after another can sit under our own vine and fig-tree, none daring to make us afraid. We can dwell in the house of the Lord, to behold his beauty and to inquire in his temple; a privilege that we ought diligently to improve to our edification and comfort, that we may be prepared to instruct others according to the ability God has given us. Many sit under the ministry of the gospel who are destitute of an experimental acquaintance with its effects upon the heart, to whom the preacher is as a very lovely song of one that hath a pleasant voice, and can play well on an instrument. Ought we not therefore seriously to examine our own souls, lest we cry "Peace, peace," when there is no peace? The loss of a soul in any circumstances must exceed all our ideas; but the loss of souls so highly favoured as ours, would be far worse than the loss of theirs who are differently situated. It will be more tolerable for the inhabitants of Sodom and Gomorrah in the day of judgment than for those who perish from under the gospel. O how painful the thought, how distressing the idea, of being driven from God to dwell in endless despair! to hear him pronounce the dreadful and irreversible sentence, "Go, ye cursed, into everlasting fire, prepared for the devil and his angels." No tongue can express, nor imagination conceive, the horror that must then seize the soul, and hold it fast to eternity. He that despised Moses's law died without mercy; of how much sorer punishment shall they be thought worthy who have trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing! *Sorer* punishment than dying without mercy, must be dreadful indeed. It will then signify nothing to us whether we have been exalted to the highest rank in society, or depressed to the lowest; the prince and the peasant, the man of wealth and the poorest beggar, will be equally regarded by the Judge, and no distinction will be made but on the ground of moral character.

3. *Access to God through Jesus Christ.* He hears prayer, and has promised that none shall seek him in vain; shall we then neglect to pray? Do we not need pardon for our many and great offences against him? The man who never prays, can have no proper sense either of the character of God or of his own necessities. Prayer is of great use to men. Saints have proved its advantages; and when sinners have called upon God by prayer, he has always heard and answered them. When it can be truly said of any man, "*Behold he prayeth*," whatever may have been his former character, God will very soon send him a message of mercy. To live without prayer, is like saying that we are

independent of our Maker, and that we need not his favours: it is indeed practical atheism, a disavowing of the God of heaven, and an acting as if we needed no assistance from him. Such a disposition is much to be dreaded; for he that fears not God, and does not pray to him, cannot be happy in his own soul, neither can he be spiritually useful in the world; but to fear God, and to live in the constant exercise of praying to him, is an expression of our dependence upon him, and of our desire to do his will. Prayer is the christian's best weapon; by it he overcomes his most powerful enemies; it penetrates the darkest cloud that can overshadow him, and it obtains for him, from the Father of mercies, that peace which passeth knowledge and understanding. It softens his heart, and melts his soul to gratitude; it expands his mind with pity and kindness both to the bodies and the souls of men; it elevates his mind above the trials of this mortal state, and raises his affections to God. To neglect so great a privilege is much opposed to our own comfort; for this privilege is an effectual remedy in all our afflictions. It will not indeed actually remove them, but it obtains strength by which we are enabled to bear them with submission to the divine will. In answer to prayer God says to his people, "My grace is sufficient for thee." Let us therefore be diligent in this duty, never living a day without repeatedly looking up to him through the mediation of Jesus Christ, earnestly praying for grace, that we may both glorify him in the station of life in which his providence has placed us, and be properly concerned for men of every description. Thus we shall not only be blessed, but be made blessings in our day and generation, and like the father of the faithful convey blessings to our posterity.

The disposition pleaded for in this essay, and which ought to be cultivated by every christian himself, and promoted by him in others, would give an additional impulse to missionary exertions, and greatly assist in spreading the gospel through the dark nations of the earth. Happy is the man who lives under its influence. GREEN.

On the Interpretation of the Figurative Language of Scripture.

(Concluded from p. 460.)

Before the present series is concluded one important topic claims our attention; namely, the analysis of Figurative Language founded on genealogical identification. In this case, the main object is to ascertain what portion of meaning is to be applied to the ancestor, and what portion belongs to the descendant. In order, therefore, to proceed on sure grounds in our inquiries, we shall have recourse to the New Testament, and see how the Apostles interpreted such passages as illustrate the subject now under consideration. Thus in Ps. xxii. 22, David says, "I will declare thy name unto my brethren; in the midst of the congregation will I praise thee:" and this passage seems applicable either to David or to Christ.—But in Heb. ii. 11, 12, we are furnished with an infallible interpretation; for there the Apostle Paul applies the citation to Christ alone, and founds upon it a proof of the Saviour's condescension in not being ashamed to call believers his brethren. Now on ex-

amining the succession of links that compose the chain of ideas in the twenty-second Psalm, we shall perceive the reason why Paul's interpretation included Christ and excluded David For when David says, "I will declare thy name unto my brethren," he introduces this conduct as the glorious result of *the death of the cross*, or that piercing of hands and feet which was connected with the sufferer's garments falling to the share of barbarous executioners. As, therefore, these indignities were never experienced by David who died a natural death, so nothing that follows in the Psalm AS A CONSEQUENCE of these indignities can be applied to David, but must be applied to the Messiah ONLY. —This restrictive principle is also sanctioned by Peter's quotation from the sixteenth psalm. For Peter proves the exclusive reference to Christ by one passage only; namely, "thou wilt not leave my soul in Hades, neither wilt thou suffer thine Holy One to see corruption:" and yet this citation or link in a series, does not appear without its associated links, which are introduced in Peter's quotation as having an equally exclusive reference to the Messiah. Nor is it difficult to perceive the reason of this continuity of restriction: for though David might have said, "*My* flesh shall rest in hope," yet he could not have said, "*My* flesh shall rest in hope BECAUSE thou wilt not leave *my* soul in Hades, nor suffer thine Holy One to see corruption," Acts ii. 26, 27.—So again, the last part of the quotation would have applied to David, had it not been inseparably connected with an account of David's Lord: but as it stands, it is used in opposition to seeing corruption; and consequently, *in that sense*, the expression applies to the Messiah ONLY, who instead of seeing corruption, burst the barriers of the tomb, and THUS was introduced to "*the ways of life.*"

From the foregoing examples then, it appears that when a sentiment would, if detached, apply either to the ancestor or to the descendant, we must apply it to him to whom it is restricted by its connexion; and, if the sentiment is not restricted by its connexion, it may be applied both to the ancestor and to the descendant. If, however, no check to a literal interpretation exists in any part of the whole connexion, these rules are superseded, and the language is to be understood literally.

In order to apply the general rules now laid down, we may quote Ps. xli. 9 and Ps. cix. 8, in which passages we read, "Mine own familiar friend, in whom I trusted, who ate of my bread, hath lifted up his heel against me."—"His days shall be few; and another shall take his office." Now here are six particulars which may be divided into three classes:

1st. Proverbial Expressions;
2ndly. Historical Facts; and
3rdly. Predictions.

First, what happened to David, happened also to our Lord, in having a traitor among his most intimate associates. Hence two of the six particulars were each twice verified. For David might truly say of Ahithopel, "*he ate of my bread*," as that traitor was his COUNSELLOR, 2 Sam. xv. 12:—and when it was said to David, "Ahithophel is among the conspirators with Absalom," David might very properly say, "*he hath lifted up his*

heel against me." Our Lord also applied the same language to Judas, when he said, "I know whom I have chosen: but that the Scripture may be fulfilled, (or verified,) *He that eateth bread with me hath lifted up his heel against me.*" John xiii. 18.—Now, when this language is referred to David, it is historical; but, when applied to the Messiah, it is prophetical: and from this *double application*, it may, for the sake of distinction, be called *proverbial.*

With respect, however, to the real confidence reposed in each of the traitors, there was, doubtless, a striking difference. For our Lord "needed not that any should testify of man; for he knew what was in man," John ii. 25. Hence the man who was *trusted in* appears to have been Ahithophel and not Judas. Thus then the words "*mine own familiar friend in whom I trusted,*" are to be considered as purely historical; and this may account for our Lord's quotation of the passage, without introducing the connexion, which expresses *the familiarity of friendship*, and the *unsuspecting confidence* of the party that was to become the victim of treachery.

There are, moreover, in the third place, two particulars that do not seem to fit Ahithophel. For though he, like Judas, made his days few, in cutting them short by an act of suicide; yet his untimely death does not appear to have been regarded as a token that another man was to be set apart with great solemnity, as a successor in his office. But such was the interpretation put on the death of Judas; and Matthias was the Apostle whom Providence marked out as the individual to whom the prophetic records had a reference where it is said, "ANOTHER *shall take his office.*" In fact, the whole quotation from the 109th Psalm seems to be a direct prophecy concerning Judas; for if the words "*another shall take his office,*" be really a prediction and even a directory, then that very prediction makes another prediction of the words "*His days shall be few,*" because the appointment of the successor is founded on the untimely death of Him whose days were to be so awfully terminated.

But to advance to another point, it may be observed that when Figurative Language owes its existence to a preservation of symmetry, the interpretation of the accommodated figures must be regulated by the connexion. To illustrate this we may advert to Is. ix. 14, where we read, "The Lord will cut off from Israel HEAD and TAIL." Now from the connexion of this passage it appears evident that the word *head* is a figure founded on resemblance, and indicates superiority; whilst the word tail is a subservient figure, being introduced to fit the word *head* on the principle of accommodation. Hence the word head is to be first supplied with its appropriate interpretation; and then the *remaining* portion of meaning is to be applied to the word tail, whether that word conveys any idea of resemblance or not.

On this principle we may proceed in an interpretation of the first and second Apocalyptic vials: for if the SEA-girt isles, or MARITIME countries, are called the SEA, from an association of ideas; then inLAND or CONTINENTAL territories are viewed in contrast, and thus by the symmetry of Figurative Language are called

the LAND or EARTH. It may not, then, be improper to observe that, in the year 1517, God regarded the "low estate" of his Church by introducing a period that bore a resemblance to the REFORMATION of the Jewish Church in the days of Hezekiah. For as that pious king "OPENED the doors of the house of the Lord," (2 Chron. xxix. 3,)—so in the days of Luther, it was as if "the temple of the tabernacle of the testimony in heaven" was OPENED," (Rev. xv. 5.)—But though "ALL NATIONS" were ultimately to "come and worship before" Jehovah, yet "no man was able to enter *into* the temple, till the SEVEN PLAGUES of the seven angels were fulfilled," (Rev. xv. 4, 8.)—We turn our attention, therefore, from the Reformation AS A CAUSE, and contemplate the *first* of its EFFECTS that assumed the character of a PLAGUE, the "fulfilment" of which was a removal of the first portion of the sevenfold classification of obstacles to the blessedness of the nations. Thus then the first *plague* introduced by the pouring out of the first vial, appears to have been the Progress of the Reformation in Germany and other CONTINENTAL Territories, which progress, though it did not destroy the *vitals* of Antichristian Power, was nevertheless painfully felt as "a noisome and grievous" calamity, by that CONTINENTAL mass of agency which acted in concert with the Papacy.

In the next place, however, the Reformation found its way into the bosom of the deep, or the islands of the SEA, when a new train of causes produced a new and distinct train of effects. The power of the Papacy received its first check in this country in the year 1535, when Henry the Eighth was declared Supreme Head of the Church of England. Had the Reformation, however, nothing better to recommend it than the principles of that monarch, no serious man could ever have ventured to speak in its praise. But Providence overruled the event, and infinitely better agency succeeded, so that the piety and constancy of some of the best men that ever Britain produced, laid the foundation of that Reformation which made both England and Scotland as inefficient for the support of the Romish Church as a SEA OF BLOOD would be for the support of Human Life. Thus in this latter stage of Reformation in the British Isles, we have an event to correspond with the *second vial*. We must bear in mind, however, that this corresponding event is not the transaction of a day or a year, but must be allowed to include every check to the return of Popery from Nov. 17, 1558, to Nov. 5, 1688, or the Era of the Glorious Revolution, when England was delivered from her fears.

In hastening to the close of this paper, it may be proper to remark, that when there are several objects of one kind, the Scriptures seem sometimes to have adopted the language of plurality to express individual agency. Thus in Acts vii. 38, it is said of Moses, "This is he that was in the church in the wilderness with the ANGEL which spake to him in mount Sinai, and our fathers who received the *Oracles* of life to give unto us;" whereas in Heb. ii. 2, the same *Oracles* are called "the word spoken by ANGELS." So again though both prophecy and history conspire to declare that

three of the ten horns which Daniel saw in vision were eradicated amidst surviving powers, and though history still further testifies that eventually only ONE or TWO of the ten *Original* Civil Powers remained attached to the Papacy, yet in every statement made in the Apocalypse concerning these Civil Powers, they are represented as TEN horns or THE horns. Hence we perceive that in a symbolical representation of changing kingdoms, a view is given which coincides with a particular part of their history without surveying them at every point; so that a change from plurality to unity in the objects intended, is not always designated by the language adopted.

In closing this series, some apology may possibly be deemed necessary for the introduction of so many passages from the Apocalypse. But the writer conceives that there is better ground for a *devout* and *prudent* attention to that book than the use some have made of it would lead us to suppose. In short, it was Jesus who sent that communication, (Rev. xxii. 16,)—and he is the Great Prophet concerning whom Jehovah has said, "Whosoever will not hearken unto MY WORDS which HE shall speak in my name, I will require it of him," Deut. xviii. 19.—Nay, if a man cannot *read* the Apocalypse, it is a blessing for him to *hearken* to it. For it is said in Rev. i. 3, "Blessed is he that READETH, and they that HEAR the words of this prophecy."—It is, indeed, delightful to reflect that this benediction applies not only to the Apocalypse, but to every part of the Sacred Oracles. Nor will any power on earth or in the regions of woe be able so to dishonour the Scriptures by misapplication and misinterpretation as to prevent the accomplishment of the inconceivably important purposes for which those Oracles have been communicated. For Jehovah himself has said, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall NOT RETURN UNTO ME VOID, but it shall accomplish that which I please, and it SHALL PROSPER in the thing WHERETO I sent it." Is. lv. 10, 11.

Bromley, Middlesex. J. F.

ORDINATION SERMON BY MR. FULLER.

"*Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*"

1 Tim. iv. 15, 16.

WHAT will now be offered is to be regarded as brotherly counsel: the authority that belongs to it is founded on being the command of God.

The whole of this Epistle is full of important instruction relative to your work. In this part of it, Paul more particularly addresses a young minister.

In the 12th verse we have a singular exhortation, *Let no man despise thy youth.* One would suppose that Timothy might have been ready to ask, "Is it in my power to *prevent* my being *despised?*" But to this Paul in effect replies, "You may not be

able to prevent your being *disliked;* but if you are *an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity,* it will not be in the power of *any* man to *despise* you. Contempt is not a voluntary exercise; we may *dislike* where we cannot *despise;* consistency and uniformity will raise a person above contempt.

Paul intended to see his dear young friend. Till then he counsels him to improve his time. *Till I come, give attendance to reading, to exhortation, to doctrine.* When he should see him he would impart many things; but in the mean while he must lose no time.

Give attendance to *reading.* God knows all things at once; but before you and I can impart to others, we must learn; we must read the word of God; yea, any thing that may aid us: the nature of our work requires this.

Give attendance to *exhortation.* The term implies that kind of instruction which is given *from house to house,* Acts xx. 20. That man of God who wishes to be useful, will not confine his labours to the pulpit; he will embrace those opportunities in which he can speak to particular cases from house to house.

Give attendance to *doctrine.* The doctrine of the gospel is a *mine.* It will furnish you with employment during your whole life. Christ crucified is the soul of the gospel: take away this, and there is nothing left worthy of the christian ministry.

Neglect not the gift that is in thee, which was given thee by prophecy. This gift seems to have had something extraordinary in it: yet it required improvement;—neglect it not. Even the extraordinary communications of the Holy Spirit required improvement: much more then, my dear young friend, those ordinary gifts with which God hath endowed you. Meditate therefore upon these things.

I will consider, 1st. the exhortations; 2dly. the motives.

I. The EXHORTATIONS.

1. Meditate on these things. Meditation is profound and fixed thinking. It is of great importance in the christian ministry. Some have attempted to depreciate diligent study; yet God's word ought to be hearkened to rather than the sloth of men. And what does that say? "Meditate on these things." We are not to expect miracles in finding out the particular meaning of this or the other part of the word of God, without prayer and meditation.

The apostles found it necessary to rid themselves of the care of the poor, that they might give themselves to *prayer;* and shall we attend to this work without it?

The passage that is generally abused for setting aside the necessity of study, is that in the 10th of Matthew;—"Take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak." But this evidently respected christians when they were to be brought before magistrates. Now all forethought in this case would have been perplexity; and it was the decree of the Saviour that they should not perplex themselves, but in calmness possess their souls.

But when it relates to the christian ministry, *then* the injunction is, "Meditate upon these things; give thyself wholly to them." A wiser man than you or I found it necessary to meditate:

hence he sought out *acceptable* words, even words of truth. "The words of the wise are as goads, and as nails fastened by the masters of assemblies." These are the words that will do good. My brother, do not study *fine words*, but *acceptable* words; such as shall fasten upon the conscience and upon the heart; such as shall affect your own conscience, and lodge in the consciences of your people. But in order to this you must "meditate on these things, and give yourself wholly to them."

To meditate, &c. supposes that there are great depths in the gospel,—in the things of God. This is everlasting; it is ever-during truth. The gospel is the wisdom of God, and the power of God. Here is great scope for you to meditate. We may read the scriptures a hundred times, and yet be on the surface of its contents. It is by meditation that we dig into these mines of truth. Never imagine that you have fathomed the subject; that you know all the truth: there will always be depths beyond your discovery. It hath often been pleasing to me, that after I have thought the most upon a subject, some one of my brethren takes a new view of it. I have been ready to say, Ah! I never thought of that. Then meditate still. Never say, "I *have* meditated on *that* subject." Meditate upon it again.

Paul speaks as if he had every thing to *learn*, when he had been years in the work. Hence his language, "That I may know him, and the power of his resurrection!". It seems as if this language would have fitted his lips when he first set out in the work; but we find it fitted his lips till he became hoary in the Lord's service. If Paul found there were depths beyond his reach, then meditate upon divine truth.

The angels are represented as being in the attitude of study, that they may know something of the mystery of redemption. "Which things," says the apostle, "the angels desire to look into." If then the highest orders of beings desire to look into them, it implies that there are great depths in the work of redemption. Mix faith with what you read, and there is no subject in all God's works like this. To meditate on this is the work of the blessed above. And it is beginning the work of heaven to begin to meditate on these things here in this world. Then meditate on these things.

2. Not only "Meditate," but "Give thyself wholly to these things."

Why are we exempted from the avocations of life? Why is it that they who preach the gospel must not be entangled with the things of this world? Why is it that they who preach the gospel are to live of the gospel? It is not that we should spend our time in idle gossipping, in saying *How do you do?* &c.; but that we may give ourselves wholly to the work of the ministry, to meditation and prayer.

Industry in mental and spiritual concerns is of the first importance to a christian minister. To feel at home in the study; to feel that when you are interrupted, it is an interruption in your work; this is to exemplify what is here taught, "Give thyself wholly to these things."

This is a work that is enough for a mind of the greatest strength. It is work that filled a Saviour's hands. It is not a light work; it merits all your care.

I grant that many who sustain

this character seem to have but *little to do*. They seem to be sauntering from place to place, from one end of the week to the other. It is not, however, because they have nothing to do, but because they have no *heart* for it. Such a man had better pursue any vocation than that of the *ministry*: he had better be any thing than stand up to preach the gospel, unless he can give his *whole heart* to it. It is giving himself wholly to this work, that will be the great preservative against temptations. If we be idle, we shall find temptations enough to lead us from the paths of purity. But to give ourselves wholly to these things, will be the great preservative against these evils.

Some read these words, "Meditate on these things, and be thou *in them*." Which intimates not only that the *whole time*, but that the *whole heart* must be *in* them. It is dreadful work to be engaged in the ministry if the heart is not in it. To deliver a sermon or two on a Lord's-day from habit, is *very easy*; but not to have the heart engaged in this work is shocking. You had better do any thing than be a minister, if your heart is not engaged in it. Then meditate on these things, and give thyself wholly to them.

3. "Take heed unto thyself."

It is not unusual for the apostle to begin with this exhortation. It was thus when he addressed himself to the elders of the church at Ephesus. "Take heed unto yourselves, and to all the flock over which the Holy Ghost," &c. Acts xx. 28. It is but to little purpose to watch the souls of others, if we neglect our own. There is but little ground to hope that our counsels will be of use to others, unless they are prefaced by example. Watch over your own spirit. Be concerned to walk with God, or you will not feel that zeal which it is necessary to feel in the discharge of your work. The people expect that you should be alive. But if you walk not with God, that zeal, that love, that ardour you discover, must all be put on. And what an awful thing that is! This is hypocrisy! My brother, take heed to thyself. Neglect not private prayer. This is the means by which the lamp is filled. The lamp must be filled, or you will not make manifest the truth. O take heed to thyself. How can you recommend the Saviour to *others*, unless you are in the habit of committing your own soul to him. But if you are in the habit of doing this daily, then you can say, "That which we have handled and felt of the good word of life, that declare we unto you, that ye may have fellowship with us.

Do not barely watch your behaviour and conversation. There is such a thing as being prudent and circumspect here; but if it be not accompanied with a watchfulness of the heart in private, according to that advice, "Keep thy heart with all diligence," it will only be a guise of hypocrisy, which will be seen through; or if men see it not, remember God does.

Take heed then to thyself. Look to your heart, to your motives, to the state of your soul before God. If all be right with God, it will not be difficult to persevere in your work. If all be right with God, it will not be difficult to preserve all right with your fellow-creatures. This will follow of itself.

4. "Take heed to the doctrine."

It is of great concern that a minister keep to the proper point of evangelical doctrine. We must take heed that we swerve not from the truth. We are in danger of losing the simplicity of the gospel. We may be in danger from the authority of great names; or the well-known views of those we preach to. It is a great temptation, "We ought not to displease the people." It is true we ought not to displease them, out of *humour;* we ought to please every man for his edification. But if the question be whether we shall please men or God, do not hesitate here. Preach the gospel as contained in the scriptures, that you may be able to say, "I have not shunned to declare the whole counsel of God; I am pure from the blood of all men."

It is possible for a minister not to go into any remarkable errors, and yet all his life he may be on one side of the doctrine of the cross. We may deliver sermons, and deliver them well; and yet they may have very little of the savour of Christ in them. The leading theme should be the doctrine of the cross. Otherwise it is like a speech uttered by a bad character unto them that are the sons of the most high God.

It is of importance that every sermon have something of the doctrine of the cross in it. For it may be a stranger comes in to hear us, but there is nothing that is suited to his state and condition. Suppose the day of judgment comes. This stranger is interrogated, "Do you know nothing of the way of salvation by Jesus Christ?" He replies, "No. I went once to such a place to hear, but the subject that morning did not relate to Christ, and so I am lost, for ever lost." Let all we preach have some relation to the cross.

5. Not only Meditate upon them, but "Continue in them." There is enough in the gospel to last your whole life. It is an awful thing when a man sets out well, but ends ill; to set out well, but before he finishes for all to be covered with a cloud. Then not only meditate upon them, but continue in them.

II. Consider the MOTIVES by which this stands enforced.

Motive 1. By meditating on these things, &c. thy profiting will appear to all.

God's gifts will grow; they will grow in grace and acceptableness. It is pleasing to see in a minister a growth. You pray that your people may profit, but that is not likely to be the case unless you grow. If your heart is in these things, then your profiting will appear. Many ministers are stationary through life; they seem to make no progress. Their hearts are no more imbued with the gospel than at first, perhaps not so much. Their youthful zeal has expired, and how do they appear? Do you give yourself wholly to these things, that your profiting may appear to all.

There is room for growing; and the longer you continue in the work, the more you may grow. Those who thus grow, when vivacity fails, will yet bring forth the fruits of meekness and wisdom.

There was a man that said, when hoary locks covered his head, "I have fought a good fight, I have finished my course: henceforth there is laid up for me a crown of righteousness."

Do you think that this great man declined when youthful vigour declined? No, he continued

to grow even to the last. Do you go on to grow that your profiting may appear unto all.

Motive 2. Your own salvation. "That thou mayest save thyself."

I trust I need not say to you, that you cannot save yourself in one sense. No; this is altogether from the Saviour. Yet you may be active in one part of it. "Save yourselves from this untoward generation." In fleeing to the refuge that is set before us, we are active. If in the ministry you faithfully and humbly declare the whole counsel of God, in the spirit that is here described, it will issue in your own salvation. But if you give yourself not wholly to these things, if you cease to continue in them, it may be your own soul may perish for ever.

Motive 3. The salvation of others. It is only instrumentally that you can save any. We preach the gospel, but it is the power of God that makes it effectual. Meditate then upon these things; give thyself wholly to them, that thy profiting may appear to all: take heed unto thyself and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee. If these considerations do not possess a weight to enforce what hath been said, I know of none that will. Consider what I say, and the Lord give you understanding in all things.

Increase of Popery in England.

By the "Laity's Directory for 1823," it appears, there are in London and its vicinity twenty-two Roman Catholic chapels; in other parts of England and Wales, eighty-four; and one in Glasgow. The new chapel in Moorfields, called "St. Mary's," is mortgaged for £10,000, which sum is covenanted to be paid in five years. To pay off this sum, weekly and monthly subscriptions are already commenced. To encourage contributions towards a chapel at Westminster, it is said, that "on the first Sunday in each month the mass at eleven o'clock, with benediction of the sacrament, is offered up *for the benefactors of the chapel both living and dead.*" For the *Somer's-town chapel*, "benediction of the Holy Sacrament on Wednesday's at six in summer, and at five in winter. Every second or last sunday in each indulgence, instead of catechism, the Sodality will join in *the office for the dead*, which will be followed by prayers in *preparation for a happy death.*" At Liverpool, it is said, "There is no instance in which the rapid increase of those professing the Catholic religion, can induce greater surprise and satisfaction, than in that of the town of Liverpool; it appears that more than thirty-three thousand Catholics are resident therein. The whole number of its inhabitants according to the last census, is 141,487." From this it appears, that nearly one-fourth of the total population of that large commercial town are Papists, confiding in the intercession of the Virgin Mary, and adoring a consecrated wafer.

I have no wish that the religious liberty of even the professors of such a corrupt christianity should be restrained from professing and propagating their sentiments, but I am exceedingly desirous that their zeal should not outstrip that of Protestants, more especially of Protestant Dissenters! We cannot indeed flatter persons by promising to assist them by our prayers after their *deaths*, nor to grant them

plenary indulgencies and pardons during their lives, if they will contribute towards building our chapels, or supporting our schools; but we should certainly exert all our energies in "commanding all men every where to repent;" and in directing them to Christ the only sacrifice for sin, and the only intercessor at the right hand of God. Let us preach to them to "turn from these vanities to serve the living God."

MR. SCOTT'S COMMENTARY.

THE excellent Commentary of the late Rev. T. Scott, (ed 1809) contains, in the Old Testament, according to his divisions, 1451 sections of practical observations; add to this 40 for the preface and the introductions to the 39 books, and the whole will be 1491. By reading 6 of these divisions daily, the whole will be perused in 248 days; i. e. by September 6th, and a few sections over.

The New Testament contains 774 sections of practical observations; add to this the introduction to the New Testament, and those to the 27 books of the same, and the whole will be 802 sections, which, if begun on the 7th of September, may be read through, at 7 per day, and the last two or three days of the year will be vacant. Thus may the whole of this laborious work, so full of rich devotional theology, be perused in less than one year.

Sections.
1491 Old Testament
802 New Testament

2293

Sec.	Days	Sec.
6)1491	(248	3 remainder
7)802	(114	4 remainder

362

From Jan. 1, to Sept. 5 .. 248 days
——Sept. 6, to Dec. 31 .. 117 days

365

P. S. If the reader pause at the end of Mark's gospel, and begin Luke Oct. 1st, he will find the above work reach exactly to the 31st of December, with only three sections for the closing day of the year.

I can testify, with gratitude to God for the sweet fruits of the revered author's labour, that reading the sacred scripture with the comment daily, on the above plan, is the most delightfully profitable exercise I ever engaged in. The connection and beauty of divine truth, with the excellent remarks of the commentator, and the unequalled practical observations on every part, render the Bible daily more and more lovely in my eyes: may your readers try this plan, and I doubt not they will find it so too!

It is very easy to mark, with a pen or pencil, the places where each day's reading should begin; this may be found very useful to the careful reader.

If the insertion of these hints should promote, in the smallest degree, attention to the sacred word of life, and thereby benefit precious souls, great will be the joy of your constant reader,

B. H. B.

HUMILITY.

"HUMILITY is the source of true meekness To be meek towards others we must renounce ourselves. He who despises himself is content to be despised. He who thinks nothing due to him, will not think himself neglected" FENELON.

"Whenever I spy a fault in another, I am determined to look for two in myself, and they will not be far to seek." ADAM.

Review.

Article by Mr. Southey in the Quarterly Review.

"Mr. Editor,

"In the *Quarterly Review* for April last, No. 57, I met with some things which surprised and stumbled me. Permit me to ask your assistance, or that of your learned correspondents, in answering the following Queries.

"1. Is the reviewer of Burnet's History of his own Time, justified in representing Neal's History of the Puritans as 'the most dishonest book in our language, Dodd's Roman Catholic Church History *not* excepted?'" p. 166.

"2. Is it quite certain that our church-establishment is 'the greatest of all our blessings?'" p. 199.

"3. On what good authority can it be stated that King William 'confessed he did not care what became of the world when he was out of it?'" p. 204.

"4. The same reviewer, speaking of the period that followed the *Restoration*, says, 'Owen, Baxter, and How, (a milder and happier spirit than either,) and others of the Nonconformist divines, atoned now, in some degree, to the nation, by the services which they rendered the cause of christian morals, for the offence which they had committed in blowing the trumpet of rebellion, or in assisting at its triumphs.' Is there any thing like truth or equity in this statement? I am, Sir,

"One of your constant readers."

Bow, Oct. 16, 1823.

When our correspondent is informed, that report attributes the review of "Burnet's History of his own Time" to the *Poet Laureat*, whose tory politics, and high-church predilections, have been so notorious, he will perhaps account, without further inquiry, for all that is said in the above quotations in favour of the church-establishment, and against the nonconformists. Nor is it at all wonderful, that the illustrious King William should be represented by him as having been governed by a narrow and selfish spirit. He was not a *jure-divino* monarch, and he assisted in displacing a jure-divino archbishop;—high crimes and misdemeanors these in the constitutional king, which men who, like Mr. Southey, have *apostatized* from the principles of Milton and Locke, will never forgive!

Perhaps the tirade upon "Owen, Baxter, and Howe," is to be considered as a *poetical* flight, though expressed in *elegant* prose. Had these distinguished puritan ministers become *conformists*, or accepted the vacant bishopricks, (which Calamy and Baxter refused,) we should have heard nothing of "blowing the trumpet of rebellion," &c. &c. That they took part with the parliament when the nation resolved to shake off a tyrannical yoke, reflects no disgrace upon their memory, except in the estimation of those who would probably undertake to prove Laud's political acts to have been immaculate, and his persecutions of the Puritans praiseworthy attempts to support an *apostolical* church;—"the greatest of all our blessings!"—O yes, a much greater blessing than the "Act of Settlement!" or even the *Act of Toleration!* or than the *prerogative* by which the king, as *the head of the church*, nullifies the *spiritual* powers of the two houses of convocation!—Alas! Alas! for America; how can she expect to prosper, without "the greatest of earthly blessings?"

What is intended by the "Nonconformists having *atoned* in some degree to the nation, after the Restoration, by the services which they rendered in the cause of christian morals," is not very obvious. Was it their setting the nation "an example of bearing afflictions with patience?"—Was it that two thousand of them submitted quietly to be expelled by the "Act of Uniformity;" and to be as it were expatriated from their social circle by the "Five-Mile Act?" or to be hunted, as if they had been wild beasts, by the informers created by the "Conven-

ticle Act?" or that they and their friends in parliament submitted, in order to keep Papists out of the government, to be themselves proscribed by the "Test Acts?" Or was it their setting an example of "being in the fear of God all the day long," while Charles, and his dissolute court, flattered and cajoled by aspiring churchmen, were hurrying the nation into infidelity? It is probable Mr. Southey may mean, that they were the innocent victims, who were sacrificed on the altar of intolerance; that by their sufferings our offended prelacy might at least have their anger gratified, though not appeased!

As to the sweeping censure on the Historian of the Puritans, it is difficult to conceive that Mr. Southey can really believe his own assertion. Dr. Jennings, who preached Mr. Neal's funeral sermon, says, "His impartial regard to truth has received a very considerable testimony by means of an attempt that was made to discredit his 'History of the Puritans,' in a book that was written against his first volume [by Dr. Maddox]. Mr. Neal did so effectually answer it, and so thoroughly vindicate that volume of his history, as may reasonably persuade us that he could, and no doubt would, have as thoroughly vindicated the other volumes, from what has since been published against them [by Dr. Walker], if the declining state of his health would have permitted him."

The fact is, Mr. Neal always bears a decided testimony against ecclesiastical impositions, restraints upon private judgment, and persecution for conscience sake; but he does this without any partiality. He condemns the Presbyterians as much as the Episcopalians, when they violated the principles of the most entire civil and religious liberty. One quotation from his Preface to Vol. II. will show the cause of his unpardonable offence, and probably of Mr. Southey's splenetic remarks.—"I have," says he, "always declared against restraints upon conscience among all parties of christians; but if men will vindicate the justice and equity of oaths *ex-officio*, and of *exorbitant fines, imprisonment*, and *banishment*, for things in their own nature indifferent; if they will call a relation of the illegal severities of *council-tables, star-chambers*, and *high-commissions*, a satire against the present establishment, they must use their liberty as I shall mine, in appearing against ecclesiastical oppression, from what quarter soever it comes."

The fair fame of the man whom we have endeavoured to vindicate from anonymous slander, stands on too firm a basis to be affected by mere declamation, however oracularly expressed. If we have been wrong in attributing it to the *Poet Laureat*, we shall regret that circumstance, though we think the source of our information cannot have misled us.

The Trial of the Rev. Edward Irving, M. A. with Five Portraits by Crookshank. 8vo. 3s. Sold by Lacey and Co.

AFTER the grave and oracular opinions of Newspaper editors, in favour of this "remarkably smart and well-done bit of foolery,"—this "very clever and amusing *jeu d'esprit*," &c. &c. it may be thought a piece of hardihood in us to denounce it as a publication, which it is disgraceful to any christian minister to have compiled, or to any religious bookseller to have published.

We strongly suspect that mere cupidity dictated the work, and that from the sale of five editions the publishers have obtained "the hope of their gains." But we seriously ask whether it agrees with righteousness and the fear of God, to hold up a minister of Christ to ridicule, and by caricaturing a good man, to furnish aliment for men of corrupt minds? We see enough in Mr. Irving's "Orations and Arguments" to condemn, and have heard enough of his vanity to make us weep; but we should deem it a gross insult to the common sense and religious feelings of our readers, were we to recommend this "Trial." We are sorry that the advertisement of such a pamphlet, accompanied by so much puffing, should

have appeared even on the covers of our work. We confess we were not inclined to laugh at any part of the proceedings detailed in this made-up "Trial," except at that which seems to have greatly surprised, and mightily delighted, the editor of a periodical work,—that he should have been found among the witnesses! For this high honour, probably, ("for all the best blood of England was there!") he has thought it but grateful strongly to recommend the publication.

The Excellence and Utility of the Evangelical Ministry, as exercised among Evangelical Dissenters: A Sermon occasioned by the Death of the Rev. James Hinton, A. M. late of Oxford. By Joseph Ivimey.

Mr. Ivimey is certainly entitled to our esteem and our thanks for the prompt and affectionate display of christian sympathy which he has never failed to evince, when Zion has clothed herself in mourning because her teachers were removed. His last publication was a tribute of respect to the memory of Ward; and he meets us again on the present occasion, bearing his sincere and well-merited testimony to the honourable character and ministerial usefulness of Mr. Hinton. His funeral discourse for this excellent man is founded upon 2 Cor. iv. 5, 6, 7. The passage affords him opportunity to delineate the prominent features of a gospel-minister, and to assign the reasons why God has appointed such an office to be executed by man; and the sermon is concluded by reflections, arising out of the history of Mr. Hinton and the church at Oxford.

From a long and intimate personal knowledge, we rejoice to confirm as a fact what Mr. Ivimey ventures to express as an opinion, "that the features of the gospel minister's portrait were seen in his character. His religion was that of the heart; his sentiments were drawn from the gospel only; his constant topic in preaching, was the suffering atoning Son of God; and the promoting of the spiritual interests of the church over which the Holy Ghost had made him an overseer, was the work and business of his life." We revert with feelings of vivid and tender interest to the labours and the example, the ministry and the companionship, of this holy, and amiable, and venerated man. We remember with what an elevated tone of devotional feeling he always appeared in the house of God, and with what integrity, benevolence, and courtesy, his conduct was marked in the world. He sustained through life a character which was not only irreproachable, but eminent, combining in no ordinary degree, and exhibiting with no common lustre, qualities both of a moral and an intellectual kind, which had been cast in the finest mould; and we think Mr. Ivimey perfectly correct in his estimate, when he assigns to him the rank of one of the best of dissenting preachers. The station which Divine Providence appointed him to occupy, was confessedly one both of great importance, and of great difficulty; but he filled it with high and unblemished reputation, nor was he removed from it to his eternal reward, till, by the blessing of the Great Head of the church on his pious, energetic, and judicious exertions, he saw the goodly plant of Nonconformity strike deep its roots—and rear high its stem—and spread wide its branches—and yield its clustering fruits in a city, where least of all perhaps such results might have been anticipated. He was honoured of God, and his memory will be embalmed in the affections of his sorrowing church, while the Dissenting interest at large will feel that it has lost one of its purest ornaments, its ablest ministers, and its most devoted friends.

The Decease of eminent Ministers a Source of Lamentation. A Sermon on the Death of the Rev. J. Hinton, A. M. Oxford: preached at the Protestant Dissenting Chapel, Eusham. By John Thomas Dobney. Holdsworth. 1s.

Mr. Dobney's sermon is a tribute of respect to the memory of a kind

friend, and father in the ministry. It is founded upon the inspired account of the funeral of Stephen, Acts viii. 2, and several suitable reasons are assigned why the decease of eminent ministers is lamented by their surviving friends. We a little wonder that Mr. Dobney should have selected a text which relates to one, the prominent feature of whose character was that of a deacon; and whose usefulness in that important office, in the church at Jerusalem, appears to have been the chief cause of such deep lamentations.

We think Mr. Dobney was right in complying with the earnest entreaties of his friends, that he would gratify them with the publication of his sermon, which we doubt not, will be often read with interest by those who had a warm attachment to the excellent minister whose death it improves, and whose usefulness it will tend to keep in their remembrance.

Pastoral Narratives; illustrative of the Importance of Evangelical Religion, and its Tendency to promote the Happiness of its Subjects. Bds. 97 pp. 1s. 6d.

In this very pleasing and instructive little book, we accompany a christian minister in his pastoral visits. We see the folly and misery of irreligion, and the wisdom and excellency of religion, faithfully delineated in scenes drawn from the life. As in the oracles of truth, the divine precepts and maxims are illustrated by historical facts, so here the aid of real examples is called in to prove, that "the fear of the Lord is the beginning of wisdom," and that "to depart from iniquity is understanding;" that "wisdom is a tree of life to them that lay hold upon her, and that happy is every one that retaineth her;" whilst "judgments are prepared for scorners, and stripes for the back of fools." We highly recommend this little volume to our young readers, as well as to those parents who are not in the habit of visiting the abodes of the poor.

LITERARY INTELLIGENCE.

Just Published.

The Decease of eminent Ministers a Source of Lamentation: a Sermon on the Death of the Rev. J. Hinton, A.M. Oxford, preached at the Protestant Dissenting Chapel, Ensham. By John Thomas Dobney. Holdsworth. 1s.

The Excellence and Utility of the Evangelical Ministry, as exercised among Evangelical Dissenters: A Sermon occasioned by the Death of the Rev. James Hinton, A.M. late of Oxford. By Joseph Ivimey.

The Approach of the latter Days; in Four Dissertations on the following Subjects: The Sword, or War, Pestilence, Famine, and Antichrist. Reprinted from a Work published in 1713.

A Sketch of the Life of the Rev. Jules Charles Rieu, Pastor of the Reformed Church, Fredericia, in Denmark; with Practical Remarks and Illustrations, and a large Introduction, containing an Account of that Colony, and Anecdotes of some of the most eminent Protestant Ministers on the Continent. In one Volume, 18mo. with an Engraving. Price 1s. 6d. Boards.

The Private Correspondence of the late William Cowper, Esq. in Two Volumes, 8vo. now first Published from the Originals, is in a forward State, and may be expected in the Course of the present Month. This Work will, it is presumed, form a valuable Addition to his "Life," as throwing a new Light upon those Parts of his interesting Character, which have hitherto been but slightly alluded to.

The Christian Gleaner, Vol. I.

Extracts from the Diary of Michael Underwood, M.D. 7s.

The Argument from the Abrahamic Covenant, in reference to Infant Baptism, proved to be invalid: by Joseph Kinghorn. Price 2d.

Memoir of Khrishna-Pal, by the late Rev. William Ward, with a fine Portrait. Price 1s.

The Anti-infidel and Christian Manual of Education and Science, Nos. 1, 2, 3, 4. Price 2d.

Essays on Prayer and the Ministry of the Word. By the Rev. S. Green. 5s.

Memoirs of Howard. By James Baldwin Brown, LL.D. 2nd Ed. 15s.

Burder's Mental Discipline. Parts 2 and 3. 4s. each.

A Father's Reasons for not Baptizing his Children. By a Lay Member of the Church of England.

Intelligence, &c.

Registers of Dissenters.

MR. EDITOR,

As the Register of Births and Burials among Dissenters seems to have excited considerable attention, if you will allow one who has had many occasions to study the subject in a variety of bearings, to communicate the result of numerous inquiries and researches, and some experience, during the last thirty years, it may prove acceptable to many.

Respecting the term "*legal*," as applied to Registers, it should be observed—The ministers of the establishment, being the servants of the state, exercise their official duties under its direction—and forms for registering Births and Burials, *cum multis aliis*, are provided, and their filling up enforced by law. Nevertheless, such Registers, though for the above reasons called *legal*, are liable to dispute, if they bear marks of neglect, omission, erasure, or other reasonable cause of doubt as to their correctness. On the other hand, the state having no official servant in a dissenting congregation, necessarily leaves it to common wisdom and prudence in what relates to secular affairs. If a dissenting congregation makes no record of births or burials, the law takes no cognizance of such neglect. This folly will punish itself, should a proper document become desirable. If a congregation possesses a parcel of desultory, irregular, or discordant (perhaps detached) memoranda, about one who was born and another who was buried, the law is wholly silent respecting them. Should evidence be offered from such a source, it will be examined by the laws of evidence, and probably be rejected, not because it is not *legal*, but because it bears internal proof that it is not fit to be relied on. If a congregation choose to keep a fair, uniform, and correct Register of all Births and Burials occurring therein, there is no law to prevent it, nor is any form prescribed. Such a Register, produced for any legal purpose, will be received, according to the laws of evidence, to all intents and purposes as fully as if it were a Parish Register. In a number of cases requiring such documents, within my own knowledge, during the last thirty years, their credibility has never been affected by the consideration of their having been made by a parish priest, or by a dissenting minister, or by a parent in a family Bible. Whenever a Register has been produced for legal purposes, the whole question, as to its value, as evidence, has turned on such inquiries as these —Is it a *genuine* document? Is there any reason to doubt its *correctness?* The only superiority which Parish Registers possess over those of a dissenting congregation, arises, not from the latter being less *legal* than the former; but, *enforced by law*, Parish Registers are more regularly kept, so as to bear internal evidence of being veritable records of facts. If a Parish Register were as slovenly and as informally kept as those of some dissenting congregations, its evidence would not be worth a rush in a court of law. Let the Register of a dissenting congregation appear, on inspection, as fair, uniform, explicit, and regular as that of a parish church, and for every legal purpose your readers may rely on its sufficiency.

Rebus sic stantibus, no legislative enactment on the subject appears necessary, or even desirable. A dissenting Register, *well kept*, affords effectual evidence for all practical purposes: but no law could confer validity upon an article wanting *prima facie* evidence of credibility. Nor do I imagine that dissenting congregations would much like a prescribed form of Register, enforced by penalties, with an inspector appointed to visit and report upon their entries or their neglect. Confessedly important as the subject is, and miserably neglected as it undoubtedly has been, every congregation is fully competent to provide for the future; and where no Register, or a defective one has been kept hitherto, proper steps should be taken to insure a credible record of births and burials* henceforward. Perhaps the following may assist such as desire to do so.

About twenty-five years ago, a wealthy and respectable Baptist con-

* Even where *births* are properly registered, *burials* are generally neglected, although every one acquainted with law-proceedings knows they are of equal importance, on some occasions.

gregation found their old Register book quite full; and desirous of having a new one provided in the best form for securing all the purposes of such a depository, they stated various cases, and obtained the opinions of several respectable barristers on the subject. In consequence of the recommendations of these legal advisers, they procured a book of printed blank forms, which has ever since been kept in the vestry, where it is deposited with other writings and documents belonging to the congregation;* and, on any woman coming to return thanks after child-birth, one of the forms is filled up and signed by the minister. There was no stated minister at the time this book was made, nor for several years after; but the officiating minister always signed the book.†

A book containing blank forms was recommended for the following, among other reasons —

1. Such a book, always at hand, requires but a momentary attention to fill up a form, according to a specimen instantly seen, and the minister can sign it without hesitation or delay. Every one knows how much the facility of doing a thing tends to insure its being done.

2. These forms secure the insertion of name, place, and date, in a uniform and explicit manner, so as not to be doubtful or misunderstood. Before the law provided printed forms in parish churches, there were entries in the register books with very surprising omissions. Some wanted the *name!* others the *date*—and you could not always know whether it was a birth or a burial that was intended. Printed forms remedy all this.

3. A book of this kind, kept fair, and every entry regularly signed by the officiating minister, if produced in any court of law, would carry the evidence of its authenticity along with it.

It needs only be added, that in case of any mistake, no erasure or blot should be suffered, nor any leaf torn out. "Error" may be written in the margin of a wrong entry, and the proper entry be made in the next form.

There is a register at Dr. Williams's Library in London, and various modes have been adopted in other places; but I know of none so well calculated as the above to secure *facility*, *perspicuity*, and *credibility*. SENEX.

* The Register Book, being public property, should on no account be in the custody of an individual, but deposited in a convenient place of safety.

† Some of your readers may like to be informed that books of this description are kept for sale by Mr. Penny, Wood-street, Cheapside, London; and may be had by ordering them of any bookseller in town or country.

CONFLAGRATION AT SAREPTA.

(Extract from a Circular Letter.)

It has pleased the Lord our God, whose ways are often inscrutable, but always righteous and full of love, to visit our congregation at Sarepta in Russia with a very heavy disaster. On the 9th of August last, about one o'clock in the afternoon, a fire broke out in one of the out-houses of the Tobacco manufactory; and as all those premises were built of wood, and by the long continued drought and heat had become like tinder, the flames spread with such rapidity, that all human help proved vain; and in the short space of four hours and a half, the shops, with all the buildings belonging to the manufactory, the apothecary's shop, the large distillery, the warden's house, the two large houses of the single brethren, with all their shops and farming premises, and twenty-four dwelling-houses, (comprising three-fourths of the whole settlement,) were laid in ashes. Thus twenty-eight families, all the single brethren, seventy in number, and about twenty families of workmen and servants, were bereft of their habitations. When the fire had reached the most dangerous place, between the single brethren's house and the closely adjoining out-buildings of the minister's house, it pleased God to grant success to the unwearied exertions of those who came to our assistance, and to put a stop to the progress of the devouring element; otherwise in half an hour more, the whole settlement of Sarepta would have been converted into a melancholy heap of ruins, and all its inhabitants left without a home.

Any contributions for the relief of the suffering congregation at Sarepta, will be most thankfully received by the ministers of all the brethren's congregations, and by C. I. Latrobe, Secretary of the Unity of the Brethren in England, No. 10, Nevil's-court, Fetter-lane.—Subscriptions will also be received by Messrs. Hoares, Bankers; Seeley and Son, 169, Fleet-street; Hatchard and Son, Piccadilly.—N.B.

Sarepta is a settlement of the United Brethren, in Russian Asia, near Czarizin, on the Wolga. It was first established in the year 1765, by five brethren from Herrnhut, in the hope that it might be the means of bringing the Calmucks, and other tribes in the vicinity, to the knowledge of the truth. The population has by degrees increased to nearly 500 inhabitants. The attempts made during the first fifty years of its existence, to effect the conversion of the surrounding heathen, did not prove successful: but a subsequent effort in the year 1815, to which the brethren were encouraged by a liberal grant from the Directors of the London Missionary Society, has been blessed to the conversion of several souls, and the gathering of a small flock of Calmucks, who are at present encamped in the plains adjoining Sarepta.

An Account of the Church of Christ assembling in the old Meeting-house at Isleham, Cambridgeshire.

THE 24th of August, 1662, ought never to be forgotten by the friends of religious liberty, as the time when so many learned, faithful, and godly ministers of the gospel were obliged, for conscience' sake, to leave their stations of usefulness. This period is not less to be remembered as the era at which many of our dissenting churches date their origin.

The dissenting cause in this village may be traced back to the days of Holcroft, and so to the passing of the Act of Uniformity.

After the ejectment of Holcroft from Basingbourne in this county, he was determined, if possible, not to neglect the spiritual concerns of the people; who had previously formed themselves into a congregational church from different and distant parts of the county. It now being impracticable for them all to assemble in one place, as they had done before, he met them in separate societies, to pray and preach, and administer to them the Lord's supper. One of these societies met at Thurlow's house at Cambridge, another at Barrington, another at Clopton, one at Eversden, one at Guyhorne, one at Waterbeach, &c. &c.—*See Bap. Regis. No.* 18, *page* 234.

Some of these followers of this truly great and pious man, who resided at or near this place, and others who lived at Guyhorne, (as appears from the Church-book at Isleham,) about the year 1689, united themselves to the church at Rothwell, in Northamptonshire, under the pastoral care of Mr. Richard Davis. Having continued members there until the year 1693, they were dismissed, and were formed into a church at Guyhorne, choosing David Culey as their pastor.

The number of members dismissed from the church at Rothwell was 40, who resided at different places; some at Guyhorne, some at Thetford (near Ely), some at Soham, and others at Isleham. At each of these places Mr. Culey preached, and administered the Lord's supper.

The following year it was agreed at a church-meeting held at Soham, that where there should be the greatest number of members, that place should be the seat of the church. Isleham and its vicinity having the greatest number about this time, the church business was transacted there, and the other places were considered as branches of the church at Isleham.

Mr. Culey continued to exercise the office of pastor until the year 1699, when for some crime (the nature of which does not appear) he was cut off from their communion.

The exact number of members at this time does not appear, but it must have been very considerable, as it included persons from Barton Mills, Burwell, West Dereham, Ely, Exning, Fordham, Freckenham, Guyhorne, Hilgay, Lanwood, Little Port, Mendlesham*, Mildenhall, Moulton, Newmarket, Reach, Soham, Swaffham, Thetford (near Ely), &c. &c. Several of these places have now distinct churches.

For about seven years the church remained without a settled pastor, and Robert Moody (a ruling elder) was in the habit of preaching the word of life to his brethren. In the year 1706, Mr. Samuel Campion, a member of a church at Wellingborough, was invited to preach at Isleham; and he was set apart to the pastoral office Nov. 29, 1708. Mr. Campion continued to labour here with a favourable reception, and a considerable degree of success, until the year 1724, when the Lord called him to shine as the brightness of the firmament, and having turned

* Mendlesham is nearly thirty miles from Isleham. In the year 1715, twenty-one members, who resided in its vicinity, were dismissed from Isleham, and formed themselves into a church at this place.

many to righteousness, as the stars for ever and ever. He had three daughters, whose children's children, even to the third and fourth generation, are now many of them respectable and pious characters in this village. "I have been young, and now am old, said the Psalmist, yet have I not seen the righteous forsaken, nor his seed begging bread."

The year before the death of Mr. Campion, the place of worship in which the congregation now assembles was built, as appears from a stone in the south-end, bearing the date of 1723. After the death of this good man, the church again remained without a settled minister for four or five years, when Mr. Thos. Mumford, a member possessing preaching abilities, became their pastor. He was a plain experimental preacher, advancing the truths of the gospel in an unadorned style. It was once said in the hearing of Dr. Conder, that Mr. Mumford of Isleham was a blundering preacher. "Be it so," returned the Doctor, "still he blunders out many precious truths."

Many of the people here were at this time very much drawn aside from the simplicity and holy tendency of the gospel, by the hyper-Calvinism of Hussey and others. These sentiments were not a little encouraged, after the death of Mr. Mumford, which took place in or about the year 1748, by the preaching of Mr. Cranston. Though there were some who appeared delighted with the Crispism of Mr. Cranston, there were others who had more scriptural views of the doctrines of divine grace, and hence he did not preach long at Isleham, yet quite long enough to poison the minds of several of his hearers with his sentiments. Such preaching is, (as Mr. James has said of the papal priesthood,) "like a poison-tree in the garden of the Lord." Its deleterious effects are often seen in repressing the growth, and fading the flowers, of plants previously the most flourishing.

Mr. Cranston being removed (after having preached about four years) in 1753, Mr. Samuel Lambert was invited to preach to the people at Isleham. Mr. Lambert was a member of the church assembling in College-lane, Northampton, then under the pastoral care of Mr. W. Jolley. He came to Isleham under very unfavourable circumstances, arising from the prejudice of those who were in love with Mr. Cranston's Antinomianism. Having supplied the people, however, for four years, he was unanimously requested to become their pastor, and was ordained on April 27, 1757. The ministers engaged were Wayman of Kimbolton, Sibley of Cambridge, and Maulden of Burwell.

Mr. Lambert continued to discharge the ministerial functions with a good degree of success, both at Isleham and West Row, (a hamlet belonging to Mildenhall,) at the latter of which places he preached every six weeks. This place, before the death of Mr. Lambert, became a separate interest. Its present pastor is Mr. Leonard Ellington.

The church and pastor met with considerable trouble, about the year 1777, from some of the members both at West Row and Isleham, who encouraged smuggling by purchasing uncustomed goods. This practice was very firmly opposed by the pastor, and several of the members; but such was the perverseness of some, that they would neither yield to reason nor scripture, and the result was, that the church was broken up, and no person was admitted to subscribe again to their covenant who would encourage such fraudulent proceedings.

Mr. Lambert had many supports as well as discouragements during his long career at Isleham. In the year 1790, Mr. Morris, one of the members of this church, and a few other pious persons in and about Newmarket, (the place of his residence,) were formed into a church there. Mr. Morris had previously encouraged the preaching of the gospel at Newmarket; and though it then met with much opposition, (as it has more or less continued to do in that dissipated place,) the Lord has not disregarded this effort to extend his kingdom, but has smiled on the labours of his servants, and the cause is now going on with a considerable degree of prosperity under the ministry of Mr. Lee.

Mr. Lambert had the honour of sending out from the church at Isleham two most affectionate and godly ministers; Mr. Thomas Barron, who preached the gospel successfully at Cottenham for many years, and Mr. William Brown, who was the worthy and affectionate pastor at Keysoe in Bedfordshire for more than fifteen years.*

* See Baptist Magazine for September, 1819. Mr. Brown was the only son of a grand-daughter of Mr. Campion.

Towards the close of Mr. Lambert's life he met with considerable uneasiness from Mr. Gisbourne, who was at that time preaching at Soham. Many of Mr. Lambert's hearers, and especially some hopeful young persons, left him to go to hear Mr. Gisbourne. The result of this was, that when the mask was taken off by the Soham preacher, and the Doctrine of the Trinity openly opposed, the Isleham hearers forsook him; but instead of returning to the old place, many of them formed themselves into a separate interest of General Baptists, which is now under the pastoral care of Mr. R. Compton.

Having preached at Isleham for fifty-two years, and having nearly completed the seventy-fifth year of his age, Mr. Lambert was taken to the enjoyment of that "rest which remains for the people of God." It is recorded of him in the Church-book, that "with great faithfulness, and considerable success, he preached the gospel here. At an early period of life he was an afflicted man, and so continued till his last hours; yet such was his zeal for God, that though his health was much impaired, he constantly attended to the public and private duties of his office till within three months of his death. He was favoured with a desirable share of spiritual enjoyment a few days preceding his dissolution. On the 2d of November, 1805, he was dismissed from the church militant, and we are persuaded that he is now happy in the church triumphant."

The pastors at Isleham had hitherto been Pædobaptists, but at the death of Mr. Lambert, the Baptist members forming the majority, they chose as the successor of Mr. Lambert, Mr. Hugh Mackenzie, a Baptist minister. Mr. Mackenzie was ordained pastor of this church, Nov. 19, 1806. Messrs. Norman, Nicklin, Oates, and Tull being engaged in the services.

Mr. Mackenzie having preached here for nearly 13 years, resigned his pastoral charge, and left Isleham towards the close of the year 1817. His ministry was attended with a considerable degree of success: many were added to the church, some of whom have fought the good fight of faith, and have entered into their rest. Others there are who, though they exhibited blossoms equally fair and promising, have proved fruitless; and others who still remain the humble and honourable followers of the lowly Jesus.

Mr. Robert Saunders, the highly esteemed and affectionate pastor of the Baptist church at Barton Mills, who had been in the habit of speaking from the scriptures towards the close of Mr. Lambert's life, was, by Mr. Mackenzie and the church at Isleham, called to the ministry in 1807. In 1811, a church being formed at Barton Mills, he was ordained pastor; in which place the Lord has owned his pious and disinterested labours for much good.

At the resignation of Mr. Mackenzie, the church again became destitute of a pastor; when, through the medium of their respected friend Mr. Brown of Keysoe, a letter was addressed to the present pastor, then a student at Stepney, who having preached for some time, was eventually ordained on the 3d of November, 1819.*

Thus we perceive that this part of the Lord's vineyard has existed as a distinct society for more than a century; and, though assailed in all directions with nipping blasts and malignant storms, the vine has not yet been destroyed.

To the existing society there are, from the review we have taken, powerful motives for gratitude to the Great Head of the church, for having preserved them from any gross departure from the truth as it is in Jesus. Notwithstanding the various attacks of heterodoxy in its Socinian and Antinomian forms, the arm of Almighty Power has defended, and the stream of Sovereign Mercy has comforted, this Hill of Zion.

This sketch should also excite to holy diligence and zeal, not only in this church, but in all our churches. We see what the zeal of our forefathers accomplished. They met with difficulties, but their love and fortitude surmounted them; and by their instrumentality the word of life sounded out into various places. In the unwearied activity of Holcroft, and others of a kindred mind, we have an example highly worthy of our attention and imitation.

This review should likewise excite an earnest spirit of prayer, that the Lord would not depart from us; but that by the out-pouring of the Holy Spirit he would greatly revive us. "God be merciful to us, and bless us, and cause his face to shine upon us."

J. R.

Isleham, August 6, 1823.

* See Baptist Magazine for March, 1820.

BAPTIST
Auxiliary Home Missionary SOCIETY.

THURSDAY, November 6, 1823, a meeting of ministers and friends was held at the Rev. Mr. Phillimore's, Kingston, Surry, when the following resolutions were agreed to.

1. That this meeting feels deeply concerned at the low state of religion in some churches of the Baptist Denomination, at the affecting circumstance of the dissolution of other of our churches, and in general at the state of ignorance and destitution of a gospel ministry in the south-west of Middlesex and parts adjacent.

2. That we greatly rejoice in the benevolent labours of those societies and individuals who have directed their attention to these and neighbouring districts, and earnestly pray that a divine blessing may succeed their endeavours to disseminate gospel truth.

3. That it appears to this meeting, that the united efforts of all the societies now in existence, and the means now employed, are inadequate to meet the necessities of the case; and that it is our duty to do the utmost in our power to supply the lamentable deficiency.

4. That a Society be formed, in connection with the Baptist Home Missionary Society, to be denominated *The Baptist Auxiliary Home Missionary Society for the South-west of Middlesex, and parts adjacent.*

5. That every person subscribing not less than half-a-guinea per annum be a member of this Society; and that ministers subscribing be members of the Committee, *ex-officio*.

6. That, from the Subscribers to the Society, a Committee of not less than twelve be chosen to manage its concerns, five of whom shall be a quorum.

7. That the Committee shall meet quarterly; and that in case urgent business shall occur in the intervals, it shall be competent for the Secretary to summon a special meeting.

8. That Mr. John Ruff, Upper Rathbone-place, be the Treasurer, and the Rev. B. Wilmshurst, No. 10, Bedborough-street, London, be the Secretary.

9. That the following persons be members of the Committee for the ensuing year, with power to add to their number:

Rev. Messrs. Cramp, Coles, Dyer, Hoby, Ivimey, Phillimore, Pritchard; Messrs. Bailey, Bowyer, Carto, Irving, Keene, Long, Mills, Martes, Ruff, Truelove.

All communications to be made to the Treasurer or Secretary, as above.

AUG. 5, at FERNEY, near Geneva but in France, and the residence of Voltaire, a Bible Society was formed. In this beneficent work the Baron de Stael was the prime mover; but a peasant, who was at the meeting, spoke with such feeling as to make a deep impression. Thus, at length, the blessed antidote will be circulated from the very spot whence the arch-infidel issued his poisonous attacks upon Christianity! Here, too, it is proposed to erect a Protestant evangelical church: and the Government have allotted, upon application, one hundred Napoleons for the purpose. The inhabitants of the district are poor; but, compared with their slender means, they have contributed much.—Above £259 are required to complete the necessary sum, and this, it is hoped, may be derived from the christian charity of England, (to which an appeal from fellow-christians is never made in vain.

ASSOCIATIONS.

MAY 20, 21, at Olney, the NORTHAMPTONSHIRE ASSOCIATION. Moderator, Mr. Simmons. Sermons by Messrs. Perkins, James, and Cox, (Rom. x. 2. Rev. xxii. 3. John xix. 25.) Devotional services by Messrs. Simmons, Evans, Patrick, Bumpas, Hall, Knowles, Atkins (Indep.), Daniel, Morris (Indep.), and Anderson. Collections were made for the Provident Society, and the Association Fund. Circular Letter, "The Cause and Cure of a Spirit of Lukewarmness in Religion." 34 Churches, 2853 Members in 33 of them, (there being no Letter from Walgrave). Increase of members 50. Next Association at Nottingham, Whit Tuesday and Wednesday, 1824.

June 3, 4, KENT AND SUSSEX ASSOCIATION at Eyethorn. Sermons by Messrs. Smith (1 John iii. 2), Blakeman (Isa. lx. 1), and Coleman (Josh. xxiv. 15). Devotional services by Messrs. Giles (J.), Groser, Gates,

Martell, Giles (W.), Anderson, Broady, Marsh, Atkinson, and Petherbridge. 21 Churches. Increase of members 39. The Circular Letter (by Mr. Clark), *The best means of promoting the peace of the churches.* Next Association at Rye, first Tuesday and Wednesday in June, 1824.

WESTERN ASSOCIATION. — This ancient Association of Baptist Churches having existed, with very little interruption, for nearly a century and a half, was dissolved by mutual consent at the last Meeting held in the Whitsun-week at Chard, Somersetshire. The principal reason for this was, that the Association having grown so large, including more than seventy churches, and the place of meeting being necessarily so distant from many of the churches as to render it very inconvenient, if not impossible, for many of the brethren to attend, the great end of an Association was in a measure defeated, and the pleasure and advantage resulting from such a friendly intercourse of sister churches was rarely to any extent enjoyed. It was therefore deemed advisable to break it up, and form in its stead three or four smaller ones, connected with the principal parts of the District, most eligible from their local situation, as furnishing points of strength and union, such as Bristol, Wellington, Plymouth, and Salisbury or Portsmouth.—It was suggested that such an arrangement might be made as to the time of meeting in the several Associations, that messengers might pass from one to the other; and thus a friendly intercourse be preserved among those who had been so long united, but who, from a painful sense of duty, and a supreme regard to the cause of Christ, agreed to separate from each other.—Agreeably to these suggestions, the friends connected with the Wellington District assembled in that town on the 31st of July, when Mr. Dyer, Secretary to the Baptist Mission, kindly presided, and preliminary resolutions were entered into, preparatory to a more decisive meeting to be held at Cullompton, Devon on the 17th of September following.—At the time thus proposed, the ministers and representatives of many of the churches connected with this district assembled, when Mr. Winterbotham of Shortwood was called to the chair. After the resolutions determining to form a new Association for this district were passed — the question relative to the application of the Association Fund was discussed. Mr. Winterbotham suggested the propriety of applying it solely in aid of the Widows' Fund, as a mode by which the ministers might most essentially benefit themselves,* by providing for the support of their widows and orphan children, when they should be removed from the sphere of mortal labour to their reward. The suggestion, after the most serious deliberation of the ministers present, was most cordially approved; and other resolutions, connected with the new Association were adopted, which are here subjoined, for the information of the district generally, and of those brethren and churches who have been formerly united in the West; and those churches in the neighbourhood which have not yet expressed their wish to join the union, might have an opportunity of so doing at the first meeting of the Association.

At a Meeting held at Cullompton, Devon, on Wednesday the 17th of September, 1823, Mr. Wm. Winterbotham of Shortwood in the Chair,

It was resolved unanimously,

I. That in consequence of the dissolution of the Western Association, it is expedient and desirable to form a new one for this district, to be called "THE BAPTIST ASSOCIATION FOR PART OF THE WESTERN DISTRICT."—II. That the preliminaries heretofore read at the commencement of the Annual Meetings of the Old Western Association, be adopted as the basis of this, and read in like manner at the commencement of every Annual Meeting; and that generally the same plan of proceeding be followed as heretofore. —III. That the Association Fund, formed of the Annual Collections of the different churches, be appropriated exclusively in aid of the Fund established for the support of the widows and orphans of Baptist ministers.—IV. That at the Association a standing Committee be appointed for the ensu-

---

* In consequence of the divisions of the Association, the amount of pecuniary aid that could be afforded to ministers with small salaries in this district, if the fund were distributed as formerly, would afford a very small, and therefore inefficient, relief; and this case is generally provided for by the Baptist Home Missionary Society, where ministers employ themselves to any extent in village preaching.

ing year, not to exceed seven in number, (five of whom shall be a quorum,) the business of which Committee shall be to arrange with the several churches the best mode of collecting for the Fund, and attend to any other business of the Association.—V. That the first Meeting of the New Association for this district be held at Wellington, Somersetshire.—VI. That the brethren R. Horsey and Baynes be appointed to correspond with the churches of the late Association, in reference to the most eligible period of Meeting, in order to form a bond of union between them; and that, if there be no obstacle in the way, it is desirable that this Association meet the second week in June, 1824.—VII. That Brother Sharp of Bradninch be appointed to draw up the Circular Letter.—VIII. That the church where the Association is held, shall have the right of appointing two preachers; and the Association invariably appoint a third from their own number; and that Brother Toms of Chard be the preacher appointed for the ensuing year by the Association.

Signed,

W. WINTERBOTHAM, Chairman.

SEPT. 24, upon the dissolution of the *Western Baptist Association*, was formed at Dock-row, a new one called the SOUTHERN. It is to meet in Easter week, and in September, at the churches in rotation. There is to be a FUND, from an annual collection by each church, and collections at the Easter meeting, one-third for poor ministers, and two-thirds for itinerant preaching. At the spring meeting, there will be *Association Letters* from the churches, and a *Circular Letter* from the Association. At the September meeting, the business of the *Auxiliary Missionary Society* will be attended to. *Representatives* of the churches, the minister and one messenger. The minister of the church where the Association meets is to be *Moderator*. It consists at present of 16 churches, viz. Batramsley; Broughton; Foxton; Lockerly; Newport; Pool; Portsea, 6 churches (Dock-row, Ebenezer, Lake-lane, Meeting-house-alley, Salem chapel, and White's-row); Romsey; Salisbury; Southampton; and Winchester. New churches will be received into it, unless distance, &c. render it unadvisable. First Association at Batramsley, Easter Tuesday and Wednesday, 1824. The Circular Letter by Mr. Draper, the *Secretary of the Association* for the present year, to be *On the Advantages of Associations*. The *Secretary of the Itinerant Society* for the present year, Mr. Tilly of Portsea.

Sept. 14—18, an Association of the WELSH BAPTISTS in London was held at their chapel in Moorfields. An Annual Association is in future to be held.

Sept. 23, 24, was held at Dock-row chapel, Portsea, the HANTS and WILTS Auxiliary Baptist Missionary Association. Sermons by Messrs. Franks, Draper, Saffery, and Russell, (Luke xxiii. 42, 43. John xxi. 15, 17. Heb. ii. 14, 15. Heb. ii. 3). Devotional exercises by Messrs. Burnett, Mursell, Cakebread, Clay, Bulgin, Yarnold, Arnot, George, Reave, Tilly, Griffiths, and Saffery.

OCT. 1, the Thirty-fifth Meeting of the WILTS and SOMERSET Association was held at Bradford. Mr. Porter of Bath preached in the morning from John i. 14; Mr. Gough of Westbury Leigh in the afternoon from 2 Cor. ix. 15; and Mr. Crisp of Bristol in the evening, from Phil. iv. 4.—The next Association to be at the new Meeting-house, Trowbridge, on Easter Tuesday, 1824. The minister of Melksham to preach.

ORDINATIONS, &c.

JULY 21, the Rev. G. Wright was publicly recognized as the pastor of the Particular Baptist Church at BECCLES, Suffolk. Mr. Clarke of Sarsingham commenced with reading 1 Tim. iii. and prayer. In the absence of Mr. Harvey of Horham, who was prevented attending by an unforeseen providential event, Mr. White of Lowestoff stated the nature of a gospel church, and proposed the usual questions. Mr. Goymour of Yarmouth offered the ordination prayer, and Mr. White delivered the charge from 1 Cor. iv. 1. In the afternoon Mr. Gowing of Halesworth prayed, and Mr. Goymour addressed the church from 1 Thess. v. 12, 13, and in the evening Mr. Clarke preached from 1 Peter i. 5. In the course of the morning service, Mr. Kent, one of the deacons, gave an

affecting detail of the trials and vicissitudes of the church for several years past. The solemnities of the day appeared to excite a general interest in the feelings of a numerous audience.

JULY 26, the Rev. Samuel Nicholson was ordained pastor of the Baptist Church assembling in How's-lane, PLYMOUTH. Mr. Horton, of the Square, Plymouth Dock, read the scriptures and prayed; Mr. Nicholson, Senior, of Kingsbridge, introduced the business in the usual way; Mr. House of Dartmouth, offered the ordination prayer; Mr. Wilcocks of Pembroke-street, Dock, delivered the charge from 1 Timothy iv. 16; and Mr. Dyer, (Secretary of the Baptist Mission, and formerly pastor of the church,) addressed the people in the evening from 1 Cor. xvi. 10. The Wesleyan and Independent ministers of the town and neighbourhood took a part in the devotional services, and the whole solemnity seemed highly to interest the very large and respectable congregations that attended. O Lord, send now prosperity!

JULY 30, a new Baptist Meeting-house was opened at KENSINGTON GRAVEL PITS. In the morning Mr. Bulgin (late of Poole) read and prayed; and Mr. Upton, sen. preached from 1 Col. iii. 6. In the afternoon, Mr. Hargreaves read and prayed; and Mr. Ivimey preached from Gen. xii. 6—8, and Heb. xiii. first part of 10. In the evening, Mr. Wilmhurst read and prayed; Mr. Pritchard preached from 2 Chron. vii. 16; and Mr. Robert Upton concluded in prayer. The attendance was very respectable, and the services of the day exceedingly interesting. The church in this place (which was collected a few years ago, by the blessing of God on the joint labours of Messrs. Upton, Ivimey, and Pritchard,) have met for some time in a room, which being found very inconvenient, the present neat and commodious building has been erected, at the expense of about £700; towards which the sum of £25 6s. was collected during the day; and an appeal will shortly be made to the benevolence of the religious public, to liquidate the remainder of the debt.

AUGUST 21, Mr. David Davies, from the Stepney Academy, was ordained co-pastor with the aged and venerable Mr. Butterworth of Evesham, in Worcestershire. After Mr. Butterworth had given a concise account of the origin and progress of the cause in that place, related the circumstances which led to the union, asked the usual questions, and received Mr. Davies's confession of faith. Mr. Page of Worcester offered up the ordination prayer. Dr. Newman then delivered an impressive charge to the minister, from Col. iv. 17; and Mr. Coles of Bourton-on-the-Water delivered a discourse to the people, from Phil. ii. 29. The other devotional parts of the service were conducted by Messrs. Trotman of Tewkesbury, W. Davies (student at Stepney), Price of Alcester, and Waters of Pershore. In the evening, Dr. Newman preached again to a large and attentive congregation, from Luke xvi. 29. Mr. Franklin of Coventry commenced this service with prayer; and Dr. Newman concluded. May the impressions produced on this day be permanent, and lead to much practical utility!

AUG. 26, a new chapel was opened for public worship of the Particular Baptist Denomination in SWAFFHAM, Norfolk; and Mr. John Hewett was at the same time ordained pastor of the church which has very recently been formed there. The Rev. J. Williams of East Dereham began the service by reading the 4th chapter of Ephes. and prayer; the Rev. Mr. Pickers of Ingham stated the nature of a gospel church, asked the usual questions, and received the minister's confession of faith, &c. The Rev. J. Kinghorn offered up the ordination prayer, with imposition of hands, and then delivered a charge to Mr. Hewett, from 2 Tim. ii. 1; the Rev. G. Gibbs delivered an address to the church, from Ezra x. 4; the Rev. Mr. Briscoe of Lynn Regis offered up the concluding prayer; and the Rev. J. Carver of Necton gave out the hymns. The Rev. Mr. Briscoe preached in the evening, from Zeph. iii. 16, 17. The congregations were large and attentive, and we believe it was a day of pleasure and profit to many. The church and congregation, though most of them in humble circumstances as to the things of this world, have, nevertheless, raised a considerable sum towards the erection of their present place of worship, which is very plain. But they will be under the necessity of making an appeal to the religious public for assistance. For this purpose a case is drawn up, which is cordially recommended by the Rev. J. Kinghorn and the Rev. G. Gibbs.

SEPTEMBER 3, was opened the new Baptist Meeting-house at HILLSLEY, Gloucestershire, 38 feet by 30 feet in the clear, with galleries. Mr. Lowell of Bristol preached in the morning from Psalm cxxii. 1; Mr. Winter of Ditto in the afternoon, from John iv. 24; and Mr. Thorp in the evening, from Rev. x. 1. The devotional services were conducted by Mr. Daniell and Mr. Griffiths of Kingswood, Mr. Brown of Long Ashton, Mr. Rodway of Grittleton, and Messrs. Burchell and Mursell of Bristol Academy.—The congregation, assisted by the liberality of christian friends to whom the case has been presented, have raised £200 towards the expense of the erection, and a further application for a similar purpose will be made to a benevolent christian public.

IN the year 1819 a few persons, about thirteen in number, residing in DOVER, and members of the church at Eythorn, agreed to assemble weekly for prayer, and entered into a subscription for the purpose of introducing the preaching of the gospel, whenever a suitable place and minister could be procured. They continued in this course till the year 1822; a large room was then fitted up, which was opened for public worship on the 15th of January in that year, when also the abovementioned persons were formed into a christian church. The congregation having considerably increased under the ministry of Mr. Petherbridge, who has laboured among them since February last, it was determined to erect a Meeting-house for their accommodation. A suitable spot of ground was purchased, on which a substantial and convenient place of worship has been built, by one of the members of the church, *for the cost of labour and materials only, without any profit*.—The Meeting-house was opened for public worship on Weduesday, the 17th of September. Mr. Chin of Walworth preached in the morning, from 1 Cor. iii. 11; Mr. J. Giles of Eythorn in the afternoon from Mark xi. 22; and Mr. Wm. Giles of Chatham in the evening, from Acts xiii. 39. The devotional services were conducted by Messrs. Cramp of St. Peter's, Seckerson of Dover, Atkinson of Margate, Clark of Folkstone, Cross of Canterbury, and Belcher of Folkstone. Although the weather was unfavourable, the congregations were large, and the sum of £40 4s. was collected on the occasion.—The cost of the building (including £300 for the ground) will somewhat exceed £1200. To defray this sum, an appeal must be made to the benevolence of the religious public, the resources of the infant church at Dover being extremely limited.—Dover is a town much frequented as a watering-place by visitors from London. It has been therefore long thought desirable to have a respectable place of worship, for the use of those friends who belong to the Particular Baptist Denomination. This want being now supplied, it is hoped that the friends of evangelical truth will, by their liberality, show their approbation of the undertaking; and that those members of our churches, who may visit Dover, will countenance and encourage the little flock assembling there.—Subscriptions will be thankfully received by *Mr. Samuel Watson*, 12, Bouverie-street, Fleet-street, London; *Mr. George Kitson*, 11, Dover-place, New Kent-road; *Mr. Farmer*, Biggin-street, and *Mr. Mout*, Cannon-street, Dover.

OCT. 7, the Rev. B. Beddow was ordained pastor of the Particular Baptist Church at COSELEY, Staffordshire. Mr. Hardcastle of Dudley began with prayer; Mr. Morgan of Birmingham delivered the introductory discourse; Mr. Birt of Birmingham offered up the ordination prayer, attended with the imposition of hands, and afterwards addressed the newly ordained minister from 2 Tim. ii. 7; and Mr. Matherson of Bilston concluded. In the evening Mr. Franklin of Coventry addressed the church from Luke viii. 18.

JULY 29, a new Baptist Meeting-house was opened at Rowley, Staffordshire. The Rev. I. Birt of Birmingham preached in the afternoon, and the Rev. T. Morgan of Birmingham, in the evening. The devotional exercises of the day were conducted by Messrs. Hardcastle, Pool, Hutchings, Beddow.

The attendance was numerous, and the prospect of usefulness is encouraging. And August 25, a Baptist church, consisting of seven members, was formed at the same place. Mr. F. A. Waldron commenced the services with prayer; an address, on the nature and order of a gospel church, was delivered by Mr. Matherson; and Mr. Bissel (Minister of the place) concluded with prayer.

AN ODE

TO

THE MEMORY OF THE LATE MR. WARD.

FIRST STRAIN.

AWAKE the harp, O sacred Bard,
To plaintive, slow, and melancholy tones,
And o'er the tear-dew'd tomb of Ward,
Respond to weeping Zion's doleful moans.

Alas! that man of God is now no more:
The ruthless foe, in unexpected hour,
The saint belov'd from our embraces tore;
And left us to lament the dire event,
In mute and sorrowful astonishment.

No more, on earth, shall we behold his face;
No more, from him, receive the word of grace;
No more, by him, be rous'd to active zeal;
No more for dying heathens made to feel.—
No more shall you, his worthy colleagues, see
Below, his active, fervent piety;

No more will he your arduous labours share;
No more for you pour forth the fervent prayer;
No more his necessary counsel give;
No more, by offices of love, relieve
Your pious hearts when burden'd with distress.—
No more, ye India saints, will he address
To you, the doctrines of the sacred text;
No more instruct you kindly when perplex'd;
No more will heave the sympathetic sigh;
No more his charity your wants supply.—

No more for those whose sin-besotted minds
The horrid chain of paganism binds,
Present the prayer which love to man indites;
No more oppose their sanguinary rites;
No more reveal the true and only God;
No more direct to Jesus' precious blood;
No more deter them from woe's dread abyss;
No more point out the path to endless bliss.

We fondly hop'd he'd spend his seventy years
On earth, to bless mankind; alas! these tears
Proclaim our hopes are vanish'd: in their stead
Our souls are fill'd with dumb despair—he's dead.

Oh! why, great King in Zion, why
In life's best days permit thy saint to die?
Why call him from thy church away,
When most she needed and desir'd his stay?

SECOND STRAIN.

Strike the harp to livelier strains,
Zion, cease thy mourning voice,
For a time forget thy pains,
And that Ward *has liv'd* rejoice.
His invalu'd life will be
Cause for joy eternally.

In youth he lov'd the Saviour's name,
Embrac'd the bleeding cross;
Terrestrial pleasures, wealth and fame,
For Jesus counted loss:
To Him devoted all his days
In turning sinners to his ways.

By him, on India's coast proclaim'd
The gospel num'rous conquests gain'd:
Through him, the sacred volume spread
Wide through the regions of the dead:
The hosts of hell were heard to groan,
And Satan trembled on his throne.
Sinners saw and felt their need,
Left their idol blocks and rites,
Turn'd with contrite hearts to God,
Pardon sought through Jesus' blood,
From their guilt and sin were freed,
And enjoy'd those high delights
Which from piety proceed.

Some are safe arriv'd in heaven
All their sorrows o'er;
Others by life's storms are driven
Tow'rd that happy shore.

His constant, unabating diligence,
His deep humility,
His ardent zeal, guided by manly sense,
His fervent charity,
His warm and practical benevolence,
From ostentation free;
Present a bright example to our view,
And bid the tardy saint pursue
The path of worth, with all his might:—
They dissipate the clouds of doubt
By which the sceptic would put out
Religion's animating light.

THIRD STRAIN.

Strike the harp to heavenly measures,
Sing the boundless, endless pleasures,
Ward's enraptur'd soul inherits
In the world of blessed spirits.

Low before the throne behold him
Cloth'd in robes of spotless white,
In his hand a harp of glory,
On his head a crown of light.

See him gaze with holy rapture
On his Saviour's lovely face,
Guided by the sacred Spirit
All his glorious beauties trace.

Hear him strike his harp of glory
To the praise of saving love,
And his voice rehearsing anthems
Sung alone in realms above.

Thee, before Immanuel's footstool
See him cast his radiant crown;
Saying, with adoring posture,
"Take it, Saviour, 'tis thine own."

There he sees the blessed spirits
Whom he knew and lov'd below,
Whose departure thence to glory
Fill'd his heart with deepest woe.
With them he converses sweetly
Of the dang'rous path they trod,
And the wond'rous love that brought them
Safely to the mount of God.

Why that shout which shakes heaven's concave,
Filling hell with horrid dread?—
News arrives from lower regions,
Of the glorious gospel's spread.
With what extacies *he* listens
To th' angelic herald's voice;
Ev'ry sentence yields him pleasure,
And makes all his powers rejoice.

Hark! another shout of triumph
Sounds throughout the spacious dome:
Lo! a band of guardian angels
Bears another spirit home:
He with rapture gazes on it
As it falls before the throne:—
Well he may:—it first lov'd Jesus
Through the truth by him made known.

But cease, O Bard:—the theme's too high
For earthly songs:
My spirit longs
To hear it sung beyond the sky
By heavenly tongues.
Lord, bid my longing spirit fly!

W. H. C.

Froome.

Sonnet on the Death of the Rev. James Hinton.

OH! happy was thy exit, blissful saint;
No pining sickness tir'd thee—care opprest—
No grief domestic marr'd thy coming rest;
Short was thy warning—sweet thy dying plaint;
Calm, sunny were thy thoughts—thine accents faint;
By virtuous children lov'd, by friends carest,
Thy sorrowing flock thou leavest, peaceful, blest;
Oh! happy was thy exit, blissful saint.

So falls the goodly palm-tree, as it grew,
With clust'ring dates, and graceful foliage crown'd:
Nor light'ning scorch'd, nor age consum'd its hue;
Its dirge is sung, in most pathetic sound;
By grateful pilgrim, who had often staid,
Refresh'd and cheer'd, beneath its cooling shade.

SIGMA.

Calendar for December.

2. Moon passes Mercury O. 15 morn.
2. New Moon I. 36 aft. Too far south to cast her shadow on the Earth.
9. Ceres south X. 32 aft. Altitude 52°. 40′.
11. Herschel south I. 34 aft. Altitude 15°. 4′.
13. Sun (as to longitude) between the Earth and Mercury, IX.30 morn.
15. Moon passes Saturn VIII.30 morn.
15. Moon passes the Pleiades.
17. Full Moon IX. 50 aft. Too far north to pass through the Earth's shadow.
18. Moon passes Jupiter V. 15 aft.
21. Moon passes Pi Leonis at midnight.
26. Moon passes Mars, X. 15 morn.
28. Moon passes Venus III. 45 morn.
31. The following Stars south, (Merid. Alt. at London prefixed.)

73°9′ Mirach (Andromeda's waist) VI.20 aft.
61 . 5 Ram's following horn, VII.16.
41 . 52 Menkar (Whale's upper jaw) VIII.11.
62 . 1 Brightest of the Pleiades, VIII. 55.
54 . 37 Aldebaran (Bull's right eye) IX.44.
30 . 4 Rigel (Orion's right ankle) X.24.
66 . 56 Bull's northern horn, X.33.
44 . 40 Bellatrix (Orion's right shoulder) X.34.
37 . 9 Orion's girdle, X.46.
45 . 51 Betelgeux (Orion's left shoulder) XI.3.
22 . 0 Sirius (the largest of the fixed stars) XI.55.
70 . 45 Castor (Castor's left eye) O.45 morn.
44 . 10 Procyon (side of Canis Minor) O.52.
66 . 56 Pollux (Pollux's right cheek) O.56.
30 . 36 Alphard (Hydra's heart) II.40.

CORRESPONDENCE.

IN answer to numerous inquiries upon that subject,—we understand that the legality of the Registers of Dissenters is under the consideration of the Deputies for taking care of their civil affairs.

J. P. asks, "How can the preposition 'with' [I indeed baptize you *with* water, Matt. iii. 11.] be reconciled with dipping or plunging?" Answer, The Greek preposition "EN," (whence the Latin and English "IN"], here translated "WITH," is translated in the 6th verse "*in* Jordan;" Eph. v. 19, *in* your heart; Mark xiii. 24, *in* those days; 1 Cor. xi. 3, *in* weakness—*in* fear—*in* much trembling; ver. 5, *in* the wisdom of men—*in* the power of God; Rom. ix. 1,—2 Cor. xii. 2, *in* Christ—*in* the body; Luke i. 17, *in* the Spirit; Matt. x. 16, *in* the midst; Eph. vi. 24, *in* sincerity; 1 Tim. iii. 15, *in* the house; ver. 16, *in* the flesh—*in* the Spirit—*in* the world; Matt. vi. 9,—Mark xiii. 32, *in* heaven; 1 Cor. x. 2, *in* the cloud—*in* the sea; Rev. xvi. 3, *in* the sea; &c. The learned Dr. George Campbell being a Pædobaptist, must be allowed to be a competent and impartial authority on this subject. He has translated it, "*In* water"—"*in* the Holy Spirit."—"So inconsistent," he says, "are the Protestant translators, that none of them have scrupled to render εν τω Ιορδανη, in the sixth verse, *in Jordan*, though nothing can be plainer than that, if there be any incongruity in the expression *in water*, this *in Jordan* must be equally incongruous. But they saw that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying, *with the water of Jordan* which would have made their deviation from the text too glaring. The word Βαπτιζειν, both in sacred authors and classical, signifies *to dip, to plunge*, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning." In reply to his other question, we can only say, that of the many excellent Treatises on Baptism, we do not know which is the best, some of them excelling in one respect, and some in another.

Irish Chronicle.

From the Journal of Mr. M'Carthy.

(Concluded from Page 484.)

She expressed her astonishment above all things that persons should say they know that they are in the favour of God. I directed her attention to a tree in blossom before her door, and said, How do you know there is life in that tree, seeing the life, in itself, is not perceivable? I was answered, By the effects it produces, for it would neither have leaves, blossom, nor fruit, if it had not life in it: even so, said I, we should remain carnal, earthly, sensual, and devilish, was it not for the life-giving influence of the Holy Ghost, which works in our minds every thing holy, heavenly, and divine; this change of heart, together with the manifestation we have of the love of God in the gift of his Son, gives us to know that we are in his favour. By the latter we know he loves sinners in general; but in the former we know he loves us—"we know we are passed from death unto life, because we love the brethren." And it is God that worketh in you to will and to do of his good pleasure. And he which hath begun a good work in you will perform it until the day of Christ Jesus! Then, said she, is it possible that we may have an assurance of our future felicity before we die? She seemed much animated whilst I referred her to the following proofs of it: "Behold! God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he is also become my salvation; yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Now, Sir, if infants die without baptism, what will become of them in the eternal world? I replied, As I said before of penance, so I now say of baptism, if that could take away sins it would be another way of eternal life besides the sacrifice of Christ. All the sins of God's people were atoned by our great High Priest, the Lord and giver of life; and there is no other way of salvation. The word of God speaks of no baptism, but the baptism of believers; and they are not baptized to take away their sins, but in humble obedience to the great command of him who hath redeemed them. The conversation continued a long time, and turned on all the leading doctrines of popery. The good effects of my tour amongst the people this day were visibly seen, as my auditory was greatly increased in the evening.

Tuesday, 22, I preached at Readcastle, and was attended by a humble, simple, and well-disposed people, who seemed to receive with avidity the word of life. Wednesday, 23, proceeded to Ringstown, and am sorry to inform you, that the door of the house where I preached heretofore was shut against me, as the woman of the house had received positive orders not to admit me any more. The woman who owns the house seemed full of trouble at having to put the word of God from her door; not merely because she saw the sinfulness of it herself, but also because it was the dying injunction of her husband that she should open the door of her house for me. The following are her own words: Some time before the death of my husband, he heard you preach at Mountroth, and found the greatest good from it; and left it as his last words, that we should hear you ourselves, and invite you to the house to preach the gospel. Another friend opened his house, and we had a good time. I rode about twenty miles, and preached at Annaharvy in the evening. I continued my tour until Sunday the 27th, when I again preached at Rahue; the day was wet: the numbers were not so numerous as on former days, but we had a good time.

Monday, 28, brother M'Kaage and I rode together to Curnomuclo; he preached a very applicable sermon on the state of the people; and deems it an important station. We went round the neighbourhood to invite the inhabitants out to hear the word; and never was I more struck with the utility of conveying the gospel to the cabins of the poor, than I was at hearing a poor man, whom I invited to

attend preaching at Tenelick, say, Sir, that house is too fine for us poor people to go to. The poor people feel themselves out of their own sphere when they go to the houses of the opulent to hear the gospel preached to them; and feel themselves greatly complimented and favoured by taking it to their dreary dwellings. Tuesday, 29, I preached again at Ballymahon, and Wednesday, 30, brother M'Kaage preached at Tenelick. It delights me when I can get any of my brethren in the ministry to assist me in the good work; and I think, under God, much of our success depends on our unity, and striving together for the promulgation of the gospel. Thursday, 31, I inspected the school at Toome; found present 73 children. There are in the list 100. 6 children committed nine chapters to memory since the 5th inst. I gave to the children who most stood in need of them, 19 Testaments, 24 second-class spelling books, 13 of the first class: and 5 of the multiplication table books to children prepared to use them. At preaching in the evening we had a memorable time indeed.

Friday, August 1, I proceeded to Kenagh school; the numbers present were 94 children, and on the list 100. Since July 4, eighty-six chapters had been committed to memory by 29 repetitioners. There are 40 children in it now reading the word of God, and shortly will be committing it to memory; 9 have been advanced from the primer class spellers to the readers the last quarter. It would be superfluous to say, after this statement, that this school is prospering over and above our most sanguine expectations; and although the Toome school cannot cope at present with it, neither as to numbers nor number of chapters committed, yet it is doing well; and as they have now got Testaments and other books, and are therefore without excuse, I hope we shall soon be able to make a good report of it likewise. In the evening every spot in the house was crowded, and I think the power of God accompanied the word delivered to the hearts of the people, for, at the conclusion, we were ready to say, Lo, God was in this place. Saturday, 2, I rode to Marte to preach, a poor, sterile, and prejudiced spot, where I have very little hope of any good being done. Lord's-day, 3, rode eight miles, and peached, at ten o'clock, at Athlone. As the Sunday school is conducted in the meeting-house at two o'clock, I announced my intention of preaching at Irish Town at that hour; and, indeed, the house was well filled by the inhabitants of the neighbourhood; and while I preached from these words, "Felix trembled," every heart seemed to feel the pungency of the word; and the good effects of thus "redeeming the time," were manifestly seen; for we had at the meeting-house many persons who had not previously attended. We had a good time at the communion, and I think the Lord has begun a good work amongst us. Monday, 4, I preached to them again, and had a blessed time: all seemed to be greatly affected, and determined to know nothing but Jesus, and him crucified. From thence I proceeded to the inspection of the school; there were 65 children present, most of them Catholics. Since the 7th of July, 16 of the children committed twenty chapters to memory. There remains 100 on the list. I received a message to attend a meeting convened by a few ladies who are in the habit of sitting under our ministry; and I soon found the object of the meeting was for me to explain the word of God to them. No sooner was this meeting over, than I went to see a lady of high respectability, who was confined to her bed by dangerous illness; she seemed to enjoy the opportunity as a time in which she was much favoured of God, seemed to know the gospel, feel its influence, and triumph over death, and long to be with Jesus. Here likewise we had a few friends; and while I was reading appropriate portions of the word of God, showing the necessity of a full and complete conversion of soul to Christ, and conformity to his likeness, all seemed to feel as if it was an epitome of heaven. It was about three o'clock when these meetings were concluded, and I rode off in all speed for Furbane; the people were coming to preaching before I had finished my dinner; they seemed to catch the flame carried from Athlone; and we all had a good time. Thursday, 5, rode about sixteen miles to Ballinasloe, and preached in the evening. All my friends were exceeding glad to see me, as I had not time to visit them for several weeks, nor did they know of my coming. I had to explain to one of them that worn-out question, If we are saved by grace, then there is no use in believers' baptism? I asked him, Do you receive the ordinance of the Lord's-supper? Yes, Sir, he replied. I then said, Why do you do so? and

he said, Because Christ has commanded me, (all smiled,) I said, that is the reason why true believers adhere to that divine commandment. Wednesday, 6, I preached at a new place, within about four miles of Ballinasloe; the house was well filled; and several of my hearers followed me from the town; we had a glorious time; and on our way back we could say, "It was a time of love." From Ballinasloe I proceeded to the town of Galway; and here a new scene at once opened to my view, the wilderness appearance of the country, when instead of shady bowers and blooming hedges surrounding the fields, nothing but stone walls put together, without lime or art, were to be seen; and instead of the fertile land accustomed to see on my usual tours, it presented the utmost sterility; and indeed it wore a lively picture of the awful state of the minds of the people. The whole country abounds with popery: the gospel is not known by the people, nor is it preached, except in the town of Galway, where they are favoured with a faithful preacher of the imputed righteousness of the Lord Jesus; he is a minister of the established church. There are supposed to be about sixty thousand inhabitants in that town; and may we not say, what is he among so many? The average attending his ministry is not more than three hundred, as the Protestant population are but few. It was just as if I had gone into some strange land, as almost all classes and denominations in the town and in the country spoke their vernacular tongue. Here is a field for schools, for Irish readers of the New Testament, and every exertion which can be made to reclaim the thousands of benighted inhabitants, scattered through some hundreds of miles, perishing for lack of knowledge. It would be endless to tell the places I went to, the families I visited, and the individuals with whom I conversed on the subject of the gospel. While riding along the road I was asked, by rather a respectable looking man, if I had been at the race which was in that neighbourhood; I said, if it was at the other side the road I would not think it worth my notice. You are like our priest, said he, for he preached against it last Sunday, and said, you have committed a heinous crime in not sending your horses to draw home my turf, which is now spoiling on the bog, instead of taking them to the races last Saturday. I merely mention this occurrence to show the trash imposed on the poor people instead of the glorious and everlasting gospel. I conversed with a Catholic gentleman on the utility of forming schools, and giving the peasantry a regular education, and the knowledge of the scriptures, to reclaim them and better their condition: but he objected to the introduction of the scriptures altogether: however, after part of two days contention, he admitted that the New Testament might do some good to them, but said he would not admit the Old Testament on any account; for, said he, who would believe any thing so unlikely as that Jonah should be three days and nights in the fish's belly? He did not seem a little confounded when I referred him to the words of Christ on that subject, and said, men do always err, not knowing the scriptures, nor the power of God.

Friday, 14, returned to my own region, and through the kind exertion of C. A———, Esq. I obtained the permanent use of the Session-house in Parson's Town, and mean to make it a regular station in future. I appointed the day for preaching, and left some of my handbills with a friend to give publicity of it to the inhabitants and its vicinity. Lord's-day, 16, I preached twice at Ferbane, administered the Lord's-supper to the members: we had a happy day. One Catholic, lately reformed, and three others, came about sixteen miles to hear the word, and converse with me on the subject of the scriptures. Good is doing; the preaching of the gospel is bringing lost sinners to God; to him be all the glory. I went on my regular routine until Friday, the 22nd, when I visited the school at Ballowley, and found 58 children present, 71 on the list; 9 of the readers committed sixteen chapters to memory since the last inspection. I preached in the evening. Lord's-day, 24, I preached at Rahue, from these remarkable words of the prophet: "They have transgressed my commandments, changed my ordinances, and broken the everlasting covenant;" and then proceeded to the river, followed by all my hearers and many others, and baptized Doctor M'M—— of B————. The greatest decorum prevailed. Catholics assisted me in going down into the water, and coming up out of it; and all heard with the utmost attention while I spoke to them at the water-edge. We returned to the meeting-house: he was admitted a member of

that church, and we had a happy time at the communion. The first time he heard me preach he came on purpose to criticise; but the Lord owned his own word; and I verily believe him to be a truly pious and converted character. You may see by my report that I now preach in his house at Ballymahon, in the county of Longford. I preached again in the evening, and was well attended.

The 25th preached at Curnomuclo, the 26th at Ballymahon, the 27th at Tenelick, the 28th at Toome, and Friday, the 29th, inspected the school there; found present 76, on the list 100. Fourteen children committed 25 chapters to memory since the 31st of July last. Saturday, the 30th, preached at Testie, and on Lord's-day, the 31st, at Athlone, at ten o'clock, at the meeting-house; at two o'clock at Irish Town; and at seven in the meeting-house: the two latter times I was remarkably well attended. Monday, September 1, I preached at Eglish; and Tuesday, the 2nd, at Parson's Town, and had about two hundred hearers: but this was not to be wondered at, as it was my first time to preach there; and the handbills excited the curiosity of many to come and hear what the dipper had to say. When I state the number of persons I have had to hear me, I generally ask the opinion of others, and take the average number; yet I wish it to be understood, that it is not my own opinion I give on that subject, but the opinion of my friends. I went on my usual route until I could proceed no farther, as my poor mare became rather lame, occasioned by taking gravel in the hoof, therefore I could not meet my dear friends at Abbeleix on the 7th, according to engagement; nor could she travel until Thursday, the 11th, when I fell into my regular circuit at Annaharvy, where the house was crowded, and had a good time. One person proposed for baptism; and, indeed, it may be truly said, "is not this a brand plucked out the fire?" It would not be prudent to tell the life he lived for many years; but now even the enemies of the gospel cannot but say he is a new man. I cannot tell how thankful I feel to my great Lord, who is using such an unworthy creature to call home his banished ones. May the Lord increase the number daily. I proceeded from thence to Clanlost, to inspect the new school established there by the committee; and am sorry to say, that through opposition, its success is not promising at present; however, I shall be able to give you a more decisive statement of it in my next. I rode about forty miles that day to be in time to meet my engagement at Rahue, where I preached at the usual time in the forenoon, on Lord's-day, the 14th. Immediately after the dismission of the congregation, we proceeded to the river, and baptized Mr. S. P———, of A———, on the profession of his repentance towards God, and faith in our Lord Jesus Christ. The day was fine, and it was delightful to see the respect paid to the institution by all present; the banks of the river were lined with spectators, Catholics, Protestants, and Baptists; and whilst singing, praying, and addressing them on the subject of the gospel, and the nature and design of the ordinance, it would be difficult to tell which of the parties shewed the greatest respect and attention. Monday, 5, the inspection of the Ballowly school was pleasing; many children were present; 10 repeated thirty chapters. Thus I have given you some account of my proceedings the last quarter; it would be tedious to tell you the whole. May the God of love and peace be with you, is the prayer of yours truly,

J. M'CARTHY.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Designation of Missionaries.

In the course of the month just closed, three Missionary brethren, in connexion with the Society, have been set apart to their important work.

Mr. Andrew Leslie was designated at *Coventry*, on Tuesday, October 14. The service was introduced with reading the scriptures and prayer by Mr. Hardcastle of Dudley. Mr. Dyer, junior Secretary to the Society, explained to the numerous congregation the nature of the business on which they were assembled, and received from Mr. Leslie a most interesting narrative of his early life, together with the confession of his faith. The ordination prayer was offered by Mr. Franklin, minister of the place, (one of whose daughters is married to Mr. Leslie,) after which an affectionate charge was delivered by the venerable Dr. Ryland, founded on Acts xxvi. 16—18. Mr. Jerard, pastor of the Independent church in the city, formerly under the care of the Rev. George Burder, closed the service in prayer. In the evening, a sermon was delivered by Mr. Morgan of Birmingham, from Isa. xlix. 24, 25. The various engagements of the day appeared to make a deep impression on the very large and respectable assembly, and it is hoped, may hereafter be found to have been accompanied with permanent spiritual benefit. The collection at the doors amounted to £24.

On the same day, *Mr. Thomas Burshell* was designated at the Meeting-house, newly erected in the Courts, *Trowbridge*, Wilts. Mr. M'Farlane, minister of the place, commenced the service with reading the scriptures and prayer. Mr. Crisp of Bristol delivered a very appropriate introductory discourse from Luke xiii. 38. Mr. Burchell then gave a very satisfactory account of his conversion to God—the manner in which he was led to devote himself to the Missionary cause—and a concise statement of the truths which he proposed to make the subject of his ministry among the heathen. Mr. Saffery of Salisbury offered up the ordination prayer; and Mr. Winterbotham of Nailsworth, Mr. Burchell's pastor, gave him a very impressive charge from Rom. x. 12—15, after which Mr. Seymour of Bradford concluded in prayer. The audience was numerous and attentive, and seemed much gratified by the solemn and pleasing services of the evening.

A double lecture was preached on the next evening, at the other place of worship, (where Mr. Walton, formerly of Cheltenham, has lately been settled,) by Mr. Burchell and Mr. Winterbotham.

The last of these interesting services was held at *Little Ailie-Street, London*, on account of *Mr. Ebenezer Phillips*, October 24. Mr. Ivimey read and prayed. The business of the evening was introduced by Mr. Dyer, who received from Mr. Phillips the replies to the questions usually proposed on these occasions. Mr. Gray of Chipping Norton, under whose care Mr. Phillips had, for a considerable time, pursued his studies for the ministry, commended him, by earnest prayer, to God. Mr. Shenston, the minister of the church, gave him a suitable and encouraging charge from 1 Sam. xvii. 37. and Mr. Eason of Homerton concluded with prayer.

The whole of these Missionary friends, with their wives, including Mr. and Mrs. Philippo, have now sailed for their respective destinations. Mr. and Mrs. Leslie embarked on board the Providence, Capt. Remington, at Portsmouth, (after having been most kindly and hospitably entertained for a week previously, by our respected brother, Mr. Mileham,) on Thursday morning, Oct. 30. At six o'clock the same evening, began that awful tempest, which raged without intermission for thirty-six hours, and

proved so fatal to numbers of our British seamen. Though exposed to all its fury, the Providence was mercifully preserved, sustaining no other injury than the loss of her topmasts, to repair which they were obliged to put into Falmouth. Here again, our young friends experienced the aid of Christian friendship, and were not a little comforted, after their distressing perils, by the kind attentions of Mr. Green and others, who will accept the cordial thanks of the Society for these seasonable expressions of their regard.

Messrs. Phillips and Philippo went on board the Ocean at Gravesend, on Wednesday, October 29, but as the vessel was detained there a little, they were graciously sheltered from the storm, and had only to encounter the ordinary inconveniences incident to a first embarkation. Our readers are aware that the owners of the Ocean (Messrs. G. F. Angas and Co.) have generously set the example of conveying Missionaries *free of expense* to the Society, a proceeding in which they are cordially seconded by Capt. Whittle, who commands her, and by which a very considerable saving has already been made to the funds of the Mission.

Mr. Burchell, being designed to occupy the station at Flamstead, did not proceed by the Ocean, as that would have involved the necessity of a long, expensive, and fatiguing journey across the island. A passage on moderate terms, was, therefore, procured for him, by the Garland Grove, Capt. Pengilly, for Montego Bay, on which he embarked at Gravesend, Saturday, Nov. 15.

The Committee are thankful that, by means of the continued liberality of the christian public, they have thus been enabled to equip and send forward four Missionaries for foreign service. The expenses attending the measure have, of necessity, been heavy; and as the future support of these brethren will form a considerable addition to the permanent expenditure of the Society, it is earnestly hoped that all its friends will see the absolute need of increasing their efforts in its support to the utmost of their power. The Committee trust also, that the strong interest which has been so generally excited on behalf of these friends, will dictate many fervent prayers on their account, to Him, who alone has power to preserve them from the dangers of the sea, and from the influence of an unwholesome climate, and to make them useful to the souls of men.

ESSEX AUXILIARY
Baptist Missionary Society.

THE third Anniversary of this Society was held at Colchester, on Tuesday, the 23rd of September. Two sermons were preached on the occasion; one in the morning by the Rev. T. Griffin of London, from Matt. xiii. 39. *The harvest is the end of the world;* and another in the evening, by the Rev. J. Wilkinson of Saffron Walden, from Isaiah ii. 2, 3. The business of the Society was transacted immediately after the morning service, when Daniel Blyth, Esq. of Langham, was called to the chair, and the various resolutions were moved and seconded by Messrs. Griffin, Wilkinson, Pilkington, Goodrich, G. Francies, W. Francis, T. Blyth, jun. Quin, and Patmore; by the four first of whom the devotional parts of the respective services were also conducted.

The amount of the contributions from the various churches, will appear in a following number, the whole not having been yet received by the Treasurer. There is, however, reason to hope that it will not be short of former years, and that the energies of the denomination in the county, which have been divided hitherto into different Auxiliary Societies, will be brought into united action against the common foe, and thus be the means of exciting increased encouragement in the common cause. It is with great satisfaction we mention the example of the church at Earls Coln, which, by a little extra exertion, and the weekly donations which have been actively collected from every class of the congregation, has more than doubled the amount of its contributions during the past year.

Let the heart be but properly influenced by the love of Christ, and rightly affected with the value of the soul, the misery of man without the gospel, and the great responsibility attending a christian profession; and we are persuaded that the example, which is thus presented to the notice of the churches, will, in every practicable instance, be productive of universal imitation.

Saffron Walden. W.

STOGUMBER, SOMERSET.

From Mr. Gabriel to Mr. Dyer, dated Oct. 17, 1823.

IN Stogumber and its neighbour-

hood, in time past, little or nothing has been done for the Baptist Missionary Society; but we do hope better things in future, from this quarter. In consequence of our having such a good and glorious harvest, we thought it our duty, to set apart a day to return thanks to our heavenly Benefactor for his goodness and kindness towards us in time of need. This service was held in the Baptist chapel at Stogumber, on Wednesday, the 1st day of this month; brother Steers preached in the morning, and brother O. Clarke of Taunton in the afternoon, and in the evening we held a Missionary meeting, in order to shew forth our gratitude to God for his favours to us.

At this meeting there was but one general feeling that seemed to prevail; that was, as God had done so much for us, we ought to do something for him and his cause in the world. So we called brother Clarke to take the chair, and then formed a Baptist Missionary Association for Stogumber and its neighbourhood, composed of the church and congregation, and as many others as may feel disposed to join with us in the good work. This society is called the Stogumber Association in aid of the Baptist Foreign and Home Missionary Societies; one half of what is collected, after deducting the incidental expenses, is to be paid, every six months, into the hands of the Treasurer of the Auxiliary Baptist Missionary Society for this part of the Western District, and the other half to the Treasurer of the Auxiliary Baptist Home Missionary Society for the same district. I am, yours truly, &c.

W. GABRIEL.

Foreign Intelligence.

SERAMPORE.

THE following particulars, in relation to the afflictive bereavement sustained at this station, will be read with interest. They are taken from a letter written by Mr. Pearce to Samuel Hope, Esq. of Liverpool,

"The funeral was attended by several Missionaries of all denominations; Church, Independent, and Baptist. Brother E. Carey prayed before the removal of the body; Dr. Carey delivered an address at the grave, (in his usual simple and affecting manner;) and Dr. Marshman concluded with prayer. Dr. Carey dwelt with great propriety on the loss we had sustained, whether we considered our departed friend as a christian, head of a family, minister, or missionary—and in the latter character especially, as it regarded both the spiritual instruction and temporal comfort of the Native Brethren."

That this devoted servant of Christ was ripening for glory, was evident to those who had the opportunity of remarking the state of his mind.

"His growing devotion had been for many months past observed by his friends, and death and the invisible world were the common topics of his conversation with them. On the Monday preceding his death, he united in a Prayer-meeting with the Church Society's Missionaries here, and used the following expression, indicative of great humility, and ardent desire for the salvation of the heathen: 'O Lord, if thou seest me unfit for the carrying on of thy cause, and that it is injured by my coldness and want of spirituality, O remove me, and put others more worthy in my room! but let thy kingdom come, and thy will be done on earth, whoever be the instruments.'"

Of the fragment mentioned in the following paragraph, we hope to be able hereafter to give some additional information.

"He was writing an appeal to European Christians in favour of Missionary exertions, nearly fifty pages of which had passed through the press before his decease. The work will derive additional interest now from the consideration of its being his dying effort; and I trust will be blessed to produce a wide, permanent, and beneficial influence. And O that God would, in tender mercy to the heathen, open the windows of heaven, and pour us down a blessing; and having proved, by removing such laborious and useful men as Milne, and Harle, and Keith, and Ward, that he can do without instruments, manifest his own Almighty power and glory by converting the world unto himself!"

CALCUTTA.

THE following Extracts from the Journals of our Calcutta brethren would have had earlier insertion, but for the press of other matter.

January 2, 1823. A poor old man named Gomesh, who heard the gospel some months ago from Paunchoo, has lately been very ill, deeply salivated, which has detained him at home these two or three weeks. Being a little better, he found his way to the station again to-day, though unable to speak plain from the effects of the calomel. He entered into a long and a very pleasing conversation, in which he gave me an account of his feelings during the time of his confinement. I wish it was in my power to give an account of it, in a way that would do justice to its simplicity and earnestness. I cannot help hoping he has found the "pearl of great price." Amongst several things he related, he mentioned the following with great pleasure, viz. that his wife, he hopes, is beginning to seek salvation also. Some little time ago, she used frequently to reproach him for ignorance, saying he knew nothing—ought to learn of her, as she was much better acquainted with religion than he was; to which he replied, "Well, teach me then." It was a sore grievance also that he did not seek instruction among the Catholics instead of going to the Protestants. When he would pray in his house, in the way he had witnessed with us, she would ridicule, or behave unpleasantly. This was very pleasing in one view, as it shewed he was in the habit of prayer, and that he was persevering in the duty notwithstanding the opposition. He mentioned, that since he was confined to his house by affliction, he chanced one day to go into his room, and found his wife praying, and making use of the same kind of language as he has used since he has learned to pray of us, as he expresses himself. This circumstance seems to have afforded the poor old man great pleasure. His recent affliction seems to have co-operated with his former impressions in bringing him near to the Saviour.

Pleasing Account of a Brahmun.

Our friends in England will soon hear of the death of Anunda; but it will be matter of thankfulness to them to learn, that we have now at the station another brahmun who bids fair to be a second Anunda, *(Joy)* the fruit of the Doorgapore station.

Three years ago he was with us for some time, and read through Matthew and part of Mark, and then left us at the importunity, it seems, of an elder brother, a lawyer in the native courts, a man of consequence, and a great opposer of the gospel. After three years he unexpectedly returns, and seems more hopeful than before. I had quite forgotten that such a person had been amongst us, and Paunchoo seems to have had not the least expectation of his returning. And after being long forgotten by us all, he came one night, and walking slowly up to Paunchoo's house, exclaimed *Brother!* "Who are you?" was the reply; "I am Bagungee, the brahmun, who was with you at such a time, and read the Holy Book. *I am come alone, with my life in my hand.*" He was of course welcomed, supplied with a room, and has commenced reading the scriptures as before, and is very diligent. The Lord deepen conviction upon his heart, and give him to his little church here, as a brand plucked out of the fire. I sincerely trust this instance of divine mercy, for I cannot but hope the hand of God is in it, will tend to remove my scepticism. Often I speak upon the subject of salvation by Christ, rather as a duty than a delight, and when persons present themselves for inquiry, I am apt to decide upon it as a bad case in my own mind, before I scarcely exchange a word; and the many cases wherein we have had persons here for a little time, who have then abruptly left us, or given us cause to dismiss them, produced upon our minds a great degree of unbelief, and almost a temper of despondency. But God is to be trusted through all outward discouragements. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." "Lord, increase my faith; and the faith of my companions in the kingdom and patience of Jesus Christ." The first conversation I had with him, left rather a doubtful impression upon my mind, but I have been better pleased the longer he has remained. The first morning, after a little conversation, he asked me whether or no infants were accounted sinners, and so in a state of condemnation? Instead of giving any direct reply, I recited the passage from

Luke, "Lord, are there few that be saved," together with the reply Christ gave, and took occasion to insist upon the importance of a serious attention to our own salvation, rather than to direct our minds by an uncalled for concern about that in which he had no interest. I have had nothing of the sort since, but all has appeared serious.

10th. The Brahmun continues to give increasing satisfaction. His diligence in reading the scriptures is very pleasing, and the increase of christian knowledge, proportionate. I have also perceived a very marked sobriety in his deportment. No irreverence and levity, nor any unprofitable remarks. His diligence in reading the scriptures puts me in mind of that illustration of the kingdom of God, in the *man who went out seeking goodly pearls*. He has already gone through the four gospels, the Acts, and nearly the epistle to the Romans. He truly answers the character of an inquirer, for the whole of his work seems to be the attainment of scripture truth. I have greater hope of him than ever I entertained of Anunda, previous to his baptism. He appears to have much more application and more determined seriousness, though he is an older man, and therefore it might be expected. In our place of worship this morning he made some very seasonable remarks to the people who were collected to hear. If he continues as he has yet gone on, I cannot doubt of his turning out a very consistent christian, and I begin to hope, a useful preacher too. Paunchoo seems to take a great deal of pains with him, and is not a little delighted with his improvement. His Brahminical thread, malas, &c. he has taken off, and given to brother Penney. With us he at present receives his daily food, and has had one piece of cloth; and besides this, I have not heard one word upon his worldly affairs, and this is no small thing to say. I believe his food is of the very plainest kind, so that I know not how he could do with any thing less. Being a Brahmun of the Cooley cast, he might live in luxury, if he pleased; but he says, "having found the way of life," he has as much as he needs. His brother, who is wealthy, or at least in good circumstances, says he will maintain him if he will leave us and go home. He says in reply, "You know I have been this way ever since I was here three years ago; and I *am* and *shall* be a christian." Three or four people were sent by his brother to parley with him; but it was to no effect. Nearly a fortnight ago I asked him to pray at our evening worship; but he excused himself. I stopped about ten days, and then asked him again: he consented, but was very low and very short, only uttering a few broken sentences. It was, however, very gratifying; for though his words were *few*, they appeared *fitly chosen*. His way of expressing his sense of sin appeared very evangelical: we have little doubt he will gain confidence in due time. His diligence and seriousness promise exceedingly well, and I hope he will prove a useful instrument in making the truth known to others; though his utterance will probably never be so ready and forcible as Paunchoo's.

(To be continued.)

HONDURAS.

A LETTER from Mr. Bourne, dated April 30th last, gives the following account of a visit he had paid to several places under the Spanish dominion, lying to the southward of Belize.

SINCE I wrote you last, I have taken two voyages to the southward. The first was about two hundred miles to the Spanish settlement of Amao, where I remained a few days. The people are in a very wretched state as it respects religion. I was introduced to the Commandant, who after making some inquiries, stated he should be happy to give me any information he could, and that all they required was conformity to the civil authorities. There is a fort and garrison at this place; there is a priest also, who invited me to come and see him. I called at his house, and spent about an hour in conversation with him; he, though probably one of the richest merchants in the place, appeared a very illiterate man. He told me his house was at my service while I remained there; for which I thanked him, but did not avail myself of his offer. One woman, from hearing of what she supposed to be a priest, came to me, wishing to confess; but I dispensed with her offer, praying she might go to a higher source for forgiveness. Soon after my return from this place, an opportunity presented, and I entered on my second voyage. This was up the Gulf of

Dalie to Isabella. The passage up the Gulf was the most delightful of its kind I ever saw. As we sailed up, the mountains on either side us were very high, nearly perpendicular, and covered with a rich variety of the most verdant foliage. This continued for about twenty miles, when the river opened into a large lagoon, which took us nearly a day to sail across; here the land brought the water again into a narrower compass, which continued for some few miles, when we were introduced into a still larger lagoon. After sailing a whole day in one direction across it, we arrived at Isabella. The inhabitants are few at this place; they choose to live more in the interior, on account of the pirates who trouble the coast. It is chiefly occupied as a place to receive goods to and from Guatimala and Belize.

The inhabitants chiefly consist of Indians—there are a few Spaniards—they have no priest among them, and seem, if possible, in a worse condition than those of the former settlement. I took the liberty of talking a little with them, and got about seventy or eighty round me, among whom I distributed a large bundle of tracts to those who could read, and exhorted them to read them to those who could not. There was much eagerness manifested to get them; and among those who could read, and obtained them, were a considerable number of poor Indians, who had come many miles out of the interior, to drive the mules which carry the goods, and were going to return. To one man, who appeared trustworthy, I entrusted another bundle of tracts. He was going into the interior, and promised they should be faithfully distributed.

The following letter, addressed to a friend in Newcastle, gives a more general view of his situation and prospects.

July 17, 1823.

You will probably hear, before this reaches you, that Belize is to be the place of my residence, and the commencement of the Mission in this part of the world; and in this, Divine Providence seems much to have interfered, and, by a long detention, and painful course of discipline, to have taught me the path of duty. I have received a letter from Mr. Dyer, stating it to be the opinion of the Committee, that I should remain at Belize; yet, however, they wish me st illto keep my eye on the Indians of the Musquito Shore, and send them information respecting them. I feel fully satisfied with this arrangement, and see much of God in it. It appears of the greatest importance that a Mission be established here first, not only from its loud calls, the greater number of inhabitants you get access to at once, and the probability of its supporting itself at no very distant period, but of its local advantages, and the assistance it may afford to every other Mission in this part of the world. We may hope the period is not far distant when not only something will be done on the Musquito Shore, but amongst the Spanish provinces around this settlement. Indeed, it appears from their internal commotions, that things are now fast making way for the entrance of the Gospel; and I have little doubt but that, in a little time, a Lancasterian School might be established in Guatimala, a city containing 32,000 inhabitants.

But probably you would wish to know what is doing in Belize, relative to religion. As to its means, we have, on the Sabbath, one service at six o'clock, A. M.; one at half-past ten; and between one and two, P. M. we commence the Sunday-school, which continues till about half-past four o'clock; and at half-past six in the evening, we have preaching. The whole of this has often of late fallen to myself, Mr. P. being from home, and Mr. S. being employed up the river. We have besides these, two services on different evenings in the week; also I have devoted a certain portion of time every week to visit the free coloured people, and converse and pray with them from house to house. This, I trust, will in time be attended with beneficial effects. The people to whom I here chiefly refer are disbanded soldiers, who with themselves and families are now near a thousand in number; and are divided into two villages, lying north and south of Belize; but the wet season, which has now set in, has rather obstructed me, the places being at this season in part under water. Some of these people are in the habit of coming regularly to the place of worship, and appear very attentive. Our evening congregations are generally very good; those on the Sunday morning improve gradually, and the school is also on the increase.

From the inconveniences and bad situation of our place of worship, some who have come and expressed a wish to come again are kept away; and on

these and other accounts, the two chief of which are the smallness and high rent of the place, I have been induced to come to the conclusion of endeavouring to get a new place built. One of the oldest merchants has undertaken to procure a lot for me, and several of the magistrates are favourably disposed. I have drawn plans of our intended building, and sent them to America, where it will be constructed. By this step it will not amount to one-half of the expense it otherwise would do. In the plan I have strictly studied economy; if you know of any person or persons who can render us any assistance in paying the debt, which will be necessarily incurred, it will be thankfully received.

* * * * * * I have been to two of the Spanish settlements, laying about from 200 to 300 miles south of Belize. Their state, in a moral and religious point of view, is truly wretched. At one of these places there was no priest, nor regular existing civil authorities. The inhabitants are chiefly Indians. I took the opportunity of distributing a number of Spanish Tracts among them. They were readily and thankfully received; and what was still more gratifying, many of those to whom they were given could read. I left also a bundle of Tracts at this place to go into the interior; and who can say, by following them with our prayers, what through the Divine blessing may be done?

Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Chard, Collection, &c. by Rev. R. Horsey	4	6	0
Cardiff, Collection and Subscriptions, by Rev. W. Jones	10	12	7
Towcester, Ditto, by Rev. J. Barker	2	11	6
Mitcham, Subscriptions, by Mrs. Pratt	3	0	0
Olney, &c. Subscriptions, by Mr. Wm. Wilson	16	19	6
Foxton, Collection and Subscriptions, by Rev. J. Burton	6	0	0
Brechin, N.B. Society for Missions, &c. by Rev. D. Blackadder	5	0	0
Huntingdonshire Society in Aid of Missions, by R. Foster, Junior, Esq.	56	15	2
Gloucestershire Auxiliary, by Mr. R. Winterbotham	40	0	0
Henley-upon-Thames Society in Aid of Missions, by Rev. J. N. Goulty	5	5	0
Hull and East Riding Auxiliary, on Account, by J. Thornton, Esq.	100	0	0
Collected at the Half-yearly Meeting of the Associated Ministers of the Isle of Ely, held at Soham, Oct. 1, a Moiety	2	9	6
Birmingham Auxiliary Society, by O. Johnson, Esq.:			
Coventry, Baptist Church 20 0 0			
Ditto, Collection at Mr. Leslie's Designation 24 0 0			
	44	0	0
Portsea, Mary-la-bonne Sunday School Children, by Mr. Ralfs	6	2	3
Goswell-street Auxiliary Society, by Mr. Cox, Treasurer	10	0	0
Devonshire-square, Auxiliary, by Mr. Edward Smith	12	0	0
Suffolk, on a Journey by Messrs. Davis and Payne:			
Beccles 3 12 0 — Needham, *(Norfolk)* 1 0 0			
Bury 12 17 6 — Needham Market 6 5 0			
Capel 1 0 0 — Newton 1 0 0			
Clare 1 5 9 — Otley 7 12 3			
Eye 4 15 6 — Pakefield 1 1 0			
Glemsford 0 10 0 — Rattlesden 3 1 4			
Grundesburgh 4 0 0 — Stonham 1 11 6			
Harwich 0 11 9 — Stowmarket 6 9 9			
Ipswich 48 5 1 — Sudbury 6 16 0			
Lowestoff 1 15 0 — Trimley 1 7 6			
Mauningtree 1 1 0 — Walton 0 19 8			
Mildenhall 3 12 8 — Woodbridge 1 0 0			
Nedging 1 0 0	122	10	3
Thomas Hartley, Esq. *Roscrow*, by Rev. S. Green, Donation	10	0	0
Friend, by Rev. James Upton, Donation	4	0	0
W. M. W. by Rev. Dr. Rippon, Donation	2	0	0

TRANSLATIONS.	£	s.	d.
Friend, by Mr. Dyer, ... Donation	5	0	0
J. W. Junior, by Mr. Hanson ..... Donation	1	1	0

SCHOOLS.

	£	s.	d.
Henley, Society in Aid of Missions, by Rev. J. N. Goulty.....	5	5	0

FEMALE EDUCATION.

	£	s.	d.
Nailsworth, Miss Ryland, for "Nailsworth Female School"..	15	0	0

TO CORRESPONDENTS.

The Thanks of the Committee are presented to Mr. Joseph Webster, St. Neot's, for four Sets of "Burder's History of the Bible;" and to the Rev. Mr. Howes, Petersfield, for several Volumes of the Missionary Register, by Rev. George Pritchard.

CONTENTS.

Associations.	Page
Bedfordshire	251
Bedford Union	346
Buckinghamshire	390
Cornwall	293
Hants and Wilts	75, 205, 520
Kent and Sussex	518
Midland	391
Northampton	518
Northern	345
Southern	520
Suffolk and Norfolk	119
Warwick, &c.	345
Welsh Baptists	520
Welsh, S. E. and W.	345
Western	519
Wilts and Somerset	119, 520
Yorkshire and Lancashire	295

Essay Department.	
American Baptist Newspapers	190
Anecdote	464
Baptismal Immersion of an Infant	463
Bristed, Quotations from	104
Chatham (Lord) on Toleration	190
Christian Pastor	461
Clergyman of Hackney (by mistake called the Curate)	148
Common and Special Influence, &c.	145
Conversion of the Eunuch	100
Davies's Sermon	133
Dedication of Infants	460
Distribution of Tracts	104
Faith and Hope	94
Family Rules	11
Figurative Language of Scripture	95, 182, 320, 363, 454, 498
Fuller's Ordination Sermon	502
Hackney, Clergyman of (not the Curate)	148
Hinton, Mr. Funeral Address for	449
Honours given to Joseph	418
Humility	508
Illustrations of Scripture	12, 228
Improper Catalogues	463
Improvement of Mercies	493
Increase of Popery in England	507
Influence of the Gospel, &c.	49
Letter from Rev. J. Bass	9
Letter of Rev. R. Hall, Sen.	53
Letter of Rev. Mr. Newton	54
List of Baptist Churches	331
Bishop March	102
Memoir of Mrs. Lister	269
Memoirs of Rev. J. Phillips	1, 45
Memoir of Mr. D. Sutcliff	89
Rev. J. Symonds	317, 361, 411
Rev. W. Ward	405
Rev. John Winter	221
Ministers of the Gospel, &c.	226
Pedantry exposed	148
Poor Blind Jane	283
Popery the Religion of Cathedrals	420
Prayer	177
Prophane Swearing reproved	189
Queries	464, 465
Registry of Births	418
Reply to a Reviewer	55
Ridiculous Metaphor	148
Robinson's Association Letter	141
Satan not omnipresent	528
Scott, Rev. T.	103
Scott's Commentary	508
Scriptural Views of Christ, &c.	5
Sequel by J. F.	95
Slavery	278
University Discipline	231
Village near D.	416
Ward's (Mr.) Last Publication	372
Welsh Clergyman	148

Intelligence, &c.	
Aberdeen, Church at	479
Aberavon Case	343
Anecdotes	60, 189, 235
Awful Death	296
Baptist Churches, List of	23
Remarks on	159, 331, 432
Cape of Good Hope	72
Conflagration at Serepta	514
Decline of Mahommedanism	435
Deputies, List of	465
Dissenters' Marriage-bill	338
Dissenting Congregation disturbed	31
Earthquake in Syria	71, 344, 389
Hamsterley, Church at	215
Isleham, Cambridgeshire, Meeting-house at	515
Jamaica Coffee-house, Removal from	347
Maidstone Case	456
Meeting-house Cases	343
Mennonite Church at Altona	389
Moravian Missions	30
Registers of Dissenters	339, 476, 513
Schools for Ministers' Children	437
Sudden Death	30
Test Act	339
Widows, Sums voted to	31, 205, 347

IRISH CHRONICLE. Page

Anonymous 394
C. H. 80
Daly, Rev. R. 253
Davis, Rev. S. 165, 209, 437, 481
Education, Progress of 33
Female Schools 393
Hart, Con. 394
J. O'B. 78
Inspector 168
Keene, Rev. C. T. 165
M'Carthy, Rev. Mr. ..34, 121, 255, 483, 525
M'Kaag, Rev. J. 79, 209
Moore, Mr. W. 123, 168
Mullorky, Roger 394
O'Brien, J. 396, 481
Reader 210, 482
Subscriptions 124, 396, 484
Thomas, Rev. Mr. ...77, 122, 167, 394
West, Rev. J. 212, 482
Wilson, Rev. J. 121, 255, 439

JUVENILE DEPARTMENT.

Baptismal Fonts 56
Curious Advertisement 234
Curious Recipe 235
Epitaph 236
Historical Essays 13, 231
Negro's Retort 236
Philosophical Reflections 191, 376
Newton, Sir I. 236
Oriental Style 236
Popish Fable 234
Sleepy Hearers 235

LITERARY INTELLIGENCE 22, 71, 115, 159, 202, 243, 290, 337, 387, 431, 475, 512

MISSIONARY HERALD.

America 402
Astrachan 488
Benares 401
Bencoolen 83, 215
Calcutta 125, 170, 259, 355, 532
Ceylon 175
Chittagong 400
Colombo 42, 82
Contributions 44, 87, 132, 176, 219, 264, 314, 360, 403, 448, 492, 535
Cutwa 443
Delhi 40
Digah 81, 173, 445
Dinagepore 400
Dum-dum 399
France 359
Futtyghur 401
Home Proceedings 37, 81, 169, 213, 257, 305, 353, 397, 441, 485, 529
Honduras 131, 533
Immorality of Hindoolsm 357
Jamaica ...130, 176, 218, 262, 401, 490
Jessore 399
Midnapore 400
Monghyr 175
Moorshedabad 39, 172, 443, 487
Padang 262, 357
Pilgrims, Miseries of 171
Rangoon 129
Salatiga 489
Samarang 129
Serampore 38, 125, 169, 214, 354, 398, 442, 531
Spanish Town 402
Tartary 490

NEW, OR RE-OPENED.

CHURCHES AND MEETING-HOUSES.

Aberavan 74
Ampthill 74
Astwood 436
Bacup 294
Bethel Union 119
Black Torrington 346
Canterbury 294
Castle Camps 73
Castell-y-Bwch 74
Crediton 163
Dover 522
Heath 163
Henley upon Thames 204, 251
Herne Bay 75
Kensington Gravel Pits 521
Long Wittenham 346
Maidstone 73
Moorfields 72, 204
Nash 295
Niton 391
Orcop-hill 74
Rowley 522
Stony Stratford 478
Swaffham 521
Trowbridge 435
Winchester 72
Yarmouth 293

OBITUARIES, &c.

Alner, Mr. 105
Angus, Mrs. 378
Arnold, Miss 152
Bayley, Mr. 466
Bedford, Mr. 105
Bedford, Mrs. 62
Brand, Mr. 149
Dawson, Rev. Mr. 335
Edmonds, Rev. E. 206
Foulkes, Rev. R. 421
Goodman, Mr. 467
Gregory, Rev. C. 65
Hinton, Rev. James, M.A. 421
Hutton, Rev. J. 61
Knight, Mr. J. 333
Knight, Mrs. 237, 286
Maynard, Mr. 194
Miles, Rev. T. 287

	Page
Palmer, Rev. J.	239
Robinson, Mr.	422
Simmons, H.	468
Skilleter, Mr.	465
Stanger, Rev. J.	239
Tippen, Mr. H.	16
Trowt, Mrs.	65
Vines, Mrs.	154
Walk, Mrs.	193
Ward, Rev. W.	353, 398
Whitmarsh, Miss	151

ORDINATIONS AND REMOVALS.

Acworth, Rev. J. M. A. Leeds	295
Alvey, Rev. G. Southwell	295
Beddow, Coseley	522
Beetham, Rev. J. Blunham	74
Bottle, Rev. H. Keysoe	346
Crook, Rev. Enoch, Crewkerne	205
Davies, Mr. D. Evesham	521
Dunn, Rev. J. Holy Cross	391
Eason, Rev. T. Homerton-row	163
Elven, Rev. C. Bury St. Edmund's	391
Grant, Rev. G. A. Bacup	294
Hopley, Rev. Mr. Hemel Hempsted	347
Kent, Rev. M. Shrewsbury	346
Langford, Rev. R. jun. Sible Hedingham	75
M'Pherson, Rev. J. Hull	293
Miller, Rev. W. Salem	118
Nicholson, Rev. S. Plymouth	521
Parkins, Rev. Mr. Aldwinkle	347
Pope, Rev. Mr. Sutton-upon-Trent.	74
Shenston, Rev. J. B. Crouch-end	31
Waldron, Rev. T. A. Waldringfield.	163
Winter, Rev. T. Bristol	251
Wright, Rev. G. Beccles	520

POETRY.

On Mrs. Brewer	207
By the present Bishop of Calcutta	252, 296
Dear Saviour, &c.	120
Hope of the Hypocrite	480
Impromptu by Mr. Ward	252
In the multitude, &c.	392
Marquis of Tullibardine	480
Missionary Hymn	119
Morning Hymn	119
Ode to the late Mr. Ward	523
Sabbath Evening	207
Saturday Evening	348
Slavery	296
Sonnet	164
Sonnet on the Death of Rev. J. Hinton	524
Spring	207
Summer Evening	348
There is a River	348
This is not, &c.	206
Thou Source, &c.	120
Verses to Rev. T. Knibb	76
Death of Mr. Ward	392
"We all must stand, &c."	32

REVIEWS.

	Page
Barlow, William	110
Barnett's Reply to Reed	385
Bass on Baptism	385
Bethel Union, &c.	113
Booker's Euthanasia	113
Boston Missionary Society	113
Bristed's American Churches	156
Brown's Sermons	156
Buddicom's Sermons	470
Burder's Mental Discipline	239
Burder on the Divine Attributes	158
Carlile's Sermons	335
Carpenter's Queries	112
Child's Catechism	475
Christian Indian	114
Churchill's Analecta	109
Clark's Missionary Chart	114
Cole on Regeneration	69
Conder on Nonconformity	197
Cramp on the Person of Christ.	20
Desmond	68
Dobney's Sermon	511
Dore on Faith	70
Draper on Evil Spirits	18
Duties of Children	114
Edmeston's Sacred Lyrics	202
English and Latin Words	114
Finch's Self-improvement	239
Fisher's Scripture Riddles	431
Glen's Tour	336
Griffin, Memoirs of	157
Hargreaves on a Christian Church	471
History of Adult Schools	473
Holland's Hopes of Matrimony	474
Image Merchants	69
Immoral Practices in the Navy	68
Ingham's Treatise	336
Irving's Trial	510
Ivimey's English Baptists	154
Funeral Sermon for Mr. Ward	429
Sermon	511
Sermon, &c.	110
Johnson's Reasons, &c.	67
Jones's Martyrs	112
Serious Musings	110
Knowles's Discourses	471
Lawson's Elegy on Martyn	472
Letters from a Father	430
Lloyd's Bible Catechisms	69
Malay Hymns	242
Marshman on the Deity of Christ	66
Martha	384
Memoir of Mr. Feary	425
Miall on Education	69
Mother's Portrait	470
No Enthusiasm	111
Orme's Life of Kiffin	288
Owen (Rev. J.) Funeral Sermon for	20
Parent's Grammar	114
Pastoral Narratives	512
Pengilly on Baptism	68
Platts's New Testament	109
Porteusian Index	108
Protestant Dissenters' Catechism	157

	Page
Questions on Watts	114
Schulefield's Letter, &c.	67
Scientia Biblica	70
Scott's Sermon, &c.	202
Scripture Selection List	290
Sketches of Sermons 22, 200,	428
Southey's Article in the Quarterly Review	509
Steinkopff's Speech	70
Sunday School Magazine	475
Sunday School Hymn Book	475
Sunday School Primer	475
Taylor's Elements of Thought	66
Teacher's Farewell	21
Thornton's Anecdotes	109
Spiritual Blessings	109
Village Lecturer	381
Wilderspin on Education	112
Wilkinson's Twenty Remedies	67

SIGNATURES IN THE ESSAY AND JUVENILE DEPARTMENTS.

	Page
An old Friend	12
Bass, James	11
B. H. B.	508
B. H. D.	285
D. S.	95
Green,....60, 182,	498
H. S. A. 16,	284
L 5,	49
J. B.	231
J. F.	502
J. F—n 100, 189, 328,	372
J. F—t	94
J. M. C....13,	230
J. P. A.	332
Lector [In this article *for* Curate *read* Clergyman]	148
N. N. 193,	378
Persis	102
Puritan	449
R. P.	56
S. D.	420
T.	103
T. F. 8,	53
W. N. 105,	331
Y. Z.	418
Z.	418

SOCIETIES AND INSTITUTIONS.

	Page
Aged and Infirm Ministers 203,	388
Baptist Auxiliary Home Missionary.	518
Baptist Home Missionary 265,	295
Baptist Irish....297,	349
Bible	245
at Ferney	518
Bristol Missionary	347
Church Missionary	403
Continental	292
Female Education, &c.	254
Female Penitentary	345
Female Servants	243
Hibernian	291
Home Missionary 292,	480
Jews	291
London Missionary	292
May Meetings	208
Naval and Military Bible	477
Port of London	291
Prison Discipline	295
Religious Liberty	246
School, British and Foreign	291
Stepney Academy	203
Thames Rivermen	162
Wesleyan	245

END OF THE FIFTEENTH VOLUME.

London: Printed by J. BARFIELD, 91, Wardour-street, Soho.